



J O B Chap. 40. Vers. 1, 2.

1. *Moreover, the Lord answered Job, and said,*
2. *Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it.*

IN the two former Chapters we have heard what the Lord said to Job out of the Whirlwind, with what questions he opposed him about the works of Creation and Providence: To all or any of which Job being unable to make Answer, especially to give a present and perfect Answer, the Lord (it seems) gave him some little respite to recollect himself, in expectation of his Answer; but finding him silent, proceeds in this Chapter, to urge him yet further upon the whole matter, for an Answer; yea, the Lord having said all this to him, sets it home upon him with this sharp reprehension.

Moreover, the Lord answered Job, and said, shall he, &c.

As if he had said, O Job, hadst thou diligently considered my work of Creation in making, and my work of Providence in governing this whole world, even the motions of the least and most inferior Creatures therein contained; surely thou hadst never ventured to think what thou hast uttered, and now thou canst not but see how unduly thou hast complained of my proceedings with thee; nor canst thou be unconvinced how unable thou art to enter into the secrets of my Counsel, for as much as the causes of many lesser and common things in the world are secrets unto thee, and such as exceed the reach of thy understanding. Thus we may conceive the Lord at once speaking to, and severely reprehending Job, in the words which follow.

Verse 2.

Verse 2. *Shall he that contendeth with the Almighty instruct him?*

Shall he, or can he, surely he shall not, surely he cannot. There are several readings of this former part of the verse; I shall only name four, and then come to the explication of the words as they lie in our Translation.

Rabbi David. First, The words are rendered thus, *Is it wisdom or learning to contend with the Almighty?* This reading puts the latter words first. *Is it wisdom or instruction, or is that man well instructed, or well in his wits, who contends with the Almighty?* The sense of that reading is plain, and the improvement of it might be very useful: for indeed these two are utterly repugnant and contrariant, *To contend with God, and to be wise; to contend with God, and to shew our selves well taught.* That man hath not received instruction either by or about divine correction, who mutters or quarrels at God correcting him: For how wise soever he is in his own eyes, he shews himself a very fool, at least, as to that point or attempt, very foolish. So then 'tis a great truth which this reading holds forth, *Is it wisdom, is it learning, to contend with the Almighty?* Whosoever doth so, erres in doing so, and will at last both see and feel his error by sad experiences.

*Non est, illis e-
vuditu, neque
bene obsequens
divine disci-
pline, quideo
castiganti ob-
strepit & li-
com intendit.
Vatabl.*

Secondly thus, *Should he be instructed who contends with the Almighty?* This Translation may have a double interpretation. First, *Surely that man deserves not to be instructed, but corrected, who contends with the Almighty; he deserves not to be taught, but to be punished.* Should he be taught that contends with the Almighty? Doubtless onely, as Gideon taught the men of Succoth, (Judg. 8. 16.) *with briars and thorns of the wilderness; that is, with severest chastisements.* Secondly, *Should he be instructed, that contends with the Almighty?* That is, is a learner a competent match for God? is one that needs instruction and teaching, fit to take up the bucklers and enter the field of dispute with God? He had need to be a Master, not a Scholar; a Teacher, not a Learner, that undertakes to deal with God. That man had need be skilled and well furnished, he had need be (as we speak) his Crafts-master (and all little enough, yea all too little) who contends with the Almighty.

Thirdly,

Thirdly, The word which we render to *instruct*, signifies also to correct: taking it so, the Text is thus rendred, *Shall he contend with the Almighty, whom he corrects*; or, *Shall a man corrected by or under the correcting hand of the Almighty, contend with him*? Shall any give God words for his blows, or expostulate the matter with him? No man may (with such a spirit) say unto God, *What dost thou*? whatsoever he suffers; nor may any man be displeased with what God doth, whatsoever he is pleased to do either with himself or others.

Numquid contendet cum omnipotente, quem ille castigat? Lavat.

Lastly (which was hinted in the second) *Doth not contending with the Almighty* deserve chastening? Certainly it doth; or, *Is not chastening due to contending* (that is, to contenders) *with God*? Doubtless it is. He that will contend with God, though but in words, is worthy of no answer nor satisfaction but in blows. Every one of these Translations hath a fairness in it, as also with the Hebrew Text; but I shall insist upon our own reading only, and give you some few notes from that.

Nonne contentioni cum deo castigatio, up- ple, debetur?

Shall he that contendeth with the Almighty, instruct him?

There is a twofold contending.

First, By force and strength of arm, or strength of arms. We cannot suppose the Lord speaking here of such a Contention. There were a sort of robustious men, Giants, of old, called *fighters with God*; and many profane Atheists have blasphemously set themselves against heaven, as if they would pull God from his Throne. Such as these are not the Contenders with God here intended; *Job* was far from being a man of that spirit.

Idem quæxi.

Secondly, There is a contending with God by force of Argument, or by reasonings. This I conceive is here meant; *Job* was often found in these contendings with God. But shall any think to *logick* it with God? to enter a dispute with God? to argue with or reply upon him, as the Apostle speaks (*Rom. 9. 20.*) *O man, who art thou that repliest against God*? Arguing and replying are a kind of contending, and this is of two sorts;

Qui offert se disputaturum cum eo. Aqu.

First, With the Word of God, declaring what God would have us do, or what God would have us believe. Thus many contend with God, even as many as submit not to his Word. This is a common quarrel, whether the Word of God or mans will shall stand, whether the Law of God or the lusts of men shall

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carry

carry it, and bear the sway. The Apostle is express in it (*Rom. 8. 7, 8.*) *The carnal mind is enmity against God*; and if so, then it contendeth with God, for enmity will be contending; and what kind of contending is there meant, appears in the next words, *it is not subject to the law of God, neither indeed can be.* Every natural man, till subdued and conquered by grace, is contending with the Word of God; he submits not to what God would have him do, nor to what God would have him believe; he will not form either his faith or his life as God would have him. Infinite are the Contentions of man with God in this notion; but neither is this the contending here aimed at, and I would speak to no more than is directly to the scope of the Text. Therefore

Secondly, There is a contending with the works of God, or with what God himself hath done or is doing. Thus also there are many Contenders with God in the world, and this is the Contention here spoken of; a Contention about the works of God, what God either hath done or is doing. All the debate which *Job* had with God, was about his dealings with him. God had laid him low, and stript him naked; God had broken his estate, and filled his body full of sores and pains; God had wounded his spirit, and filled his soul with gall and wormwood; God had with-drawn himself or his comforts from him, and his friends were against him, or at best, but miserable comforters were they all: Now though he was a patient man, yet under these pressures he often broke out into impatient speeches. Thus *Job* contended with the Almighty, *Moreover the Lord answered Job, and said; shall he that contendeth with the Almighty* (about what he is doing)

Instruct him?

Shall he have the better of him, and be able to teach him, or put him in a better way than he is in? Shall he give God the rule, the law how to guide the world more equally in general, or him in particular. Whether the Contention lieth about the providence of God to the whole world, or any Nation, family, or person, it comes under the same question, *Shall he that contendeth with the Almighty instruct him?* That is, Can he direct God to do and order things better, or put them into a righter or more equitable course than they are disposed in? No, he cannot. *Who is the pleader* (saith Mr. Broughton) *that will instruct the Omnipotent?*
let

let him come forth and try his skill. Thus the Lord (yet in a tender and fatherly way) derides the folly of *Job*, who would needs attempt (upon the matter) to teach him who is perfect in knowledge, and to over-rule his decrees and determinations, who is not only, *The Lord Chief Justice of all the World, but Justice it self, and the sole rule of it.* Shall he that contendeth with the Almighty instruct him?

Hence observe;

First, *There is a spirit in man, in weak sinful man, ready to contend with the Almighty God.*

The question in the Text may be resolved into this position, *There are Contenders with God.* There are Contenders with the Word of God (as was shewed before) There are Contenders also with the Works of God, or with God about his Works, as I shall shew further now; and this will soon appear, if we do but compare the 4th verse of the 51th Psalm, with the 4th verse of *Rom. 3.* In the Psalm David made Confession of his sin, of that special enormous sin Adultery, with the Murder that followed it. *Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and clear when thou judgest.* As if David had said, *I humbly confesse my sin, my adultery and my murder; that when-ever the Lord shall bring any chastisement upon my person or upon my family, when-ever he shall afflict me or mine greatly, he may be justified in so doing; or that all the world may see that God had great reason to correct me, and so justify him in it.* For some possibly may say, with wonder, at the hearing of it, *What! the Lord correct David? such a man as David? so holy a man as David? so just and upright a man as David? Yea, and the Lord is just in doing it; and David confessed his sin, that God might be justified when he should speak terrible things, and be cleared when he should judge, that is correct and afflict him terribly; as the word is used (1 Cor. 11. 31.) If we would judge our selves, we should not be judged, that is, we should not be chastened, as 'tis expounded (vers. 32.) When we are judged (saith the Apostle there) we are chastened of the Lord, that we should not be condemned with the world.* Now those words spoken by David, are applied by the Apostle (*Rom. 3. 4*) to vindicate the honour of God against all aspersions whatsoever, in his proceeding

with man; Let God be true, and every man a liar, as it is written; that thou mightest be justified in thy sayings, and mightest overcome when thou art judged. In the Psalm the words are active, That thou mayest be clear when thou judgest. But St. Paul following, as I remember, the Septuagint, renders them passively, That thou mayest overcome when thou art judged. As if he had said, Some take upon them to judge God (they who judge him, contend with him) that is, they judge and passe sentence upon his works; now (saith the Apostle) Let God be true, and every man a liar, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged; that is, that all men may see and say thou art righteous, though thou afflictest the godly (for they sin) and though thou condemnest the wicked, for they sin and repent not of their sins.

These two Scriptures considered either apart, or compared together (besides many more which might be called into this service) are a clear proof that there are Contenders with God about his works. Yet possibly some may say, surely there are none to be found so bold and presumptuous; What contend with God?

Answer, First, There are some who do it very openly, avowedly, and with a bare face; they stick not to speak their dissatisfaction concerning the works of God, and belch out blasphemy against what he hath done, or is doing in the world. Such doubtlesse were they, of whom it is said (Isa. 8.21.) They shall passe through it hardly bestead and hungry; and it shall come to passe, that when they be hungry, they shall fret themselves, and curse their King and their God, and look upward; not in faith and patience, as they who in such extremities call earnestly and humbly upon God, but in passion and vexation, as they who wickedly curse God, and depart from him. Such also are they spoken of (Rev. 16.9.) who being scorched with great heat at the pouring out of the fourth vial upon the Sun, blasphemed the Name of God, who had power over those plagues, and repented not, to give him glory.

Secondly, I answer, There are many who do this secretly, or within their teeth; they bite in their words, yet 'tis the language of their hearts in tumultuating thoughts, arising and working there about the works of God: and thus a good man, a Job (who was a good man of the first form) may be found contending with the works of God. Any discontent with the works of God, is a de-

degree of contending with God about them. Any ſecret riſing of heart againſt what God doth, is, in this ſence, a ſtriving with God; yea our being not fully pleaſed and ſatisfied with what God doth, is in ſome ſence a contending with God: And if all this be to contend with God, how many are there that contend with God! and who almoſt is there that doth not? Who can ſay in this thing, my heart is clean? Who can ſay, but at one time or other, he hath contended with God. Remember, when we would have things after our mind and mode, when we are not free to comply with the will of God, this is to contend with God. There are two Caſes, as to the common ſtate of the world, in which the hearts even of good men, are very apt to riſe againſt the work of God.

First, When they ſee the wicked proſper, and carry all before them in the world; then they are ready to ſay, Why doth God ſuffer this? *Jeremiah* had much ado to keep his heart from contending with God in this caſe (*Jer. 12. 1.*) And *David* could hardly keep his from it (*Pſal. 73. 2, 3.*) *As for me, my feet were almoſt gone, my ſteps had well nigh ſlipped; for I was envious at the fooliſh, when I ſaw the proſperity of the wicked.* And for this he befooled himſelf (*verſ. 22.*) *So fooliſh was I, and ignorant; I was as a beaſt before thee.* Thus *David* was, and many more have been offended at the work of God, in giving good to bad men; and that's the firſt Caſe.

Secondly, When good men are vexed, oppreſſed, and trodden under feet, as mire in the ſtreets; what riſings of heart, and what unſatisfiedneſs of ſpirit is there in many good men! In both theſe Caſes there is much contending with God, though in both, our hearts (upon many accounts) ſhould acquieſce and reſt in the will of God; who, in the former, doth not declare himſelf a friend to evil men; nor doth he in the latter, declare himſelf an enemy to thoſe who are good.

But ſeeing there is a ſpirit in man, even to contend with God; let us watch our ſelves in this thing, that ſuch thoughts riſe not: or let us carefully ſuppreſs them as ſoon as they are riſen. It is good for us, and our duty, to keep down the Contendings of our hearts with men, for we are very apt to be out with one another. 'Tis ſad to ſee breaches, the fruit of heart-burnings, between man and man. But much more ſhould we keep down thoſe contendings, yea quench the firſt ſparkes which may kindle heart-burnings

ings about the works of God, for they may soon come to be Contendings with him. For the close of this point, take these four Considerations, which may move all sorts of men to watch their hearts against Contendings with God, whether as to his dealings in the world, or with themselves.

First, Remember, *Whatsoever the Lord doth, he may do*; for he is an absolutely sovereign Lord, and therefore not to be contended with about any thing he doth, because no way accountable for any thing he doth, as hath been shewed upon several occasions offered in opening this Book. He is Lord of our being, and hath given to all life, breath, and all things, as the Apostle told the superstitious Athenians (*Acts 17. 25.*) and may not he do what he will to all beings, in whom all have their being; and who hath given all things to all which concern that being? He is our Maker, and hath not the potter power over the clay, to do what he will with it? Hath not the Creator power over the creature, to dispose of it as he pleaseth? (*Isa. 45. 9.*) *Let the potsherd strive with the potshards of the earth.* If any will be striving, let them strive with their like; potshards with potshards, not potshards with the potter, to whom they are so unlike. The Lord used no other argument but this to quiet all (*Psal. 46. 10.*) *Be still, and know that I am God*; remember that, and you will either not begin, or quickly have done contending with God: Yet in that Psalm the Lord is represented making most dreadful work, *Come, behold the works of the Lord, what desolations he hath made on the earth.* Though God make that which was as a garden, to become a desolate wilderness, yet contend not with him; be still, and know that he is God.

Secondly, Remember *whatsoever work the Lord makes in the world, it is all righteous work*; there is nothing amiss in it. He is a rock (*said Moses, Deut. 32. 4.*) *His work is perfect, for all his wayes are judgements* (not as judgements are opposed to mercies, but to injustice, as it followeth in that verse) *a God of truth, and without iniquity, just and right is he.* To this David gives witness (*Psal. 145. 17.*) *The Lord is righteous in all his wayes, and holy in all his works.* Not only is he righteous and holy in this and that way or work, but in all his wayes and works; in wayes of judgement as well as in wayes of mercy, in wayes of destruction as well as in wayes of salvation. He is righteous in pulling
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down as well as in building up, in rooting up as well as in planting. Now if there be a righteousness in all the wayes and works of God, who shall contend with him about any of his wayes or works?

Thirdly, *All the works of God have an infinite wisdom in them;* they are done wisely, even in exactest wisdom; and shall we fools contend with him, who is not onely a wise God, but *the God onely wise* (Rom. 16. 27.) and all whose works are done in, and according to the *Idea* or platforme of his own infinite and eternal wisdom. *The foolishness of God* (saith the Apostle, 1 Cor. 1. 25.) *is wiser than men;* that is, the wisest men are meer fools to God; or that work of God, which some men call foolishness, is infinitely more wisely done, than the wisest work that the wisest men in the world ever did, or can do, with all their wisdom.

Fourthly, Let all that fear and love God, especially, take heed of contending with God about any of his works; for God is good to all such in all his works, and all his works are good to such. Shall any contend with God about that which is for their own good? Not onely are those works of God good to such which are good in themselves, that is, which we call good, being *favourable providences*, and for our comfort and support in this world; but even those works of God which we call *cross providences*, or providences which bring the Crosse with them, are all good to such, even to all them *that love God;* and are the *called according to his purpose* (Rom. 8. 28.) Shall they contend with God about any thing, who hear and may be assured, that he hath an intendment of good to them in all things? (*Psal. 73. 1.*) *Truly God is good to Israel;* that is, though he afflicts them, and the Cup be very bitter which he gives them to drink, yet he is good to them. Or thus, *Truly God, not the world* (or though the world be not) *is good to Israel.* Once more, we may take the Psalmist thus, *Truly God is good to Israel,* not so (as to them) to the world, though (as it followeth in the Psalm) they enjoy never so much worldly good.

These Considerations may perswade all not to contend with God about his works, to which I shall adde onely this counsel. If the works of God are grievous to us at any time, let us go the right way to work in our Contendings with him. For I do not urge
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this point, as if we should sit still, and let *the Lord alone* (as he seemingly said to *Moses*, *Exod. 32. 10.*) when he dealeth out hard and grievous things to us. There is a contending with God by supplication and prayer, by mourning and humiliation; this becomes us when the works of God are hard, when they are breaking, desolating, scattering, and afflictive towards us. Take heed of discontent with providence, yet wrestle and contend earnestly with God by prayer, when providences go hard with you, or with the whole Israel of God. *Moses* in a holy manner assaulted God and contended with him in that case, and therefore the Lord said to him (in the place last mentioned) *Let me alone*, as we say to a man that contends and strives with us, *Let me alone.* *Moses* was contending with the Lord about that dispensation, but it was in a gracious way: and so may we, yea so must we. The Lord expects prayer in all such cases, which if it be (as it ought to be) earnest and fervent, is a striving, a contending with him, very pleasing and acceptable to him. When the providences of God were grievous to *Jacob*, and he feared they might be much more grievous to him, the Text saith he wrestled with *the Angel*; but how was that? the Prophet *Hosea* tells us (*Chap. 12. 4.*) it was by weeping and making supplication. The Apostle useth the same expression (*Rom. 15. 30.*) *I beseech you brethren, that you strive together with me in your prayers to God for me*; that is, let you and I set our shoulders to it, wrestling with God in the strugglings of faith for mercy. This is a dutiful contending with God, a blessed striving with God; Let us strive so, and we shall (as *Jacob* did) prevail with God, and obtain the blessing. We may warrantably and confidently venture upon this contention with God: as for any other, take heed of it, so bear it, why should we meddle to our hurt, as the King of *Israel* cautioned the King of *Judah*, when he would needs be contending with him (*2 Kings 14. 10.*) The Lord may contend with us, and he will when we give him cause; yet he hath assured his people that he will not contend for ever, nor be alwayes wroth (*Isa. 57. 16.*) But we must humble our selves under his mighty hand alwayes (as the Apostle directs, *1 Pet. 5. 6.*) and not contend with him at all, unlesse in the sense and way last opened. It is as much our duty to let God do what he will, what he pleaseth with us, patiently, as to do readily whatsoever his will and pleasure is.

Secondly,

Secondly, In that the Text saith, *shall he that contendeth with the Almighty instruct him?*

Observe;

They who contend with God, or are discontent with the works of God, seem to themselves able to instruct and teach God.

That's the thing at the bottom which the Lord would convince Job of. Discontented persons seem to say unto God, they could put things into a better way, if they had the handling of them; or that they could model the government of the world more equally, if it were in their hands. Such is the pride and sinfulness, or the sinful pride of mans heart, that he thinks himself able to instruct God, and teach him to mend his work. Some have been so arrogant and presumptuous, as to say, they could have mended some things in the natural fabrick of the world, had they been the contrivers of it; and many have said, at least in their hearts (where the fool saith there is no God) that they could mend the providential fabrick or course of it. Beware of these presumptions. Remember, it is our duty to be instructed by God, to receive instruction from God. Wo to those who would give him instruction (Job 22. 22.) *Acquaint thy self now with him, and receive the law at his mouth*, that is, the rule of all thy actions, but do not give the law to him. No man hath more need of instruction than he who thinks he can give instruction to God. It is said proverbially, when we see an inferior, much more a smatterer in any Art or Science, offer to controule a perfect Artist; What, *A Sow or a Swine teach Minerva!* how much more may we say so of the most learned, that controule God or contend with him about his works! The works of God of every kind are so exact in every kind, that it is impossible to find any real defect or redundancy in them. To go about to mend them, is to marr them; to alter them, were to deface them. Those things which men call or count the blemishes of Gods works, are the true beauty of them; and what they contend with him about, is the commendation of them, and the glory of his workmanship. And as at last Jesus Christ will *Present* the whole body of believers, or the persons of all that believe, to himself a glorious Church, not having spot or wrinkle, or any such thing (Eph. 5. 27.) so he will at last represent the providences of God, or his

Sin minorum.

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works

works of providence, both in the Church and all over the world, without spot or wrinkle, or any such thing. Only here will be the difference, the Church will be presented not having spot or wrinkle, or any such thing (she hath had her spots and wrinkles, and many such things) But the works of God shall then be represented, as never having had any spot or wrinkle, or any such thing; that is, then it shall be made appear, that they were always without spot or wrinkle, altogether just, righteous and perfect.

Further, From the whole sentence, in that here we have an intimation of mans contending with God, and presuming to instruct him, take these two inferences from it.

First;

There is much pride in the heart of man.

There would never be any contending with God, were there not much pride in the heart of man; For (Prov. 13. 10.) *only by pride cometh contention*: If so, then, where no pride is, there is no contention. There are indeed several other occasions of contention; some out of covetousness, others out of malice, contend with their neighbours, yet all may be resolved into this, the pride of mans heart; pride bears part with all the occasions and causes of contention. It should be matter of great humiliation to us, that our hearts are proud at all; but that they rise even to such a height of pride as produceth contention, and trying Masteries (as it were) with God himself, how should that humble us. And if to contend with man, our equal, be a symptome of pride, what is it to contend with God, who is infinitely above all men!

Secondly, Take this Inference from it.

There is a great deal of folly bound up in the heart of man.

If man were not vain and foolish? he would not willingly do any thing, that should have the least signification of a contention with God, much less that which can signifie nothing else. Solomon saith, *fools will be meddling*; it is highest folly to be thus meddling with Gods matters. Again, it is a sufficient proof of our ignorance and folly, to attempt (in any way) to instruct God or teach him, either what to do or how to do, either when to do or in what measure to do, or towards whom to do any of his works; but they who are unsatisfied with the works of God, and in that sense con-

contend with him about them, make an attempt always in some of these respects, sometimes in all of them, to instruct and teach him : Is not their folly manifest to all men, who are not as foolish as themselves? *Shall he that contendeth with the Almighty instruct him?*

He that reproveth God let him answer it.

This second part of the verse is of near alliance to the former. Contending with God, is indeed a reproving of God : These two Acts expound each other yet more distinctly, *to reprove supposeth,*

First, The finding of a fault.

Secondly, A rebuke given for that fault. There must be a fault found, else we cannot justly reprove ; and a fault being found we may justly rebuke the fault. So then, to reprove God implies a finding of a fault with Gods works, and then a kind of rebuking God for that fault ; and if all this be in a reproof, then to reprove God for any of his works, is *arguing* work indeed. I grant the word rendred *reprove* may be taken in a milder sence, *He that argueth or pleadeth with God* ; Our reading heightens the sence of the Hebrew word, or takes it in the highest sence, *he that reproveth God*

*Qui vult Deum
arguere, aut
cum Deo disputa-
re, responde-
at ad unum
aliquid eorum,
quæ in medium
adducit Deus.*

Let him answer it.

That is ;

First, Let him answer the former question, whether he be able to instruct God or no, or (according to the other reading) whether he doth not deserve punishment for contending with God ?

Secondly, *Let him answer it*, that is, let him answer all those questions proposed in the two former Chapters. As if God had said, *Job, thou hast reprov'd my works, yet canst not answer my questions.* So Master Broughton carrieth the sence ; *Let the reprover (saith he) of the puissant speak to any one of these things.*

Thirdly, *Let him answer it*, that is, let him answer for so doing, let him bear his punishment. There is a two-fold answering; First, A Logical answering. Secondly, A Forinsecal answering. Or there is an answer in Schools, and an answer in Courts.

And answer in Logick is made three ways. First, *By denying*. Secondly, *By granting*. Thirdly, *By distinguishing* or limmitting the proposition and matter proposed. Logicians in Schools answer by denying, or by granting, or by distinguishing. The distinguisher grants somewhat, and denies the rest.

An answer in Law, if the matter be criminal, is made by pleading guilty or not guilty to the Inditement. If the matter be civil, to answer, is to shew our right, to take off the charge, or defend our title. There is also an answering in Law by submitting, and that two ways. First, *By submitting to the mercy of the Court*. Secondly, *To the penalty of the Law*.

Now, when the Lord saith in the Text, *Let him answer it*; I conceive we may take it not only in a *Logical sense*, let him answer it (if he can) by reasoning, but in a *Court sense*, let him answer it by bearing the penalty of his rashness and folly; as we say to one that hath wrong'd us, *It shall cost you dear, you shall answer it*: I conceive (as was said) we may understand it here both ways, *Let him that reproves God answer it*, either as a disputant in Schools, or as a defendant in Courts of Law; and if he cannot answer it as a Logician, by giving a reason for what he hath done, he shall certainly answer it in Court, by undergoing the penalty of the Law, for what he hath done.

Some translate thus, *He that argues with or reproves God, ought to answer it*; that is, he must not think it enough to put in a charge or to give a reproof, but he must make it good. He that reproveth a man ought to give a ground of his reproof; how much more he that reproveth God! The Text concludes it should be so, yet, that it shall be so. *He that reproveth God let him answer it*.

Hence note, First;

'Tis dangerous, 'tis at our peril, to find fault with what God doth.

He that doth so, must and shall answer it; there's no avoiding it. There are two sorts of reproofing which are our duty. First, The reproofing of other men, when we have an opportunity and a call (*Levit. 19. 17. Gal. 6. 1.*) As all they who reprove God shall answer it; so many shall answer it, because they have not reprov'd men. Secondly, *It is a duty to reprove ourselves*, and a great point of wisdom to see what is reproveable

in our selves. Many are quick-sighted at finding faults in others, but very blind as to finding out their own. I may adde, it is both a great duty, and a sign of much grace, meekly to take and receive a reproof from others. Now, as it is our duty to take a reproof from others, when we have failed, and to see our own faults and reprove our selves for them; as also wisely to reprove others for the faults we see in them, so it is our sin, danger and peril, to reprove God, in whom there is no fault, nor can be. And if any say, we never had a thought of reprovng God, know, if you find fault with the works of God, you reprove God, to find fault with what God hath done to you, or your relations, is to reprove God, and this you must answer, or answer for it. Will a Master in any Art, endure that an ignorant person should find fault with his work? how then will the Lord take it, if men shall come into his great shop, the world, and find fault with this and that, and the other work of his? There is no temptation that Satan our great enemy doth more follow us with, than this, even to make us find fault with the works of God. There are these two things about which Satan labours much; First, to keep us from finding out the faults of our own works, which are almost nothing else but faults. Satan would perswade us that we have done all well, when we have done that which is altogether evil, or stark naught for the matter of it; and how doth he hinder us from seeing our faults, in the manner of our doing good works! he would not suffer us to have the least suspicion that we may have done evilly, while we have been doing good. Secondly, Satans great business is to put us upon finding faults (where none are) in Gods works. Almost all the murmurings of the sons of men, arise from this misconceit in man, that there is somewhat amiss in the works of God towards them, or that he hath not dealt well and wisely with them. This false and blasphemous principle Satan would plant and water in the hearts of all men, as he did (to the overthrow of mankind) in the heart of the first man: *This, this is his work*; and he hath got a great victory over that soul, who either sees not the faults of his own works, or finds fault with the works of God.

Further, these words, *Let him answer it*, may imply the Lords gentleness and mildness in speaking to Job. The Lord doth not thunder against him, but saith, come let me see what you can answer, let

*Nemo in officio
reus est repre-
hendere fa-
lsum; & audet
loqui in ho-
mundo repre-
hendere Deum?
August. iii
Psalm. 145.*

let me hear what you can say in favour of your self, either to shew the equity of what you have said in reproving me, or any iniquity in what I have done in afflicting you; I give you free leave to speak for your self. Some insist much upon this sense, and it may yield us this note;

God is very gracious in condescending to man.

He is willing we should answer for our selves, and do our best to clear our selves, when we have done our works amiss, or have spoken amiss of his.

J O B, Chap. 40. Vers. 3, 4, 5.

3. *Then Job answered the Lord, and said,*
4. *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.*
5. *Once have I spoken, but I will not answer; yea twice, but I will proceed no further.*

IN the former verse, the Lord urged *Job* to answer; *He that reproveth God, let him answer it.* *Job* being thus urged by the Lord to answer, gave his answer, and the answer which he gave was this in general, That he could not answer: Or, we have here,

First, An humble confession of his utter inability to answer.

Secondly, His settled resolution not to answer. His inability to answer, appears at the 4th verse, *Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.* His resolution not to answer, or only to give this for an answer, That he could not answer, is expressed in the 5th verse; *Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.*

Job's spirit, it seems, was much appaled by the Lords appearance to him, and immediate parlee with him; his understanding also was much puzzled, yea, non-plust, with those many and intricate questions which God had put to him; and therefore he submits, at once acknowledging he had done amiss in his over-
free

free discourses before, and promising that he would run that course no more.

Vers. 3. *Then Job answered the Lord, and said,*
What he said by way of answer, followeth.

Vers. 4. *Behold, I am vile, what shall I answer?*

Behold. Job doth not conceal nor cover, but calls all eyes to the view of his own vileness. *Behold.* Let God behold, let Angels behold, let men behold, what now I my self behold, that

I am vile.

The root of the word, which we translate *vile*, signifies three things. First, To be *light*, or of little weight; and because light things are lightly esteemed, therefore it signifies, Secondly, To be *contemned*, or that which is contemptible; and, Thirdly, Because light things, and things contemptible, are also *vile* things; therefore, as we translate, it signifies *vile*. As if Job had said, *I am light, I have no substance, no solidity in me, I am but as chaff, or, as a feather, I bear no weight, I deserve no esteem, no respect, I am vile.* As the Hebrew word for honour and glory is derived from a root which signifies *heaviness* or *weightiness*, whence the Apostles phrase in the Greek tongue (2 Cor. 4. 17.) which we translate, *an exceeding weight of glory.* Glory is such a weighty thing, that we must have other manner of shoulders, other manner of strength, than now we have, before we can be able to bear the weight of it. *Flesh and blood*, as it is unrefined, or meerly natural, would soon sink under that weight. Now I say, as glory and honour are express'd by a word which signifies *weightiness*; so that which is *vile* and contemptible, is express'd by a word that signifies *lightness*, or *to be light*. Thus saith Job. *Behold, I am light,* or, *Behold, I am vile.*

Et leviem
Et vilem ac
contemptum
esse significat.

There are two other translations of these words; whereof, the one refers to the speeches, the other to the actions of Job.

First, The old Latine translation saith thus, *I have spoken lightly; how shall I answer thee?* Ours refers to his person, *I am light*, or, *I am vile*; that to his words, *I have spoken lightly.* To speak lightly, or vainly, is to be vain and light. Some words have a great deal of weight in them: words of truth, words of sober-

Qui leuiter lo-
quutus sum re-
spondere quid
possum. Vulg.

nests,

ne, s, holy words, & actions words, are weighty words; evil words, impertinent words, unprofitable words, specially corrupt, filthy, sinful words, are light words; how many words soever of these sorts any man speak, they are all light words, they have not a grain of goodness, and therefore not a grain of weightiness in them. That's a good sense.

Idem ubi
eminao Ecco
leviter feci.
Aquila.

Secondly, One of the Greek translators renders, *Behold, I have done, or, acted lightly*. There is lightness in our actions as well as in our speeches. We say, such a man is of a light, that is, of a vain carriage; and we say of another, he is a grave man, or there is gravity in his carriage. Thus some speak and act gravely, or weightily; others speak and act loosely, lightly. When Job saith, *Behold, I am vile*, it may take in both, *I have spoken lightly, I have done lightly*, and therefore I am light, therefore I am vile, or contemptible.

Cum nihil
sim. Sept.

Yet further; The greek Septuagint translates, *I am nothing*; they carry the sense to the lowest and least imaginable: *There is nothing less than nothing*. How shall I answer thee, seeing I am nothing? All that I am is so light a thing, that I am nothing at all; that is, nothing of worth, nothing of value; I am of so little validity, that I have scarce any entity. From all these readings, we may fully gather up Job's sense in this self-abasing confession, *Behold, I am vile*.

Lastly, For the clearing of these words, consider, we are not to understand Job when he saith, *I am vile*, as speaking only with reference to his then present, sad, sorrowful, deplorable condition: sometimes such are accounted vile by men, who are low and mean in the eye of the world. Job did not count himself vile upon that consideration, because stripped of all his worldly greatness, power and glory, health and strength; he did not call himself vile, because of the present dispensation of God towards him, but he called himself vile, with respect to the common natural condition of mankind, or as he was a sinful man, though his providential condition had been never so good and prosperous. *Behold, I am vile*.

Hence observe, First;

Man at his best estate is vile.

David saith, he is even then altogether vanity (Psal. 39. 5.) and

and what is vile if that be not? or what can be viler than that which is *altogether vanity*? Man is vile,

First, If we consider the matter of his body: Was he not originally made of the dust, and moulded out of the clay, which we tread upon, and trample under foot? In which sense, among others, the Apostle (*Phil. 3. 21.*) calls *what* *thy body*; the materials of it being vile, it is *so* vile.

Secondly, Man is very vile, in his life, through the infirmities both of his nature and life. Sin renders him vile indeed, corruption makes us of no reputation. Though in the matter of his body, might have been called vile in the day of his creation, yet he had never derived that diminishing title, if he had not sinned. Sin hath degraded man, and laid him low; sin hath dishonoured man, and made him vile, even viler than the dust out of which he was made.

Thirdly, Man is vile, with respect to all those evil consequences and effects of sin, which have possessed, or are ready to possess, First, our bodies; such are weakness, sickness, pains, and all manner of diseases. Secondly, our names; such are reproach, infamy and disgrace. Thirdly, our estates; such are poverty and want. Fourthly, our persons; imprisonment and restraint. Fifthly, our souls; such are blindness and ignorance in our minds, stubbornness in our wills, inordinacy in our affections. These consequences of sin, as well as sin it self, especially those consequences of sin which are themselves sinful (as those last mentioned are) render us vile.

From this first Observation, take these four inferences.

First, If man be vile in that threefold respect before spoken of (he is so in many more) then *let not any man prize himself much*. We do not prize vile things without us; why then should we much prize our selves who are vile? We are very apt to have thoughts of our selves beyond our selves, or to think of our selves beyond what is meet. Did we remember that we were vile, high thoughts of self would soon down, and we would cease from our selves, as well as from other men, saying, *Wherein are we (men) to be accounted of?* (*Isa. 2. 22.*) The best man, of meer men, hath but a little breath in his nostrils, and he hath much sin in his soul; wherein then, or for what (as a natural man) is any man to be accounted of? Did we know our selves more (understandingly) we

V v v

should

should know our selves less (valuingly) In which sense *Job* said (*Chap. 9. 21.*) *I though I were perfect, I would not know my soul.* It is our ignorance, who and what we are, which causeth us to have high thoughts of our selves; as it is our ignorance, who and what *Christ* is, which causeth us to have such low thoughts of him, and such slow or slight desires after him (*Job. 3. 10.*)

Secondly, As because we are vile, we should take heed of prizing our selves much, so we should more take heed of being proud of our selves at all. Indeed where the former is, where any person, man or woman sets too high a price upon self, it is very hard to abtain from pride in self; for, *pride in self, arises from over-prizing of self*: We first think too well of our selves, and then are lifted up in our selves. As it is through the power of faith, that our hearts are lifted up to God and in God; so whensoever our hearts are lifted up in our selves (glorying in our own attainments) or to our selves (gaping after our own ends) it proceeds from pride.

Thirdly, See the exceeding goodness of God, who hath put honour upon vile man. We have made our selves vile, and so we should reckon our selves; yet the Lord is pleased to esteem his people highly, and make them honourable (*Isa. 43. 4.*) *Since thou wast precious in my sight, thou hast been honourable.* *Job* was vile (as he confessed) in his own sight, yet he was precious in Gods sight. And thus the Lord estimates all that are godly, all that are true believers; though vile and of no value in themselves, nor in their own sight, yet precious they are in his sight: *Since thou wast precious in my sight thou hast been honourable.* We are never truly honourable, till precious in the sight of God. There is a vanity which the world calls *honour*, a wind of fame, with which many are much affected, and with which some are invested, who are not at all precious in the sight of God. The best, the truest honour, ariseth from preciousness in the sight of God; they who are esteemed by God, are indeed persons of estimation. His grace shewed favourably and freely to us, his grace working mightily and effectually in us, puts a blessed worth upon us, though we are vile in our selves, and so accounted by the world.

Fourthly, See the goodness of God in this also, that though we are vile, yet he is pleased to set his heart upon us, and to mind us. We little mind vile things; light things, trifles, we lightly pass

pals by. We are but a light thing, a vile thing in our selves, yet God not only hath us in his heart, but sets his heart upon us. Thus spake Job in the lowest ebbe of his outward felicity, and he spake it admiringly as well as truly (Chap. 7. 17.) *What is man, that thou shouldst magnifie, and that thou shouldst set thine heart upon him!* When he saith, *What is man?* it is as if he had said, *Man is but a vile thing;* yet the Lord is mindful of him, yea, magnifieth him. And though the Lord forbids us to set our hearts or affections on earthly things (Col. 3. 2.) on the best of earthly things, all which are comprehended under that one word or title, *Riches* (Psal. 62. 10.) And though the reason why he forbids us to set our hearts upon these things, is because they are vile, yet he is pleased (O infinite goodnesse!) to set his heart upon us though we are vile, and considered as sinful, much more vile than they, even than the vilest of them. We have the like question put again (Psal. 144. 3.) *Lord, what is man that thou takest knowledge of him, or the son of man, that thou makest account of him?* What is man! 'Tis a diminishing question, implying, *that man is a vile thing, or a nothing.* Is it not then a wonderful thing? is it not the fruit of rich and free grace, that God should take an account, or make such an account of man? And if God sets his heart upon man, who is so vile, how should man set his heart upon God, who is so infinitely excellent! God may be said to descend, surely he condescends exceedingly, when he sets his heart upon vile man. *The Lord humbleth himself* (saith David, Psal. 113. 6.) *to behold* (that is, to take any notice of, or to take into his consideration) *the things that are in heaven, and in the earth;* how much more doth he descend, condescend and humble himself, when he sets his heart upon vile man! Now, doth God set his heart upon vile man (which is an humbling to him) and shall not vile man set his heart upon the great and glorious God, which is not only his duty, but his felicity, his honour, and exaltation!

Again, Job saith, *I am vile.* What was Job? a godly man sure, a holy man by Gods own testimony, yet even he speaks at this low rate of himself, *Behold, I am vile.*

Hence note, Secondly ;

The better we are, the less we esteem our selves ; and still the better and better we grow, the lower are our thoughts of our selves.

There is no greater argument of height in grace, than low thoughts of self. Next to faith in Christ, self-denial, or to deny our selves, is the great duty of the Gospel (*Mat. 16. 24.*) Now, as to deny our selves is to be very low in our own eyes, so it is one of the highest acts of grace in us, and requires not only truth of grace, but much strength of grace to act it. And hence it comes to pass, that the higher and stronger any are in grace, they are still lower and lesser in their own sight, because true height and strength of grace works the soul to more self-denial. And therefore, as a godly man is vile, so he is made more sensible of his own vileness, the more he encreaseth in godliness ; so that, if any have low thoughts of him, he hath lower of himself. None can think him lower in truth, than he thinks himself ; I am light, saith he, I am vile. Though he well understands his state, his privilege, and his interest in Christ through grace, and understands it so well, that he values it above all the world, and would not part with it for the whole world, yet he is still vile in his own eyes, and low in his own rate-books. Abraham, the chief of believers, said (*Gen. 18. 27.*) Behold, now I have taken upon me to speak unto the Lord, who am but dust and ashes. So David (*2 Sam. 7. 18.*) What am I ? and what is my fathers house, that thou hast brought me hitherto ? How sensible was he of his own vileness, who spake thus, who yet was a man after Gods own heart, and the best of Kings ?

Further, Consider the time when Job was brought to this humble confession and acknowledgement of his own vileness ; he had not spoken thus before, but was much in justifying himself, especially as to the sincerity of his heart and wayes, and he did it even to offence ; but the Lord having dealt roundly with him, he cryes-out, *I am vile.*

Hence

Hence, Observe ;

The dealings of God with man aime mostly at this great mark, to humble him, and to make him see his own vileness.

We quickly see, or are quick-sighted to see and take notice of any good in us, or done by us, to make us proud instead of thankful : but we are dull of sight to see or take notice of that in us, or done by us, which may humble and lay us low : And therefore we put God to it to shew us our vileness, by severe and humbling dispensations. There are two great things which God would bring man to. First, To make him know how vile he is. Secondly, To make him know how excellent, how glorious himself is. The Lord never left battering Job by afflictions, and following him with questions, till he brought him to both these points ; *Behold I am vile* (saith he in this place) *I know thou canst do every thing, and that no thought can be with holden from thee,* said he afterwards (Chap. 42. 2.) in which words he highly exalted God, in the glory both of his power and wisdom. As one great purpose of the Gospel is to exalt man and lift him up unto a most glorious condition in and through Christ ; so another great purpose of the Gospel, is to lay man low in himself, or to take him quite off from his own bottom. The Apostle often insists upon that, as one grand design of the Gospel with respect to man (1 Cor. 1. 26.) *To see your calling brethren, that not many wise men after the flesh, &c. are called.* He tells us at the 29th verse why it is so, *Even that no flesh should glory in his presence ; But (ver. 31.) that according as it is written, he that glorieth, let him glory in the Lord.* All the dealings of God, both in Law and Gospel, both in his providences and in his ordinances, tend to bring man off from, and out of himself ; and till that be effected, neither ordinances nor providences have their due effect upon him. We must come to Job's acknowledgments, *that we are vile, that we are nothing, and that God is all to us in Christ, before we are Christians indeed.*

Fourthly, The former discourse sheweth, that God was come very near to Job, he spake to him out of the whirl-wind, his appearance was very dreadful : And then Job cryed out, *Behold I am vile,*

Hence

Hence Observe;

The more we have to do with God, and the nearer God comes to us; the more we see, and the more we are made sensible of our own vileness.

*Unusquisque
sibi dum tactu
veri luminis
illustratur
ostenditur.
Greg.*

Man is clearly discovered and known to himself, when he beholds God in the shinings of divine light, and not till then. *Job* was higher in his own thoughts than became him, till God came thus near to him; and when God came yet nearer to him, and discovered himself (as he afterwards did) yet more fully to him, then *Job* did not only say (as here) *I am vile*, but *I abhor my self, and repent in dust and ashes*. This first approach of God in so eminent and illustrious a way or manner, wrought much upon him, but the second more. The light of God shews us our darkness, the power of God our weakness, his wisdom our folly, his purity our uncleanness, his Majesty our vileness, and his Allness or al'ufficiency being seen, gives us to see our utter deficiency and nothingness. Still in proportion to the nearness of God to us, or our nearer and clearer apprehensions of him by faith, we are carried further out of, and further off from our selves; and thus 'tis in our attendance upon God in the Ordinances of worship. The reason why many come to ordinances with proud hearts, and go away proud, is, because they have little or no communion with God in them by faith, or God doth not manifest himself to them by his blessed Spirit. They who have seen the power and glory of God in the Sanctuary (as *David* professed he had sometimes done, and longed to see it again (*Psal.* 63. 1, 2.) they will say with the same *David* (*Psal.* 131. 1, 2.) *Lord, our heart is not haughty, nor our eyes lofty, our soul is like a weaned child.*

Lastly, *Job* was waiting for the goodness of God to him, or for deliverance out of his sad condition; and doubtless he was convinced, that the most probable way to it, was to leave off contending with God, and to be found humbling himself before him, in this or a like confession, *Behold, I am vile.*

Hence

Hence note ;

There is nothing that doth more sweeten and mollify God (or, I may say, any iniquitous adversary) towards us, then an humble acknowledgement of our own vileness and unworthiness.

When our hearts are truly humbled, mercy and deliverance are at hand. *Job* was no sooner made deeply sensible of his vileness, but mercy came in. The only skill of this excellent wrestler (as one calls him) was to cast himself down at Gods foot. There is no way to get within God and to prevail with him, but by submitting to him. The Lord layeth down his rod, when we lay down our pride; and casts his sword out of his hand, when we cast our selves at his feet. And in all our afflictions, whether personal or national, till we acknowledge (not to mally, but in a deep sense of our own vileness) that we are vile, in vain do we cry for deliverance, or hope for mercy. When we are lowest in our own eyes, we are nearest to our exaltation; when once we say in our hearts we are nothing, we deserve nothing, we have spoken lightly, we have done lightly, salvation will not tarry. (1 Pet. 5. 7.) *Humble your selves under the mighty hand of God, and he will lift you up in due time.* If we would be lifted up out of any affliction, we must be at this humbling work. We shall never work (as I may say) upon the heart of God, unless we are thus at work with our own hearts, or till this work be done upon our hearts. Our great work lies within, especially in a day of trial and tribulation, such as *Job* was in. *Job* was speedily reduced to his former honour and greatness, when once (through grace) he had wrought his heart to this confession. *Behold, I am vile;*

*Sciebat Jobus
contra spiritum
humilem
inermem esse
Dei manum.*

What shall I answer thee?

As if *Job* had said, *truly I have nothing to answer thee; Thou O Lord, hast given such demonstrations of thy greatness, of thy power, of the excellency of thy wisdom, of thy goodness, that I have nothing to say, but this, that I can say nothing. What shall I answer thee? I know not what to answer, or I have nothing to answer.* As in a great strait, when we know not what to do, we usually say, *What shall we do?* So here, it sheweth that *Job* was

no.

no way able to answer, when he said, *What shall I answer?* The Hebrew is, *What shall I return or turn back?* We may exemplifie this passionate interrogation, by that of the Patriark Judah (*Gen. 44. 16.*) when Joseph would have detained Benjamin (having found the cup in his sacks mouth) Judah said, *What shall we say unto my Lord? what shall we speak? or how shall we clear our selves?* Here are three questions to shew that he had nothing to answer. First, *What shall we say to my Lord?* Secondly, *What shall we speak?* Thirdly, *How shall we clear our selves?* Truly, we know not what to say, nor speak, nor how to clear our selves. The plain truth is, we have nothing at all to answer for our selves, but to yield our selves to thy mercy. Thus Job, *I am vile, what shall I answer thee,* the great God, the holy God, the mighty God, the wise God? what shall I answer thee?

Hence note;

When God is opponent, no man can be respondent.

God can put such questions, and make such objections, as no man is able to answer. Thus spake Job at the 3d verse of the ninth Chapter; *If he (that is, God) will contend with him (that is, with man) he cannot answer him one of a thousand:* Which implyeth, that not only not one among very many men, but that not one among all men, or that not any man is able to answer, if God will contend. The Apostle saith of all men in a state of sin (*Rom. 3. 19.*) *We know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.* If the Lord should make objections against, or charge sinners, according to the strictness and severity of the law, the best, the holiest of men could not find an answer, or no answer would be found in their mouths: how much less could any answer him, who not only were altogether *born in sin*, as all are, and as the proud Pharisees told the poor man in the Gospel he was (*Job. 9. 34.*) but abide and continue in sin? How will the mourners of all such be stopp'd with a sense of their self-guiltiness? how mute, how answerless will they stand before God? or say, as Job in the Text (but in a ten thousand times sadder plight than he) *What shall we answer?* It is the happiness of humbled sinners that they have Christ to answer for them, seeing in that case no sinner can answer for himself. And such

such is the Majesty and glory of God, when it breaks forth in any case to a poor creature, that it leaves him quite answerless, and takes away not only all matter of dispute, but of speech; and therefore Job resolves upon silence, as appears by what he saith in the last clause of this verse.

I will lay my hand upon my mouth.

As if he had said, *That all may see I know not what to answer, I will stop up the conveyance of answers.* What this Scripture phrase, *to lay the hand upon the mouth*, imports, hath been opened (Chap. 21. 5.) In brief, Job's meaning in resolving thus, was, as it he had said, *I will impose silence upon my self.* Or thus, *Lord, thou shalt not need to silence me or to stop my mouth, I will do it my self; I know not what to answer thee; but if I did, if I could gather up something that might look like an answer, yet I will not answer, I will lay my hand upon my mouth.*

Further when he saith, *I will lay my hand upon my mouth*, it may imply, that he would fain have been answering, though he could not tell what to answer. The tongue, if left at liberty, if not checked, will be making answers, when it cannot answer any thing to purpose; and therefore as David said (*Psal. 39. 1.*) *I will keep my mouth with a bridle, while the wicked is before me.* So would Job here, while the Holy one was before him, fearing he might give further offence, while he went about to take off offences. The tongue of a good man needs a bridle; and the better any man is, the more he bridles his tongue.

*Constitu lingu-
gæ silentiam
pereniter co-
ercere.*

Job had offended with his tongue; though he had not spoken wickedly, yet he had spoken rashly and inconsiderately, and now he saith, *I will lay my hand upon my mouth.*

Hence note;

We should be very watchful over that which hath been an instrument or an occasion of sin.

He that hath offended with his mouth, should lay his hand upon his mouth, and take order with his tongue. It is better to be silent, than to offend in speaking. Pamba (as the Church Historian reports) confessed, that in forty nine years he had scarcely learned the meaning of, or the duty contained in the first and second

*Socrates l. 4.
hist. Ecclæs.
cap. 18.*

X x x verses

verses of the thirty ninth Psalm, concerning the due restraint and government of the tongue.

Secondly, Note;

*Hoc supplere
genus linguae
vnum appetant.
Sanct.*

It is necessary sometimes to abridge our selves in what we may do, lest we should do what we may not.

This is a holy revenge; and it is one of those seven effects of Godly sorrow which works repentance, not to be repented of (2 Cor. 7. 11.) We should (in some cases) forbear to speak at all, for fear we should speak amiss. They who are truly wise, are much ashamed to speak, when once they see their error in speaking, or now apt they are to erre in speaking; and therefore lay that penalty upon their tongues, either to spare speaking, or to speak very sparingly. 'Tis seldom that the tongue is left loose but it speaks loosely, and it often speaks those things which give occasion of offence both to God and man. As all iniquity shall (at last) stop her mouth (Psalm. 107. 42.) that is, evil men (the abstract is put for the concrete) shall be so ashamed and confounded for their evil deeds, that when they are charged with them or convinced of them, they shall hold their peace, as if their mouths were stopped, or like the man that came to the feast in the Gospel without his Wedding-garment, they shall be speechless (Now, I say, as all iniquity shall stop her mouth for shame) so it is good for the best sometimes to stop their own mouths, for fear they should speak any iniquity. This godly fear, as well as a gracious shame, for what he had spoken amiss before, caused Job to say, *I will lay my hand upon my mouth*, which resolve he further confirms in the next verse.

*Agnoſcit ſe im-
parem eſſe ſuſti-
nenda diſputa-
tioni cum Deo,
illo ſummo &
eterno bono.
Pro unum &
duo licet ver-
tere ſemel &
bis; ſic ארבע
פעמים ſemel
in anno intra-
bit Pontifex
ſanctum ſancto-
rum. Levit.
16. 34. Druf.*

Vers. 5. *Once have I ſpoken, but I will not answer; yea, twice, but I will proceed no further.*

Once have I ſpoken.

That is, once have I ſpoken amiss: not that he never ſpoke but once, for he had ſpoken often; but once he had ſpoken amiss, and been too forward with his tongue.

But I will not answer.

That is, I will not ſpeak ſo again. But had Job ſpoken amiss but

but once? he confesseth more in the latter part of the verse.

Yea, twice, but I will proceed no further.

Once, yea twice. Some Interpreters are much in shewing what that *once or twice* speaking should be.

First, Some say it was that he so importunately desired to plead with God. Secondly, Others, that he did so much justify himself; for though he did well in maintaining his integrity, yet his over-doing it or being so much in it, was not well. Others, That his *once* was his complaining of the afflictions of the godly, especially of his own, as if they were too heavy, and he not weighed in an even balance, at least afflicted more than needed. That his *twice*, was his heightning the prosperity of the wicked, as if God favoured them; at least, that he did not punish them as they deserved, nor shew displeasure enough against them. But we need not stay upon such particulars, nor take *once and twice* strictly. This expression, *once, yea twice*, implies only, that he had spoken often; I have spoken not only once, but twice, that is, I have spoken several times amiss. The first step beyond once is twice; and who knows how much beyond twice he had spoke? when he said *once have I spoken, yea twice*, the meaning plainly is, I have several times spoken amiss. We had this form of speech (Job 33. 14.) where Elisha told Job that the Lord *speaketh once, yea twice, yet man perceiveth it not*; that is, he speaks often, in a dream, in a vision of the night, and man understands not the meaning of it. So here, I (saith Job) have spoken once, yea twice, or many times.

But I will proceed no further, or I will not adde saith the Hebrew. I will no more apologize for myself, nor stand in my own defence (for in so doing, I shall stand in my own light) but lay my self low in the presence of God. As if he had said, *My sin is already too great, in that I have divers times spoken too boldly and freely, if not presumptuously about thy proceedings, but I will retrain from offending in that kind any more.* The sum of all that Job had spoken may be thus conceived. *Now Lord I confess to thee, and before all the world, my sin and folly in questioning any of thy dealings with me, instead of submitting to them, especially in urging a hearing of my cause in thy presence: Therefore I revoke my challenge, and cast my self at thy footstool.*

X x x 2

acknow-

acknowledging my self (in comparison of thee) every way vile and base, utterly unable to satisfy any of thy demands. And, as I my self purpose, so I humbly beg leave of thee, that I may be silent. I grant all that thou hast said of thy own greatness, and of my weakness, and I bewail my over-daring rashness: I will not defend pertinaciously, what I have said unadvisedly; and to make sure of that, I am resolved to say no more; lest carryed out in heat of speech, I should heat my passions; lest, multiplying words, I should multiply my errors, and so dash against the same rock again.

First, In that Job confesseth *once have I spoken, yea twice.*

Note;

A good man may fall often.

Once and more than once, once and twice, yea, more than twice. We cannot limit the number, nor say to this or that number the failings or sinings of a good man may come and no further. Though it be very sad to multiply sins, yet the best of men have multiplied them.

From the latter words, *I will proceed no further.*

Note, Secondly;

Though a good man may fall often, yet a good man will not take leave to sin often, no nor once.

He will not give himself a liberty to proceed or continue in sin. When he hath sinned once or twice, he does not say, possibly I may sin again, therefore what should I trouble my self about it? who knows how often any man may sin? though he knoweth not how often he may sin, yet he will not, give himself liberty to sin, not only, not knowingly, but not at all, once more, but saith, in the strength of Christ, *I will proceed no further, I will do so no more.* A gracious heart is so far from taking liberty to sin often, that he takes up a resolve not to sin, and will to the utmost watch against and keep himself pure from sin, especially from his special sin; as David did, who said (Psal. 18. 21.) *I have kept my self from mine iniquity.* As if he had said, *There is an iniquity, which dogs me, and follows me, a sin, which easily besets me; but I have kept my self, to the utmost of my power, from falling into that iniquity.* And, I say, though a good man may multiply iniquity, yet not to those who

who give themselves scope to multiply iniquity, or to commit any one iniquity. The voice of true repentance is this, *I will sin no more.* Though I deny not, but a man, who hath truly repented of some particular sin, and sincerely purposed not to commit it any more, may (being over-powered by corruption and temptation) be overtaken with the same sin again; yet the voice of true repentance is this, and thus the penitent soul speaks in truth, *I will sin no more, I will proceed no further.*

Again, Job had been confessing his fault, his failings, *Once have I spoken, yea, twice.* The words are a penitent confession, or the confession of a penitent. Now saith he, *I will proceed no further.*

Hence note, Thirdly;

When sins and failings are heartily and penitently confessed, they are not persisted nor persevered in.

He that hath really confessed his sin, will (to his utmost) put a stop to his sin; he will be so far from renewing or continuing in it, that he sets himself night and main (and prays in aid from God) against it. True confession of sin is always seconded and followed with forsaking of sin. The Prophet calling the people of Israel to repentance, said (*Isa. 1. 16.*) *Cease to do evil.* It will not avail us to say, we have done evil, unless we cease to do evil. The promise of mercy is not to bare confessors, but to those who are also forsakers of sin (*Prov. 28. 13.*) *He that confesseth and forsaketh his sin, shall find mercy* (*Prov. 30. 32.*) *If thou hast done foolishly, lifting up thy self, or if thou hast thought evil, lay thy hand upon thy mouth, do no more;* that is, do not open thy mouth to speak a word in defence of it, do not put forth thy hand any more to do it. Every unfeigned confession of any one sin, is a real profession against that, and against all other sins. That man (let him be who he will) is not a confessor of sin to God, but a mocker of God, who confesseth a sin, and takes no care to keep himself pure, not only from that, but from every sin. The Apostle John doth not only say, *Whosoever is born of God, doth not commit sin, but, he can not sin, because he is born of God* (*1 Epist. 3. 9.*) Not that he hath not a natural power to sin, but he hath not a will, a mind to sin, or he sins not with the full consent or favour of his will, or he hath a sincere bent of will against every sin, and would

Confessio peccati est professio desinendi peccare. Hilarius in Psal. 135. *Unifor est non penitens, qui adhuc agitur peccator.* Bernard.

would sin no more. How wicked and bent to back-sliding were those *Jews*, to whom the Lord said by his Prophet (*Isa. 1. 5.*) *Why should ye be stricken any more? ye will revolt more and more.* The will of a wicked man is wholly for sin: the will of a godly man (as such) is wholly against sin; so that when he sinneth, he may be said to sin against his own will, as well as against the will of God; and therefore, being convinced that he hath sinned, though but in passion or by impatient words (as *Job's* case was) he gives his honest word for it (as *Job* here did) that he will proceed no further.

In these three verses, *Job* hath shewed his repentance for his unwary speechnes and excesses in language; he hath confessed his own vileness, and sits down as silenced by God, yea, as imposing silence upon himself. Thus he is got a good way in the work of humiliation; yet he was not come quite through, he had not yet made such a confession of his sin, nor was his heart so humbled as it ought to be, before God would raise him up; and therefore in the following part of this Chapter, and in the next, God sets upon him again, and speaks to him a second time out of the whirlwind. The Lord had begun to humble him, and *Job* had begun to humble himself, yet the Lord deals further with him to humble him more, and speaks to him again out of the whirlwind: What again out of the whirlwind? Yes; *Then answered the Lord unto Job out of the whirlwind, and said, &c.*

And not only so, but after the Lord had put many questions to him, about himself, as before about several creatures, he had a reserve of two creatures more to question with him about, that would more astonish him than all the rest, *Behemoth* and *Leviathan*.

Thus we see, when once the Lord begins to humble a soul, he will make through work of it, and never give it over, till he hath brought him to the dust indeed. *Job* was so far humbled, that he had no more to say unto God; but God had much more to say unto *Job*, and all for this end, that he might humble him more, as will appear in opening that which followeth.

J O B, Chap. 40. Vers. 6, 7, 8,

6. *Then answered the Lord unto Job out of the whirlwind, and said,*
7. *Gird up thy loyns now like a man; I will demand of thee, and declare thou unto me.*
8. *Wilt thou also disannul my judgement? wilt thou condemn me, that thou mayst be righteous.*

IN the former verse Job gave out in the plain field, confessing himself overcome, not by rigour and force of arms, but by reason and strength of a gument, or rather by that which is above all reasons and arguments, the soveraign power and authority of God; and thereupon he resolved to meddle no more, to answer no further; and that, though he had spoken once, yea twice, yet he would not proceed, he would adde no more, he had enough of it, he had already spoken too much, much more (with respect to God) than came to his share. Hereupon the Lord, at this 6th verse, begins again to speak and answer him; and his answer is contained and continued quite through this fortieth Chapter, together with the whole one and fortieth, and in it we may consider these four things distinctly.

First, A preface, at the 6th verse; *Then answered the Lord unto Job out of the whirlwind, and said.*

Secondly, We have here a challenge, at the 7th verse; *Gird up thy loyns now like a man; I will demand of thee, and declare thou unto me.*

Thirdly, We have in this answer of God, a reproof of Job, or a vehement expostulation with Job, in the 8th and 9th verses; *Wilt thou also disannul my judgement? wilt thou condemn me, that thou mayst be righteous? Hast thou an arm like God? canst thou thunder with a voice like him?* Thus he expostulates, thus he re-proves.

Fourthly, We have here a large proof or demonstration of the greatness, power, wisdom, and soveraignty of God, for the further conviction and humiliacion of Job. And this proof or demonstration of the power of God is laid down two wayes.

First,

First, By his providential actings, in destroying proud and wicked men. This we have in the 10, 11, 12, 13, and 14 verses; *Deck thy self now with majesty and excellency, and array thy self with glory and beauty; cast abroad the rage of thy wrath, and behold every one that is proud, and abase him.* As if the Lord had said, these things I do; I look on every one that is proud, and bring him low, I tread down the wicked in their place, &c. All this I can do, and do in my providences daily; *Job*, canst thou do so too? Thus we have a proof of the great power and sovereignty of God taken from his judiciary proceedings with proud men.

Secondly, He gives of a proof his great power by a double instance, from the work of creation; as in the former Chapter by the works of providence alone, so here by the works of creation and providence too. And this double instance is given in two great vast living creatures; one of them the greatest upon the earth, the other the greatest in the waters.

The first is *Behemoth*, the vastest creature that breaths upon the earth, who is described from the 15th vers. of this Chapter, to the end.

The second is *Leviathan*, the vastest creature in the water, who is described quite through the one and fortieth Chapter. The Lord having spoken of many other creatures formerly, in the forming and ordering of which, his power and wisdom shine forth; he reserved these two to close with, that *Job* by the consideration of them, might see what a poor thing himself was, and how unable to grapple with the great God, who made those great creatures; for that is the general issue. If God hath made such huge creatures as these, then what a one is God! how mighty and powerful is God! what is the cause, if the effects are such? what is the fountain, if we see such streams? Such is the drift of God in this his last answer to *Job*, and these are the parts of it. We may sum up all in this brief; here *humane weakness* and *divine Power* are compared together, *mans* *infirmity*, with *Gods Allness* or *Asufficiency*, that so man (*Job* in special) might be convinced, and conclude that he could no more charge God with any fault, than he was able to resist his power.

So then, this whole oration or discourse tends to the confirmation of *Job*, yet more, in believing the irrefutable providence of God; which, when he should well understand, he would no
more

more doubt of his justice, nor accuse his judgements of severity, nor would he any more desire to debate with God as he had done.

Nor can these things be pressed too often upon the holiest among men, man being not only by nature altogether unbelieving, but having so much unbelief mingled with his graces, as sad experience teacheth him at all times, especially in times of great affliction and temptation. So much of the whole answer, and the state of it; now for the particulars.

Vers. 6. Then the Lord answered Job out of the whirlwind, and said.

Then. That is, when *Job* said he could not, or he would not answer, or had no more to answer, *Then*, the Lord answered; or, to go a little further.

Then. When *Job* had humbled himself, and said he was vile, even *then* the Lord answered him, and he answered him out of the whirlwind.

Then the Lord answered Job.

Not so much to his *speech* as to his *silence*; for *Job* resolved to say no more, yet the Lord answered; and *the Lord answered him*

Out of the whirlwind.

At the first verse of the 38th Chapter, we read of this *whirlwind*, and of the Lord answering out of it.

What a *whirlwind* is, was there opened, and several points of observation given from it, which I shall not now at all touch upon, nor meddle with; and yet, though the words in this 6th verse of the 40. Chapter, are the very same with those in the first verse of the 38th Chapter, yet from their placing and their repeating here, we may profitably take notice of some things for our instruction.

Then the Lord answered Job out of the whirlwind, and said. The *whirlwind* being here spoken of a second time, 'tis questioned by some, whether this were a whirlwind of greater force, or of less than the former, or the same. The ground of the querie is from a little variation which is in the Hebrew Text. In the 38th Chapter an Article is prefixt to the word *whirlwind*, which (say some)

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intends the sense, noting it to be a very *vehement* whirlwind: But in the 40 Chapter, that article is left out; upon which they collect, That this latter whirlwind was not so fierce, nor so vehement as the former. But this is only a conjecture; nor can any thing be solidly grounded upon such Grammatical differences; yea, some, notwithstanding that defect of the Article, conceive the *whirlwind* here in this Chapter, was more vehement than that in the former Chapter. But I shall not stay about that Querie, nor discourse any thing concerning the nature of the *whirlwind*, which was toucht before at the 38. Chapter, but shall

Observe, First;

God hath terrible ways of revealing himself, as well as sweet and gentle ways.

To speak out of a *whirlwind*, is a dreadful manifestation. The whirlwind, and speaking out of it, notes a *legal* dispensation, or administration of terror, such as the Law was published in, of which we read in the 19th of *Exodus*, which was so terrible (saith the Apostle, *Heb. 12.*) that *Moses himself said, I exceedingly fear and quake*. The Lord hath his *Mount Sinai* dispensations, in thunder and lightning, and with a *terrible voice*; and he hath also his *Mount Zion* dispensations in sweet and precious promises, and Gospel-Ordinances; he hath his beseechings, his intreatings, his wooings, his invitings. Divine dispensations vary. 'Tis said (*1 King. 1. 6.*) in the History of *Elijah*, that when the Lord appeared, there was an *Earth-quake*, and the Lord was not in the *Earth-quake*; there was a mighty wind, and the Lord was not in the wind; there was fire, and the Lord was not in the fire: At last, there came a still small voice, and there the Lord was. The Lord waved the dreadful manifestation of himself, by winds, tempest, thunder, fire, Earth quake, and came only in a still voice. The reason why the Lord doth thus variously dispense himself, sometimes in a whirlwind, sometimes in a gentle gale, is to answer the several tempers and spirits of men; where the spirits of men will not bow, the Lord knows how to break and bring them down; and where the spirits of men are already bowed and broken, humbled and melted, the Lord knows how to comfort and confirm them: *He will not break the bruised reed, nor quench the smoking flax*. And when it is said, *He will not break,*

break, the meaning is, he will bind up and strengthen *the bruised reed*; And when it is said, *he will not quench*, the meaning is, he will blow up and kindle *the smoking flax*, that is, weak believers, or souls afflicted under the sense of their own weakness and sinfulness, or sinful weaknesses.

'As tis a great part of the wisdom of the Ministers of the word, *to divide the word aright*, that is, to give every one a portion suitable to his condition (they must speak to some, as it were, in a whirlwind, in the whirlwind of the Law; they must speak to others in a still voice, that of the Gospel; they must threaten and terrify some, comfort and refresh others) So the Lord himself deals; he hath many ways of humbling the creature, and as many ways of comforting the creature; he speaks in a whirlwind (as I may say) when he threatens in the Law. he speaks dreadfully, sometimes by his providences and judgements (there's a voice in them) he speaks terribly to us in our own personal afflictions, and when under sad dispensations: All this is, as it were, a speaking in the whirlwind. And he speaks graciously, winningly and comfortably, or *to the hearts of his people*, even when he leads them into the wilderness (*Hos. 2. 14.*) The Apostle saith, *Knowing the terror of the Lord we perswade men*; that is, we perswade men by the terror of the Lord: and so, knowing the *goodness* and the *mercy* of the Lord, we perswade men; that is, we perswade them by the *goodness* & the *mercy* of the Lord. *I* (saith the Apostle, *Rom. 12. 1.*) *beseech you by the mercies of God, present your bodies, &c.* Of some we must have compassion, making a difference; & others save with fear (*Jude vers. 22. 23.*) that is, we must put them in fear, that they may be saved, or (as I may say) scare and fright them to heaven.

Secondly, Consider, who it is that the Lord spake to in a whirlwind; he spake to *Job*: and who was *Job*? surely a very godly man, a man that feared God, a man that had a very noble testimony from God himself, and yet here God spake to *Job* himself in a whirlwind.

Hence, Note ;

The best of men may sometimes need the terrible appearances of God, to humble them and to bring them to a due confession of their sins.

Certainly God would not have spoken to Job in a whirlwind, if there had not been cause for it; he would not have spoken twice in a whirlwind, if there had not been double cause for it. The Apostle Peter saith (1 Eph. 1.6.) *Ye are in heaviness through manifold temptations* (that is, afflictions and trials) *if need be.* We should never feel any affliction from the hand of God, never be in heaviness, if there were not need. There is need that the holiest in this world should sometimes be made heavy, or that heaviness should be upon them for a time. We should always have calms and fair weather, never any storms, nor tempests, nor whirlwinds from God, did not our needs call for it. As we every day need bread, which is therefore called by Christ *our daily bread*; so most days we need a rod, either the rod of his mouth to reprove us, or the rod of his hand to chasten us: And we do so, especially, for these reasons.

First, To bring us into a deep sence of our own vileness, to humble us, to lay us low.

Secondly, To make greater impressions upon our hearts, of the power and sovereignty of God, of the holiness and righteousness of God. It is, that we might know our selves more, and that we might know God more, that God speaks to us in whirlwinds, in terrible dispensations.

Further, As this is a *second whirlwind*, as it is a second speaking to Job, a good man, in a whirlwind,

Observe ;

God will not give over terrible dispensations and appearances, till he hath brought man to his purpose.

God hath an end, a purpose in every work, and every work of his goeth on, till he hath attained his purpose. As the word which goeth out of the Lords mouth shall not return unto him void, but shall accomplish that which he pleaseth, and prosper in the thing whereto he sends it (Isa. 55. 11.) So the work which God takes in hand, shall not be in vain, but shall prosper to the purpose for which he undertakes it. Now if any ask what is the purpose of God

God in whirlwind dispensations? that was shewed before, even to make us more humble, and to have higher thoughts of God in every respect.

But some may say, *Job* had very low thoughts of himself before, he had said, *I am vile*; doubtless *Job* spake this in great humility: why then doth the Lord speak to *Job* in a whirlwind again, seeing he was truly humbled at his first speaking?

I answer, Though *Job* was humbled, yet he was not humbled enough, he was not yet laid low enough, nor melted down enough, and therefore God spake to him in a whirlwind again. It would not serve his turn, barely to say *I am vile*, God must have more of him than that, he must make a fuller confession of his fault than that; God brought him at last to say, *I abhor my self, and repent in dust and ashes*, which is a description of deepest humiliation. Now because *Job* was not come to that, but had only said, *I am vile* (though there was matter of great humiliation in that) the Lord questions with him again in a whirlwind. This should be of great consideration to us in any day of affliction.

For if God hath not his purpose in bringing the first affliction, we shall be spoken to in a whirlwind a second time. We are apt to wonder and think it strange, that God should speak terribly to us so often, that he should renew our afflictions, and make us new crosses. We think, if we do but make a light confession of our sins, and say, *we are vile*, presently the storm should cease, and the affliction be removed. Let us not deceive our selves, *Job* had said he was vile; yet God continued the storm, because he was not yet low enough. 'Tis not enough for us that we are truly humbled. As there must be truth in our humiliation, so there must be depth in it; for questionless, when *Job* said before, *I am vile*, he did not dissemble with God, he was hearty in it, and spake his heart; what he spake was from his very soul, and in sincerity, he did not complement with God, he did not flatter God with his mouth, nor lie unto him with his tongue, as the Israelites did (*Psal.* 58:6.) his heart was right with God, as theirs was not (*ver.* 37.) yet, because his spirit was not come down as it should, therefore he must be awakened and humbled more with another whirlwind, he must be further school'd, that he might give further glory to God in his own abasement.

And

And hence we may infer;

If the Lord spake thus to Job, and may speak thus terribly to any good man, once and again? Then with what terror, in how dreadful a whirlwind, will God at last speak to all the wicked of the world?

If he spake out of a whirlwind to a Job a gracious godly man, what will that whirlwind be, out of which he will speak to a Pharaoh, to prophane and hard-hearted sinners! As our Lord Jesus Christ said of himself in the Gospel, *If it be thus done to a green tree, what shall be done to the dry?* If God hath whirlwinds for his Jobs, for his own people, who are as green flourishing trees in grace and holiness; what will he do with the dry sticks of the world? And I may argue it as the Apostle doth (1 Pet. 4. 13.) *If judgment begin at the house of God, what shall the end be of them that obey not the Gospel?* what shall their end be? no man is able to say, no nor to conceive how sad it will be. Judgment begins at the house of God; God will not spare his own house, nor his own household, he will not spare his servants and children when they sin; he is no cockering Father, he will correct his own children; he will not only sweep his house, but he will shake his house; and he shakes it, because it is no better swept, nor kept more cleanly. And if for this, and such like reasons we at any time see judgment beginning at the house of God, we may say with astonishment, *What will the end of those be who obey not the Gospel!* What will become of the wicked and ungodly, of those who openly prophane and blaspheme his Holy Name! O what appearances shall they have of God, and how shall they appear before God! We read, in the 25th of *Jeremy*, of a Bowl of blood given him to carry about to the Nations: A terrible message he is sent about; he carries a Cup of blood about, and bids the Nations drink, they must drink it; and saith the Lord, *If they shall refuse to take the Cup at thy hand to drink, then shalt thou say unto them, thus saith the Lord of hosts, ye shall certainly drink: Why? For so, I begin to bring evil upon the City which is called by My Name; and shall ye be utterly unpunished?* As if the Lord had said, I have brought evil upon *Jerusalem*, upon my own people, and they have drunk very deep of that bitter Cup; and do you, O ye uncircumcised nations, think that you shall escape? We may conclude, the Lord hath a terrible

terrible ſtorm to bring upon the wicked and ungodly of the world, when we hear him ſpeaking to his own people in *whirlwinds*. Consider this ye that forget God (as ſuch are admoniſhed *Pſal. 50. 22.*) leſt he tear you in pieces, and there be none to deliver. For our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him, as 'tis ſaid at the 31 verſe of that *Pſalme*. And Then, as 'tis threatned (*Pſal. 2 5.*) ſhall he ſpeak to them in his wrath, and vex them in his ſore diſpleaſure. That ſpeaking will indeed be ſpeaking out of a *whirlwind*, which ſhall hurry them away into everlaſting darkneſs.

Thus far of the manner of Gods ſpeaking to Job the ſecond time; It was ſtill out of the *whirlwind*. Now followeth the matter ſpoken, or what he ſpoke to him.

Verſ. 7. *Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.*

I ſhall add but little about this verſe, becauſe we have had it almoſt word for word (*Chap. 38 3.*) where the Lord thus beſpoke Job, *Gird up now thy loins like a man, for I will demand of thee, and answer thou me.*

Theſe words this ſecond time ſpoken or repeated by God to Job, fall under various apprehenſions, theſe four eſpecially.

Fiſt, Some look upon them meerly as a challenge ſent of God; *Gird up now thy ſelf like a man, come ſtand to thy work, or rather ſtand to thy word, do thy beſt.*

Secondly, Others expound them as an irony or divine ſcorn, put upon Job to humble him. Come, *Gird up thy loin like a man*; Don't flinch for it, ſtand to it, thou wilt ſurely make good the day with me.

Thirdly, Many (in a milder ſenſe) look upon theſe words, meerly as *Counſel* given to Job; as if the Lord had ſaid, *I mean to deal farther with thee, Therefore come now, prepare and addreſs thy ſelf to the buſineſs; I give thee leave to make the beſt thou canſt of thy cauſe.*

Fourthly, We may take theſe words, as ſpoken to Job for his Comfort and encouragement. The Lord ſeeing him as it were ſinking, and reſuſing to ſpeak, ſaith to him, be not troubled, be of good chear man, *Gird up thy loins like a man*. As the words are taken for a challenge, and under the notion of a ſcorn put upon Job, I ſhall not ſtay upon them.

*Job ſays
no, &c.*

This

This phrase (*Gird up thy loins*) was opened at the 38th Chap. 'tis a metaphor taken from Travellers, or those that go about any business; who wearing long garments, used to gird them up, that they might be more expeditious, whether for labour or for travel.

Thus the words are matter of *Counsel* and encouragement given to *Job*; and under that notion I shall Note two things from them.

First, As they are words of counsel, the Lord having further business with *Job* or more to do with him, adviseth him to gird up his loins like a man.

Hence, Observe;

When we have to do with God, we should put out our selves to the uttermost.

To *Gird up our loins like a man* imports our best preparation; and such preparation we need for every holy duty. When we are to pray, we had need gird up our loins like men, for then we are to wrestle or strive with God, we must work it out with God in the duty of prayer; and if our garments hang loose, that is, our affections be upon the earth, and our hearts in the corners of the world, how can we prevail with God in prayer? we must gird up our loins like men, when we declare our desires and requests to God in prayer, and expect that God should answer us. The holy Prophet complained of the Jews failing in this (*Isa. 64. 7.*) *There is none that calleth upon thy name, that stirreth up himself to take hold of thee.* Doubtless many called upon God in those days, but they did not stir up themselves to take hold of God by faith, and so their prayers went for no prayers. And when we go to hear the word (wherein God deals with us) we had need gird up the loins of our minds, else we cannot mind the word while we hear it, nor remember, much less practice the word which we have heard. The Scripture often calls us to preparation for every duty: What can discomposed persons, loose-spirited persons, loose-loin'd persons do with God or for God? When we have any thing to do with God, any thing to do for God, we should do our best, and be at our best, we should play the men. Master Broughton expresseth it well, though not clear to the words in the Original, *Let me see thy skill or how skillfully thou canst handle the matter with me.* The Lord would have us shew our

our skill when we have any thing to do with him, or to do for him; we should then *play the men and not the children*, much less should we *play the fools*, be sloathful, sluggish, and careless.

Especially we should do this with respect to the appearing of Jesus Christ in the great day of our account: Christ himself gives the rule, *Stand with your loyns girt, and your lamps burning, as those servants that wait for their Lords coming.* When Christ our Lord comes, all must come before him, but none shall be able to stand before him, but they who stand with loyns girt; that is, who are ready, and in that readiness wait for his coming.

Secondly, Taking these words as words of encouragement: *Gird up thy loyns like a man*; Poor heart, do not faint.

Note;

When God intends and purposeth to humble his people most, he would not have them despair in the least.

When God layes them in the dust, he would not have them sink in despair, but be of good cheer. God loves to see his people humbled, but he doth not love to see them dejected. As God would have us sensible, so comfortable. *Comfort ye, comfort ye my people*, said the Lord (*Isa. 40.1.*) when he saw they were ready to sink, he commanded comfort to be spoken to them. He gives Cordials and Restoratives, when he is speaking out of a whirlwind; and therefore he said to Job, *Gird up thy loyns like a man.*

But however the Lord is either counselling or comforting Job in these words, he checks and reproves him in the next.

Verse 8. *Wilt thou also disanul my Judgement? wilt thou condemn me, that thou mayest be righteous?*

These are words of reproof, and a very great reproof they are. Here the Lord begins to chide and expostulate with Job.

Wilt thou.

'Tis a quick kind of speech; such Questions have much spirit and life in them. How now Job, *Wilt thou disanul my Judgement?*

But what is meant by *disanulling*, what by the *Judgement*, that God saith Job was about to *disanul*?

Irritum facere est simplex verbum contrarium verba confirmant, aut nunc firmius aliquid faciendi.

To *disannul*, is to make void, to frustrate, to break a thing, so as it shall not stand in any stead, or be of any force; it is applied to the breaking of an Oath, to the breaking of a Covenant, and to the disappointment of counsels and purposes. Read *Num.* 30. 14, 15. *1 Kings* 15. 19. *Jer.* 33. 20. *Psal.* 33. 10, 11. *Isa.* 8. 10. Thus saith the Lord, *Wilt thou disannul, or make void my Judgement?*

*μη ἀντιστη
μι τὸ κριθεῖν
Ne repellas ju-
diciū meum.
Sept.
ἢ ἀντιστη
μι τὸ κριθεῖν
Numquid
repelles judici-
um meum?
Symach.*

*An etiam mu-
tabo iudiciū
meum? Targ.*

The Septuagint render it as a Negative Command, *Do not thou repel or resist my Judgement.* An ancient Greek Translator renders it, as we, by way of Question, *What, wilt thou repel or oppose my Judgement?* The word is applied to great *sinning* (*Ezra* 9. 13.) And after all this that is come upon us, &c. seeing our God hath given us such deliverance as this, should we again break thy Commandments? &c. But did *Ezra* think, that after that they should no more break the Commandments? Taking a breach of the Commandments barely for *sinning*, he could not expresse it so; therefore by *breaking the Commandments*, he means *disannulling the Commandments*: What is that? 'Tis so to break the Commandments, as if we would rescind and repeal them. There is such a kind of *sinning*, as if men would not onely sin against the Law, but sin the Law away, or out of doors, as if men would sin the Bible out of the world: that's the meaning of the word there, *If we shall again break thy Commandments*; for it followeth, and *join in affinity with the people of these abominations.* 'Tis not breaking the Commandments by any sin, but to sin so as if we would make them all void, and reverse the statutes of heaven. Thus the word is used by *David* (*Psal.* 119. 126.) which doth much clear the sense of this Text, *Lord, it is time for thee to work; Why? for they have made void thy law.* 'Tis the same word here in *Job*, They have *disannulled* thy law. 'Tis high time for God to awake, to bestir himself, and look to men, when they come to this height of *sinning*, to make void and *disannul* his Law, by setting up their own lusts. Some would even enact their own lusts, and throw down the Law of God. That's the signification of the word here used; saith God to *Job*, *Wilt thou disannul my Judgement?* Wilt thou make it void, or break the course of it? Wilt thou change it, and put or introduce somewhat of thine own in the room and place of it, as some glosse the words? *Wilt thou disannul*

My judgement?

Judgement, I conceive, in this place is taken for that courſe of adminiſtration which God uſes in the World, whether with particular perſons, or with Nations. As if the Lord had ſaid, *Thinkeſt thou thy ſelf not only able to comprehend the reaſon of all my adminiſtrations towards thy ſelf or others, but wilt thou alſo preſume to ſubject them to thy will and wiſdom; as if thou couldſt adminiſter them with more equality and righteouſneſs, or to better purpoſe than I have done?* The courſe or way of Gods diſpenſation, is Gods Judgement; and 'tis called his *Judgement*,

First, Becauſe it proceeds upon the higheſt reaſon, upon the cleareſt acting of Judgement and underſtanding; and in that ſenſe 'tis alwayes Judgement. For God is a God of Judgement (Iſa. 30. 18.) That is, of the higheſt reaſon and underſtanding in all matters that he doth.

Secondly, 'Tis called *Judgement*, becauſe oftentimes theſe adminiſtrations are as a ſentence pronounced and given out by God, whether againſt particular perſons or Kingdomes, and ſo have Judgement in them, that is, wrath and puniſhment. *Judgement* is often put for puniſhment. In this ſenſe we are to underſtand it here. *Wilt thou diſanul my Judgement*, particularly with thy ſelf. I have taken this courſe with thee, I have brought all theſe afflictions upon thee, I have broken thy ettate, I have broken thy body, I have broken thy ſpirit; this is the courſe I have taken with thee: wilt thou diſanul this courſe that I have taken with thee? ſurely thou ſhouldeſt not, I know thou canſt not. So then, the Lord expoſtulates thus with *Job*, as if he would have croſſed all his proceedings and dealings with him, or would have reſcinded as it were the ſentence and decree of God concerning him. Wouldeſt thou have me to change either the matter, manner, or meaſure of thy chaſtning? No, my will, not thine, ſhall be the rule of them. *Wilt thou diſanul my Judgement?* Now from this ſenſe of the words,

Note, Firſt;
It is impoſſible to reverſe, reſcind, or diſanul the Judgement of God.

The Lord ſpeaks to *Job* as attempting a thing beyond himſelf,

or beyond his power. What, saith the Lord, wilt thou disanul my judgement? surely thou wilt not venture at that, thou wilt not offer that; 'tis more than thou or any man can do. The Lords judgement, or the way which he will take with any man, no man can supersede or stop; no man can hinder him in it. What the Lord determines, what he gives forth, it shall stand. *Balaam* could say (*Numb. 23. 20.*) *The Lord hath blessed, and I cannot reverse it.* The judgement of the Lord at that time towards *Israel*, was a Judgement or Sentence of favour and mercy; therefore saith *Balaam*, *The Lord hath blessed, and I cannot reverse it.* And if the Lord gives out a Sentence of affliction, or commands a crosse upon any man, who shall reverse it (*Psal. 33. 20.*) *The Counsel of the Lord shall stand, and the thoughts of his heart to all generations.* They shall stand; who then shall make them fall? The Sentences or Judgements of men are often disanulled by men, and they may alwayes be di'anulled by God (*Lam. 3. 38.*) *Who is he that saith, and it cometh to pass, when the Lord hath not commanded.* The Lord can disanul all the Judgements of men, of the wisest men in the world; but none can disanul the Lords Judgements, and make them void. There are but two wayes by which the Judgement, that is, the Sentence, or the resolution and purpose of a man is disanulled.

First, By the power of the party against whom the Judgement is given. Sometimes there is a Sentence given against a man, which comes to naught, 'tis made void; why? there's no power can execute it upon him: *David* spake much in that language, *Ye sons of Seriah are too hard for me.*

Secondly, Sometimes the Judgements of men are disanulled by a superiour Authority; one Court recalls or takes off the Judgement of another. But neither of these wayes can the Judgement of God be disanulled. If God give out a Sentence against a person, his power, how powerful soever he is, shall never hinder the execution of it; though he be (as it's spoken in *Amos*) as high as the Cedar, and as strong as the Oak, yet he shall not rinder the Judgement of God. And as there is no man hath power of arm, or of arms, to hinder the Judgement of God; so there is no Authority superiour to, or above Gods. There's no Court above the Court of Heaven, to which appeal may be made, to get Gods Sentence disanulled, or his Judgement reversed;

reversed ; therefore the Judgement of God cannot be disannulled.

And seeing the Judgements of God, as taken for the Sentence which he hath declared against sinners, such as that (*Rom. 2. 9.*) *Tribulation and anguish upon every soul that doth evil, &c.* cannot be disannulled ; what cause have we to blesse God for Christ, who hath endured that Judgement in his own person, which could not be disannulled nor made void ; and hath also (as the Apostle speaks, *Col. 2. 14.*) *blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Crosse.* Yet

Observe, Secondly ;

The Judgements of God are by him accounted as disannulled or made void by us, when we do not submit to them, nor humble our selves as we ought under them.

This was *Jobs* Case. Why doth God aske him whether he would disannul his Judgement ? surely, because he had made many complaints (as hath been shewed in this Book) about the dealings of God with him : The Lord interpreted this as a disannulling of his Judgement. If we are not satisfied with the Judgement of God, though it be a Judgement of anger and displeasure towards us, we, as much as in us lies, disannul the Judgement of God. Let us often remember this, The way of Gods preceeding with us, his way of administration towards us, is his Judgement ; now if it be a way of affliction, if he speak terribly to us, let us take heed of complaining, lest we be found disannulling his Judgement. We may come under the compasse of this Charge before we are aware. As for instance ;

If we shall say, we could bear any Judgement but this, any affliction but this ; this is to disannul the Judgement of God. Let us say, whatever the affliction is, it is best for us, and God hath most righteously brought it upon us.

Again, If we shall say, we could be patient even under it is Judgement of God for the matter of it ; but when we consider the degree of it, that it goes so far, and wounds so deep, who can bear it ? Thus *Job* complained (*Chap. 6. 2.*) *O that my grief were thoroughly weighed, and my calamity laid in the balances together ; for now it would be heavier than the sand of the Sea :*
there-

therefore my words are swallowed up. It was not so much the matter of his affliction, as the degree, or weight, or extremity of it, which put him to those grievous complaints. Now if we are not patient and quiet under that very degree of the Judgement which God is pleased to heighten it unto, this is a disanulling of his Judgement; therefore let us take heed of complainings upon that account.

Yet further, Others will say, If this Crosse had been for a short time, we could have born it; but it hath been long upon us already, and we know not how long it may continue, we can see no end of it. Take heed of these complainings; for this also is to disanul the Judgement of God, if we find fault with the length of the Crosse. Though we may cry with the souls under the Altar, *How long Lord, how long,* yet we must not say it is too long.

Lastly, There is this also at which many are much troubled, and so even disanul the Judgement of God; for say they, if it were but in some one thing that we were afflicted, we could bear it; but we are afflicted in body, and afflicted in mind, and afflicted in our children, and afflicted in our estate, we are afflicted in our credit, and in all our comforts; if it had been in some one thing, we could have sat down quietly under it; but now it's affliction all over. Take heed, for this also is to disanul the Judgement of God. And if any of these be to disanul the Judgement of God, how soon may we do it? And if they are not, as to either, free from this charge, who shew some impatience and trouble of spirit under the severer dealings of God, what shall we say of those who openly murmur, and even rage against them?

Thirdly, *Wilt thou disanul my Judgement?*

Note;

God takes it as a high affront, and a dishonour, when his Judgement is touched, or when his Judgement is not quietly submitted to.

Wilt thou, saith he, *What! disanul my Judgement!* The Apostle saith, *Let God be true, and every man a liar.* Let the Judgement of God stand, though we fall.

Fourthly, Consider what a huge boldnesse it is in a creature, to do or say any thing which may be interpreted a disanulling of the Judgement of God.

Fifthly,

Fifthly, Consider how ſinful a thing it is for any to go about to croſſe the adminiſtration of God. Somewhat we may do, in all the judgements or ſad diſpenſations of God; we may pray about them, and we may in an humble ſubmiſſion expoſtulate with God about them; but we muſt take heed of an unquiet ſpirit under them, or of any ſtings of heart againſt them: Pray we may about them, earneſtly, inſtanſly, and importunately, and the more the better, yet ſtill quietly ſubmit; and the more quietly we ſubmit to them, the more fit we are to pray to, and wreathe with him about them; that he in his own good time, and in his own way, would remove them from us. *Wilt thou diſanul my Judgement?*

Wilt thou condemn me, that thou mayeſt be righteous.

Theſe words may be taken as an Expoſition of the former. As if the Lord had ſaid, *Either I muſt be condemned, that thou mayeſt be righteous, or thou muſt be condemned, that I may be righteous; now whether it be meet that I or thou muſt be condemned, do thou judge. While thou inſiſteſt ſo much upon thine own innocency, thou ſeemeſt to caſt blame upon my Juſtice. Either I have wronged thee by afflicting thee without juſt cauſe, or thou haſt wronged me by intimations that I have done ſo: One of theſe muſt needs be true, ſeeing there is no middle between them. Conſider then which is moſt probable, that I have wronged thee, or thou me. Theſe are immediate contraries; ſo that the one being granted, the other muſt be denied. Now wilt thou accuſe me of injuſtice in afflicting thee, that thy cauſe may be eſteemed juſt?*

But did Job ever accuſe or condemn the Lord?

I anſwer, Not directly (as hath been ſhewed heretofore) It never came into Job's heart to accuſe God of unrighteouſneſs: but becauſe by ſome miſunderſtood ſpeeches of his, they about him judged he had; therefore the Lord put this queſtion home to him, that he might exonerate and clear himſelf. The onely matters in which he might ſeem to condemn God as unrighteous, was his ſpeaking ſo much of his afflicting the righteous, and proſpering the unrighteous; or his inſiſting ſo much upon the defence of his own righteouſneſſe before men, ſeemed to derogate from, or intrench upon the righteouſneſſe of God. So then Job did not intentionally caſt any aſperſion or blot upon the Juſtice of God; he

he onely intended, in what he said, to shew that the affliction that was upon him, was not for his sin, but for his trial, when he spake so much of his own righteousness; and yet because he was a little too lavish in speech, and too passionate, the Lord here puts this question to him, *Wilt thou condemn me, that thou mayest be righteous?* 'Tis I that justify thee, and wilt thou condemn me? The Lord is righteous, and all men are unrighteous; and shall any man do that which casts a note of unrighteousness upon God. *Wilt thou condemn me, that thou mayest be righteous?*

Hence Note, First;

He that is much in the justifying of himself, when he is under the Judgement, or afflicting hand of God, doth upon the matter condemn God.

*Deum injusti-
tie accusare
videbatur qui
justos afflige-
ret. Merc.*

Job was much in justifying himself, though not with an intention to condemn God, yet the very action spake this in the opinion of others, that he thought himself not righteously dealt with, or at least rigorously dealt with. He that maintains his own right too much in affliction, chargeth God with wrong, though he never meant it: And therefore the Apostle saith, *Let God be true, and every man a liar.* A godly man in a good frame, though he cannot charge himself with any crime, nor is conscious of any way of wickedness, that he hath lived in, yet approves and justifies the Lord in all his dealings with him; and therefore we must take heed (it is a tender point) how we justify our selves, especially under the afflicting hand of God. If we justify our selves, there is somewhat of condemnation cast upon God; therefore still you shall find that the holiest servants of God in their Confessions charge all upon themselves. *Righteousness belongs to God, but to us shame and confusion of face.* So spake Ezra, and so spake Daniel. It is very dangerous to, and we quickly may, reflect upon the justice of God, and derogate somewhat from him, by our justifying of our selves.

Observe, Secondly;

'Tis our duty in all things whatsoever God doth, to justify him.

*In dubio semper
adversum nos
pro deo semi-
andum est.
Merc.*

As it is the highest grace which God manifests to the creature, to justify man. *It's God that justifies; who shall condemn.* So it is one of the most excellent duties of man, to justify God. It

It is a high grace of God to man, to justify man; but it is onely the duty of man to justify God in all things. Let him do what he will with persons or Nations, let him break them all to pieces, let him lay all waste and desolate; in all this we are to justify God. We should rather be willing to appear sinful, and that we are punished for our sins and evil deeds, than so much as in appearance to question or make the least doubt of the justice of God, or give others the least shadow of an occasion to question or doubt it.

That of the Schoolman bears much weight in this case. If Aquinas. (saith he) two are equal, and a fault is to be laid upon one of them; it is not reprovabie, if one of them purge himself of the fault charged, although he be blameable in the opinion of others; because man naturally loveth himself more than another. But where there is so great a distance, as between God and man, man should rather take the blame to himself, though unjustly laid on him, than cast it upon God; which he cannot do but unjustly. And therefore God in arguing with Job, proposeth the superlative excellency of himself above man.

Observe, Thirdly;

We should be much in judging our selves.

Wilt thou condemn me, that thou mayest be righteous? Thou shouldest condemn thy self, and judge thy self; thy judgement is upon a wrong object. Self judgement is good, but judging of God, oh how sinful is that (1 Cor. 11. 31.) If we would judge our selves, we should not be judged of the Lord. Our businesse is to judge our selves, and for not judging of our selves, it is, that we meet with so many judgements from the hand of God. Therefore God judgeth us, because we do not judge our selves. And therefore let every mouth be stopp'd; it shall be so at last as the Apostle concludes (Rom. 3. 18.) Every mouth shall be stopp'd, and all the world shall become guilty before God. We are self-guilty, and therefore should be self-condemned. 'Tis a dreadful thing in one sense to be self-condemned, as it is spoken of the Heretick (Tit. 3. 11.) He is condemned of himself: He is condemned of himself, while he doth justify himself. 'Tis the worst of condemnations, to be condemned of our selves, by justifying of our selves; but it is good to condemn our selves, in judging or in humbling our selves.

A 2 2

Dar id

David was much in ſelf-cenſuring and ſelf-judging: when he found himſelf envying the proſperity of the wicked, and ſaid, he had *cleſed his heart in vain*, he ſoon after cenſures himſelf for both (*Pſal. 77. 22.*) *So fooliſh was I and ignorant, even as a beaſt before thee.* As if God had ſaid, what a fooliſh creature am I, thus to condemn God in his proceedings, & to talk of my own innocency. Let us not boaſt of, but (as Maſter Calvin expreſſeth it upon the Text) *let us win our ſpurs by condemning our ſelves*: For that is the only way to honour and exalt God. If we would get honour to our ſelves, it muſt not be by conteſting with God, but by humbling our ſelves before him; there's no obtaining with God, by con- tending with him, much leſs by condemning him.

Verſ. 9. *Haſt thou an arm like God? or canſt thou thunder with a voice like him?*

THe Lord at the 6th verſe of this Chapter, entered upon a vehement expoſtulation with Job, to humble him and bring down his ſpirit; and that Job might be thorowly humbled, here the Lord in this 9th verſe ſheweth what a diſparity there was between himſelf and Job, as before in his righteouſneſs, *Wilt thou condemn me that thou mayſt be righteous?* art thou more righteous than I? So here in his power.

Verſ. 9. *Haſt thou an arm like God? canſt thou thunder with a voice like him?*

As if the Lord had ſaid, *Let me ſee what thou canſt do, or whether thou canſt do like God, ſeeing thou carriest thy ſelf ſo unlike a man?* That's the ſcope and tendency of this 9th verſe, as of thoſe that went immediately before.

The whole verſe conſiſts of two convincing queſtions. The firſt, in thoſe words, *Haſt thou an arm like God?* The ſecond, in theſe, *Canſt thou thunder with a voice like him?*

Haſt thou an arm like God?

The arm, properly taken, is a noble and an eminent limb or member of mans body. Nor hath any creature, nor is any crea-
ture

ture so much as said to have an arm but man. And some may say, seeing the arm is a bodily member, how can God, who hath no body, be said to have an arm? I answer; 'tis true, God is a spirit, without distinction of parts; yet frequently in Scripture, as humane passions, so bodily parts are ascribed to God improperly or by a figure. And because the arm is a strong and noble member of mans body, that member by which man puts forth the greatness of his strength, that member by which he doeth and attieues great things; therefore the arm in Scripture signifies power, and is the embleme of might and strength. In this language the Lord threatned old Eli the High Priest (1 Sam. 2. 31.) *Behold the days come that I will cut off thine arm, and the arm of thy fathers house, &c.* that is, I will take away thy power, and the power of thy family. Thus (Zech. 11. 17.) *Wo to the idol shepherd, that leazeeth the flock, the sword shall be upon his arm;* that is, his power shall be broken, and he made useles, as that man is whose arm is wounded. And as the arm notes ministerial power, so magistral power, whether abused or rightly used (Job 35. 9.) *They cry out by reason of the arm of the mighty;* and (Chap. 38. 15.) *The high arm shall be broken.*

Now as the arm is put for the power of man, so for the power of God (Psal. 98. 1.) *O sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory.* Read also (Isa. 59. 16. and Isa. 63. 12.) and here in the Text, *Hast thou an arm like God? Is thy arm like Gods arm? that is, is thy power like Gods power?*

Hence, Note;

First, *God hath a mighty power? He hath an arm.*

There are three Scripture expressions, which in a gradation hold forth the power of God.

First, The finger of God (Exod. 18. 9.) When the Magicians could not imitate Moses in the Plague of Lice, then they said unto Pharaoh, *This is the finger of God;* that is, the power of God is eminent in this miracle, it exceeds our power, we not only cannot do the like, but nothing like it, as we did before in semblance of those former miracles. Thus Christ himself being blasphemed by some of the Jews, who said, *He casteth out devils through Beelzebub the chief of devils,* answered (Lu. 11. 20.) *If I by*

the finger of God cast out devils, &c. that is, If I by the power of God, or by the holy Spirit (so another Gospel hath it (Mat. 12. 28.) If I by the Spirit of God) cast out devils, &c.

Secondly, The power of God is expressed by the hand, which containeth all the fingers (Isa. 59. 1.) Behold, the Lords hand is not shortened that it cannot save, that is, his power is not abated; he hath a long hand still, his power to save is as great as ever it was. The same Prophet saith (Chap. 9. 17.) The hand of the Lord is stretched out still, that is, his power is still at work to punish impenitent sinners. How much and how long soever God hath punished sinners, he can punish them longer and more; if they continue longer in sin, or sin more and more.

Thirdly, We have here in this Text, and in many others, the arm of God (that's more than his hand) signifying the fullness of his power. Not that there are any real gradations in the power of God; but there are gradations in the exerting and putting forth of his power. Sometimes God putteth forth his power (as it were) by a finger only, as Rehoboam said (1 Kings 12. 10.) My little finger shall be thicker than my Fathers loins; that is, the least that I will do in my government shall be more afflictive and burdensome to you (if you call it a burden) than the most that my Father Solomon did in his. At another time God putteth forth his power by his hand, you may see his whole hand, that is, fuller and clearer evidences of his power, in what he doth or hath done, that is, in his works of providence, whether in breaking down or building up. And lastly, he sheweth his arm, his stretched-out arm, that is, the fullness of his power. God hath power, great power, mighty power, he hath an arm, an out-stretched arm; and this arm of God is spoken of in Scripture for a four-fold use.

First, For the safe guarding of his people; 'tis a protecting arm. The arm of God with us signifieth our safety. The Prophet, speaking of the dealings of God with his ancient people, saith (Isa. 63. 12.) He led them by the right hand of Moses with his glorious arm; that is, his protecting arm, by which he saved that people from the wrath of Pharaoh in their first advance out of Egypt, and from the wrath of all their enemies, in all their encampings and marches to Canaan, was very glorious. This glorious arm of his, is a defence upon all his glory (Isa. 4. 5.)
that

that is, upon his whole Church, for there his truth, holiness, and holy worship, which are his glory, are held up, and held out. The Church of God, is so much for the glory of God, that 'tis called his glory.

Secondly, As the Lord hath a protecting arm from evil, so an arm delivering and pulling out of evil. The deliverance which God wrought for the *Israelites* in bringing them out of *Egypt* (*Exod. 6. 16. Deut. 5. 15. and Deut. 7. 19.*) is said to be done by an *out-stretched arm*, that is, by his power visibly put forth, and even to the utmost, in the wonderful effects of it. All the while God did not deliver *Israel* out of their bondage, he might be said to draw in or hide his arm; but when he delivered them, then he was said to stretch it out.

Thirdly, As the arm of God is for the protection and delivering of his people, so for the destroying of his and their enemies. God hath a destroying arm, and of that *Moses* spake (*Deut. 33. 27.*) *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee* (that's sometimes the work of the everlasting arms of God) *and shall say, destroy them.*

Fourthly, The Lord hath an assisting, helping, strengthening arm to carry us thorough any good work or duty, which he calleth us unto (*Iſa. 53. 1.*) *Who hath believed our report, and to whom is the arm of the Lord revealed?* that is, who hath received power to believe, and do according to what the Lord hath revealed? The arm of God works powerfully, not only upon the outward man, but upon the heart of man, for the converting and saving of souls (*Pſal. 110. 3.*) *In the day of thy power thy people shall be willing.* The power of God put forth upon the inner man, for full conviction and sound conversion is greater than any power, that worketh upon, for, or against the body of man. God hath a mighty arm for all these purposes, and for many more, even for as many as he is pleased to make use of it, or employ it in.

And if any ask, *How mighty is his arm?*

I answer, No man knoweth how mighty it is; only this we know, *It is Almighty.* What the might of Almighty is, who can understand! *Moses* spake admiringly more than knowingly to this point (*Pſal. 90. 11.*) *Who knoweth the power of thine anger?*

ger? The anger of God is beyond comprehension, and so is his love; *Who knoweth the power of his love?* We are exhorted (*Eph. 3. 19.*) *To know the love of God, which passeth knowledge.* What the height, depth, length and breadth of divine love are & anger, no man knoweth; nor doth any man know the dimensions or divine power. The Apostle speaking of God as a Spirit, saith (*1 Tim. 6. 16.*) *Whom no man hath seen, nor can see.* So we may say of God as powerful; no man knoweth, nor can know how powerful he is. He must be as powerful as God, who knoweth how powerful God is.

Only this we may say, First, his power is so great, that he can do all things, and he can do all things with ease, *There is nothing hard to God.* Hard things are easie to God. Some things are hard, and others easie to men; but to God all things are alike. Not only is nothing too hard for the Lord, as he said to *Abraham* (*Gen. 18. 14.*) but the truth is, nothing is hard to him.

Secondly, His power is so great, that he can do whatsoever he willeth or hath a mind to do (*Job 23. 13.*) *He is in one mind, and who can turn him? and what his soul desireth, even that he doth.* And as the Lord can and will do whatever he hath a will to do, so to clear the point a little further, we may boldly say, he hath a will to do all things of these three sorts:

First, He hath a will to do whatsoever he hath promised, purposed, or determined to do. Now, if we duly weigh what great things there are in the promises and purposes, in the counsels and decrees of God to do in the world, we may soon conclude with truth and sobriety, that great things will be done in their proper times and seasons.

Secondly, The Lord doth assure us, he hath a will to do whatsoever we ask of him in faith, and according to his will. If we have a rule for our asking, or if we ask by rule, we have a Gods word for it, that it shall be done and given to us according to our askings (*1 John 5. 14.*) *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* What is that? is it only that he perceives or knows what we ask? no, his hearing is the granting and giving what we ask. God is engaged by his gracious promise, that his arm shall do all that we pray for right for the matter, and aright for the manner, in faith and in sincerity.

Third-

Thirdly, It is the will of God to do whatsoever is for the real good of his people, though (possibly) they ask it not. It is the will of God, not only to do what we ask, but many times, more than we ask. *As God is able to do exceeding abundantly above all that we ask or think (Eph. 3. 20.)* so he actually doth for us much more than we ask or think. The Lord expects we should pray for every good thing which he hath promised; and therefore he had no sooner made many large and most gracious promises of doing great things for the Church, with this assurance (*Ezek. 36. 36.*) *I the Lord have spoken it, and I will do it.* But presently he adds (*vers. 37*) *Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them.* We should extend our prayers and our seekings to the utmost line of the word, or our prayers should be commensurate both to prophecies and promises: Prayer helps them all to the birth, and they seldom bring forth alone. And indeed prayer is nothing else, in the matter of it, but a turning or putting the promises into petitions. It is a suing out the good of the promise: Yet there are some good things in the promises which we cannot reach, or at least are not mindful of. There is a great latitude in the promises; *The Commandments of God are exceeding broad (Psalm. 119. 96.)* Who can find out all the duty of them! And doubtless the promises are exceeding broad; who can find out all the mercy in them! The Apostle Peter (*2 Epist. 1. 4.*) calls them *exceeding great and precious promises*; they are exceeding good, and they are exceeding great, they are as great as they are good; and who hath a heart great and good enough to see and sue out all the good and great things in them? Now I say, though (possibly) we ask not for all the good of the promise (at least not expressly) yet it is the will of God to do all that for us, and to bestow all that good upon us which he hath promised. He hath preventing grace: his first grace he alwayes giveth unasked. When he begins to manifest himself to a poor soul to bring him out of a state of darkness, is such a soul begging this of God? no; he is running from, and rebelling against God. *I am found of them that sought me not,* saith the Lord (*Isa. 65. 1.*) Now, as they who are not the Lords, receive grace to become his, unasked; so they that are the Lords, through grace, receive many mercies unasked. God will not fail in giving all that he hath promised, though we fail in asking

asking some things promised : His arm is powerful enough to do what he willeth ; and this is the will of God, to fulfil or make good all his promises. Men often out-promise themselves, but God doth not. *Hast thou an arm like God ?*

Hence take these inferences ;

First, If the Lord hath such a mighty arm, Then let us take heed we do not provoke the Lord to turn his arm against us.

That's the use which the Apostle makes of this point, and which naturally floweth from it (1 Cor. 10. 22.) *Do ye provoke the Lord to anger ? are ye stronger than he ?* The Apostles sense hits the language of the Text fully ; as if he had said, *Have you an arm like God ?* There's no comparison between yours and his ; *He can crush you before the moth* (Job 4. 19.) that is, as soon as, or before a moth is crushed, which crumbleth to dust with the least or lightest touch of the hand, or little finger.

Secondly, If the Lord have such an arm, Then let us labour to get and engage the arm of the Lord for our help.

Men love to be on the stronger side ; and some resolve to be on the stronger side, though it should be, or not regarding whether or no it be the weaker side. Now seeing all have a natural desire to interest themselves where the greatest strength is, because there probably and rationally the greatest safety and best shelter is ; then, how should we labour to get and assure an interest in God, which cannot be done, but by being on Gods side (that is, by keeping close to him in all the duties of holiness and righteousness) for doubtless he is strongest ; his side is not only a good, but the best, not only a strong, but the strongest side. Hath any man an arm like God ? can all men, should they joyn all their arms in one, make an arm like Gods ? They cannot. Nor is there any arm strong, but in or by the strength of Gods arm. As old dying Jacob spake while he was blessing his son Joseph (Gen. 49. 24.) *The archers have sorely grieved him, and shot at him, and hated him ; but his bow abode in strength, and the arms o' his hands were made strong by the hands of the mighty God of Jacob.* How were his arms made strong ! How did his bow abide in strength ! It was by the hands (that is, by the power) of the mighty God

of

of Jacob. Nothing made him strong, nor to abide in strength, but the arm of the mighty God. In this arm of God, the Church triumphed of old (*Psal. 124. 1, 2, 3.*) *If it had not been the Lord, who was on our side, now may Israel say, If it had not been the Lord, who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us: Their wrath was kindled into a burning flame, yet we were not burnt, much less utterly consumed, because the strong God was with us, or because, as the Psalm concludeth, Our help is in the name of the Lord, who made heaven and earth.* What help can we need at any time, when he cannot give us, who made heaven and earth without any help or helper? *It is an impregnable Tower of comfort, that at what loss soever we are, we may find help, or help is to be had in God.*

Thirdly, If God hath such a mighty arm, Then let us trust him.

We may trust to his strength; and when his strength is indeed trusted to, our trust is withdrawn from all other strengths. We may use the arm or strength of creatures, while we trust in the arm or strength of God; but while we trust in the strength of God, we must trust in no strength but his, nor, if we really trust him, can we. When *Senacherib King of Assyria* invaded *Judah* with a mighty Host, *Hezekiah* thus encouraged his people (*2 Chron. 32. 7, 8.*) *Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him, for there be none with us like him; with him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battels; and the people rested themselves upon the words of Hezekiah King of Judah.* They had an arm; what arm? not an arm of flesh (like *Senacherib*) but the arm of the Lord for their help, and that carried the day. Created power is too slight to be trusted, but the power of the Creator calls all for our trust. We cannot trust creatures too little (as to success) nor can we trust God too much. Hath any man an arm like God?

A fourth Inference may be this;

If the Lord hath such an arm, such power. This should encourage us to the duty of prayer.

We are easily perswaded to seek to him for help, who hath
B b b b
Strength

strength to help, especially when we know that he hath an inclinableness of will to help us. Hath not the Lord a strong arm? hath he not an inclinable will? Let us then in all our needs pray as the Church did (*Isa. 51. 9.*) *Awake, awake, put on strength, O arm of the Lord* (the Lord and his arm are the same) *awake as in the ancient days, in the generations of old; art thou not it that hath cut Rahab, and wounded the dragon?* The Lord hath a mighty arm, yet his arm or power seemeth to be sometimes (as it were) asleep; that is, not to act, or not to take notice how it is, or how matters go with the Church. Now, when at any time it is thus, our duty is to awaken the Lord by earnest prayer; *Awake, put on strength, O arm of the Lord.* It is a mercy when we have an heart to pray, and a God to pray unto, who can quickly *put on strength*; that is, give undeniable evidences that he hath a strong arm, yea, infinitely the strongest arm; which may be

A second observation, taken or arising from these words, as spoken comparatively, *Hast thou an arm like God?*

The arm or power of the creature, is nothing to the arm or power of God; no creature hath an arm like Gods.

There is nothing in the world considered in a gradual difference, so unlike another, as the arm of God, and the arm of man are. Mans arm is so small a thing compared with Gods, that it is a very nothing, not so much as a candle to the Sun, nor as a drop to the Ocean, nor as one single dust to the globe or body of the whole earth. No Rhetorick can speak diminutively enough of mans arm, compared with Gods, nor can any divinity uttered by men or Angels: yet how apt is man to have too high thoughts of mans arm, and too low of Gods. Were it not that men are apt to have too high thoughts of mans arm, and too low of Gods, this question had never been put to Job, *Hast thou an arm like God?* Job had been a man of as big an arm, as most in his dayes. 'Tis said of him, that he *was the greatest of all the men of the East* (Chap. 1. 3.) And he said of himself (Chap. 29. 25.) *That he sat chief, and dwelt as King in the Army.* Now should we look upon Jobs arm, not as (when God spake this to him) lean and thin, and extremely fallen away, if not quite withered, but as it was at best, fullest, thickest, strongest, before he fell into that affliction, or after his restoration out of it; yet

yet what was *Jobs* arm or power, in his mightest advancement, to the arm and power of God! might not God then have said to him, as well as when he said it, *Hast thou an arm like God?* or hath any man at this day? Surely (with *David*, *Psal.* 52. 10.) men of low degree are vanity, and men of high degree are a lye, to be laid in the ballance (that is, if they are truly weighed, especially if they are weighed with God) they are altogether lighter than vanity. For, First, the power of man to help, is weak and vain (*Psal.* 33. 16.) *There is no King saved by the multitude of an Host; a mighty man is not delivered by much strength.* And that's an unquestionable truth, whether we undertake it of his own strength, or of the strength of any others, who come in and contribute their utmost to his aid and assistance. And this is one reason, why the Lord calls us off from trusting to the arm of man (*Psal.* 146. 3.) *Put not your trust in Princes, nor in the son of man, in whom there is no help.* True, may some say, it were a folly to trust in weak Princes, to trust in them for help, who have no power to help; but we will apply to mighty Princes, we hope there is help in them; No: those words, *In whom there is no help*, are not a distinction of weak Princes from strong, but a conclusion, that there is no help in the strongest. That's strange; what? no help in strong Princes! If he had said, no help in mean men, carnal reason would have consented; but when he saith, *Trust not in Princes, nor in any son of man*, one or other, who can believe this? yet, this is a divine truth, we may write *insufficiency*, *insufficiency*, and a third time *insufficiency*, upon them all; the close of that verse in the Psalm, may be their Motto, *There is no help in them.* And if any shall trust in man for help, some one of, if not all, these evils or sad issues will follow.

First, He will be deceived and disappointed; what he looked upon as a rock, will prove but a sand; what he took for a Cedar, will prove but a reed, and the more he leans upon it, the more it fails him, as the Scripture speaks.

Secondly, He will be ashamed and vexed (*Isa.* 20. 5) *They shall be afraid & ashamed of Ethiopia, their expectation, & of Egypt, their glory; that is, which they gloried in, and believed would bring them in much glory, or into a very glorious condition. They probably expected help from Ethiopia, but they gloried in the fore-thoughts of that help which they presumed Egypt would give them, but*

they gloried in that which soon proved their shame.

Thirdly, If any trust in any arm of flesh, it will bring a curse upon him (*Jer. 17. 5.*) *Cursed be the man that maketh flesh his arm, and whose heart departeth from the Lord.* Nor doth the Prophet only pronounce a curse upon that man, but explains the curse, or tells him plainly what it shall be, both in the negative, and in the affirmative; *He shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places of the wilderness, in a salt land, and not inhabited.* Then, *cause from man whose breath is in his nostrils, for wherein is he to be accounted of?* Whatsoever account is to be made of man, this is not, that he should be trusted in: *We may apply to men for help, but we must not trust in them, as if they could carry the matter for us; Have men an arm like God?* Mans is but a weak and withered arm; and as the arm of man is not to be trusted in for any help he can give us, so

Secondly, The arm of man is not to be feared for any hurt he can do us. These two have a near relation to, and dependance upon each other; for they who are so strong, that we are ready to trust them, if we can make them our friends, those we are as ready to fear, if they turn our enemies; and they who never trust in man unduly, will not fear man but according to duty. And we have no reason, if we consider that, and what, the arm of man is in the hand of God, to fear the arm of man. The Scripture speaks often of the Lords dealing with the strongest arm of man (*Ezek. 30. 21.*) *Son of man, I have broken the arm of Pharaoh, King of Egypt, and loe, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.* Pharaoh had an hurting arm, an arm stretched out against the Israel of God; but God did more than hurt, he broke that arm. And consider how the Spirit of God followeth the metaphor, *It shall not be bound up.* Pharaoh would fain have got his broken arm set, hoping it might be stronger than ever: No, saith God, *It shall not be bound up to be healed, to put a roller to bind it, to make it strong.* As if the Lord had said, Pharaoh may call for his Chyrurgions to bind up his broken arm, yet it shall be without effect; all their skill and Chyrurgery shall be in vain, his arm shall not be healed nor made strong. Again (*Jer. 48. 25.*) *The horn of Moab is cut off, and his arm is broken.* A savage beast cannot hurt us when his

horn

horn is cut off, nor can a cruel-hearted man, with a broken arm. In these and many other Scriptures we see, both that mans arm is in the hand of God, and what God doth often to mans arm; upon which considerations he infers (*Isa. 51. 12.*) *I am he that comforteth thee; who art thou that art afraid of a man that shall die, and of the son of man that shall be made as the grass, and forgetteth the Lord thy maker?* As if the Lord had said, dost thou hear and believe that I have a stronger arm than man? and art thou, who had an interest in me, afraid of a man? We have cause to fear man, when we do that which is evil; the magistrates arm beareth not the sword in vain, for he is the Minister of God, a revenger to execute wrath upon him that doth evil (*Rom. 13. 4.*) But to all them who remain peaceably in their duty to God and man, Jesus Christ hath said, (*Luke 12. 4, 5.*) *Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear; fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.* Christ, who gave but a single prohibition of our fear of man, gave a double charge to fear God, knowing that to be the best cure of, and remedy against any untrue or sinful fear of man.

Further, seeing God hath such an arm, let us be much in the consideration of it, let us often meditate upon the strength of his arm, his almighty power. The mighty God is as a weak one to us, both for the doing us good, and the keeping us from evil, till we sit down, and believingly meditate upon his almighty power and greatness. As David called the faithful of old to view the strength of *Sion* (*Psal. 48. 12.*) *walk about Sion, and go round her; mark well her Bullwarks, tell her Towers.* So I may call upon all to view the strength of the God of *Sion*, and to remember his arm, which is the only strength, the Bullwark, the Tower of *Sion*. *Be still* (saith the Lord, *Psal. 46. 10.*) *and know that I am God.* We never truly know either that God is, or what God is, we know him not to be God, but carry it as if he were but a man, till we are still, that is, composed into a deep silent consideration of his eternal power and Godhead, or that he is God. And the godly have done so, especially in two cases.

First, When they saw little humane strength, little of mans arm for them.

Secondly,

Secondly, When at any time they saw the arm of man great and strong against them. In both which cases we find *David* often in the *Psalms*, and other good Kings wholly taken up in the thought of, and so acting their faith upon the arm or power of God. Thus did King *Aſa* (2 Chron. 14. 11.) and thus did King *Jehoſaphat* (2 Chron. 20. 6, 12.) O Lord God of our Fathers, art not thou God in heaven? and in thy hand is there not power and might? so that none is able to withstand thee? O our God, wilt thou not judge them? for we have no might against this great company, that cometh against us; neither know we what to do, but our eyes are upon thee.

So much of the first humbling question in this verse, *Hast thou an arm like God?*

A second followeth, or

Canst thou thunder with a voice like him?

To thunder may be taken either properly, for the sending out of that loud and terrible sound or crack, which we sometimes hear from the clouds, and so we may understand it here, *Who can make a thunder-clap like God?* Natural thunder is a token of Gods power, and 'tis a dreadful token. Should I expound and prosecute the Text in the letter, 'tis a great truth and of useful consideration. The voice of God in thunder exceeds the voices of all men.

Hoc instrumen-
to efficit Deus
gustis sistens
atque exhibens
quicquid vult
significans.
Loc.
Pericles olym-
pius (sic enim
propter vim
eloquentie
dictus est) ful-
minabat, in-
stanti confun-
dendo Grecos.
Plutarch.

But in Scripture to *thunder* is often taken improperly, and so it signifieth any mighty speaking or speaking with mighty effect. Hence those two eminent Apostles (*James* and *John*) were called *Boanerges*, that is, *Sons of Thunder*, because they preached so powerfully for the conversion and salvation of sinners. And in the Chapter before the Text (*Job* 39. 25.) we read of the *thunder of the Captains*, that is, of the Captains loud voice, giving exhortations, orders, and commands, to their Army ready for battel. The power that goeth forth with the Word of God, is the thunder of his voice. It was said of *Pericles*, a great Orator among the *Grecians*, that he did thunder and lighten upon his Auditors; such was the power of his Rhetorick, that he did shake, as it were, that whole country with his voyce.

Now,

Now, as in the former question, the Lord ſet forth his mighty ſtrength, in acting, by his arm, *Hast thou an arm like God?* So here he ſet forth his mighty power, in ſpeaking, by thunder, *Canſt thou thunder with a voice like him?*

Hence, Note;

The voice of the Lord is a powerful voice.

To thunder is to ſpeak, but it is no ordinary ſpeaking, that is intended by it. To thunder is to ſpeak, not only weightily, but powerfully, ſomewhat paſſionately, if not diſpleatedly, and with a mighty impreſſing force, as alſo with an extenſion and intention of the voice. *To lift up the voice like a trumpet* (as the Prophet was commanded, *Iſa. 58. 1.*) hath all this in it, much more to lift up the voice like thunder; and ſuch is the voice of God. The ſtrongeſt and moſt ſternorean voice of man is but a whiſper, and cannot ſtattle a Mouſe, or give me leave to ſay (as we proverbially ſay) the ſtrongeſt and moſt musical-mouthed man, ſpeaks but like a Mouſe in a Cheeſe, his voice is indeed a meer ſilence in compariſon of the thunder of Gods voice. The whole 29th *Pſalm* is a proof of it; which though it be true of the natural thunder, yet 'tis chiefly to be underſtood (as hath been ſhewed) of the metaphorical or ſpiritual thunder, the power that goeth forth with the ſpeakings of God. And that there is a thunder, a mighty power, accompanying the Word of God, may appear in theſe particulars.

Fiſt, The bare ſaying voice of God is exceeding powerful. To ſay a thing, is as little as may be towards the effecting of it. But if God do but ſay, let ſuch a thing be, it is ſo; yea, his ſaying (no more is expreſt) gave all things a Being: He only ſaid, *Let there be light, and there was light, &c.* (*Gen. 1. 3.*) That ſaying was a commanding, as the Apoſtle expounds it (*2 Cor. 4. 6.*) *God who commanded light to ſhine out of darkneſs, &c.* The ſaying voice of God hath a commanding power in it, that is, every thing is done and cometh to paſs as he ſaith (*Pſal. 33. 6.*) *By the word of the Lord were the heavens made, and all the hoſt of them, by the breath of his mouth.* And if the whole world was the product of a word from God, what cannot God produce in the world, by ſpeaking the word?

Secondly,

Secondly, How powerful is the expressly or directly commanding voice of God, if his saying voice be so powerful! When the Lord gave the Law (*Exod. 19. 16.*) what voices? what thundrings were then heard! The saying of God is a virtual command, but he gives formal commands also. And when he gave the Law or Ten Commandments, the thunder of his voice made all the people tremble, and stand afar off: And if (as that notion hath often been well enforce'd) God thundered with such a voice at the giving of the law, with what a dreadful voice will he thunder when he comes to Judge those who have broken, and impenitently continu'd in the breach of the law.

Thirdly, There is a mighty power, as in the bidding, so in the forbidding or restraining voice of God. He by the voice of his word can put a stop to creatures, when they are in their strongest career and swiftest motion. What is swifter in motion than the Sun? All creatures on earth or in the air, are but slugs to the Sun, the Eagle upon her wing is but a Snail to the Sun: yet God can forbid the Sun's motion (*Job 9. 7.*) *He commandeth the Sun, and it riseth not*; That is, if he send forth a prohibition to the Sun, it will not stir forwards one foot, till he takes off his prohibition, and bids it fulfill its wonted course; as in *Joshua's* dayes (*Chap. 10. 12.*) and at his command it will go backward, as in the dayes of *Hezekiah* (*2 Kings 20. 11.*) Further, The Lords voice disannuls and makes void the commands of any creature (*Lam. 3. 32.*) *Who is he that saith it, and it cometh to pass, if the Lord have not commanded it?* They reckon (as we say) without their host, who hope to carry on any work without Gods concurrence; for he can give a negative to all our affirmatives, and make all our wheels, either stand still or go backward.

Fourthly, There is a thunder in the teaching voice of God. His teaching voice is a very still voice, yet 'tis a very strong voice; the soul falls down at the sound of it. 'Tis promised (*Isa. 54. 13.*) that *we shall be all taught of God*, that is, effectually taught; so taught, as to receive instruction. The teaching voice of God, makes the ignorant knowing, and the foolish wise. The Lord (said the Prophet, *Isa. 8. 11.*) *spake unto me with a strong hand, and instructed me, that I should not waive in the way of this people.* There had need be a strong hand in the voice of that instruction, which keeps us out of the common walks of the

the world. *Yes,* there is ſuch a power in the teaching voice of God, that like a thunder-bolt, it over-throweth and ſo pulls down all the ſtrong-holds of ſin, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt (2 Cor. 10. 4, 5.) Thus God thunders againſt ſin, and batters ſinners; which is infinitely harder to do, than to batter and level the walls of a City to the ground with thundering Cannon. The weapons of our warfare, for the conquest of ſouls to Chriſt, are all laid up in, and fetcht out of the Arcenal of the holy Scriptures or Word of God; and, O what work have they made in the world! How many have fallen, by ſubmitting to them, to their own ſalvation! and how many more have fallen, by reſiſting them, to their own everlaſting deſtruction!

Fifthly, There is a mighty power in the *reproving voice of God.* When God deals verbal rebukes to ſinners, as well as verberal, he often makes their beauty to conſume away like a moth (*Pſal. 39. 11.*) The Lord profeſſeth to all hardened ſinners, whoſe conſciences now give them no reproofs, and who preſume God will give them none neither, that he hath thundering reproofs ready for them (*Pſal. 50. 21.*) *I will reprove thee, and ſet thee (that is, thy ſins) in order before thine eyes. O conſider this (as 'tis advised in the next verſe of the ſame Pſalm) ye that forget God, leſt he tear you in pieces, with the thunder of his reproof.*

Sixthly, There is alſo a mighty power in the *comforting voice of God.* O what a virtue is there in thoſe ſecret whiſpers, wherein God ſpeaketh peace to his people (*Hoſea 2. 14.*) *I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her, or to her heart.* A thunder (as to power) goeth with this voice of God: This hath a power to ſettle a ſhaking or diſconſolate ſoul, and nothing but the power of Gods voice can do that. When none can comfort, the Lord can. *To comfort the conſcience is (ſaid Lu her) as great a work as to make a world.*

Seventhly, There is a mighty power, as in the *promiſing or comforting voice of God,* ſo alſo in his *threatning voice.* The Lord thunders reproofs againſt thoſe that have ſinned, and he thunders threatnings to keep all from ſinning; and how terrible that voice is the Apoſtle knew, who ſaid, *Knowing the terror of the Lord we perſwade men* (2 Cor. 5. 11.) And as the Apoſtle knew it

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by believing it, so all final unbelievers shall know it by their sense and feeling of it.

Eighthly, There is a thunder of power in the *propheſying voice of God*. When the Lord fore-tells what ſhall come to paſs, who can withſtand it? We find thoſe propheſies, which hold forth the ruin of Chriſts enemies and of his Church, ſhewred in with thunder (*Rev. 8. 13.* and *Rev. 11. 19.*) which did not only ſhew that thoſe propheſies ſhould be certainly and ſolemnly fulfilled in their ſeaſon, but that they ſhould be terribly fulfilled, or fulfilled with a terror, like that of thunder. All propheſies ſhall effectually come to paſs and be fulfilled; therefore power is in them.

Ninthly, What a power is there in the *ſwearing voice of God*. Firſt, God ſwears ſometimes in his wrath (he did ſo againſt that people of old) *I ſware to them in my wrath, that they ſhould not enter into my reſt*: And ſo powerful was that oath, that not a man of them could come into *Canaan*, their *Carcasses* fell in the *wilderneſs*. And as when the Lord ſwears in wrath; ſo, Secondly, When he ſwears in love and mercy, there's irreſiſtible power in that alſo. Thus God ſware and made oath to *Abraham* (*Heb. 6. 17.*) wherein God willing more abundantly to ſhew unto the heirs of promiſe, the immutability of his counſel, confirmed it by an oath; that by two immutable things, in which it was impoſſible for God to lye, we might have ſtrong conſolation, &c. To *David* alſo God ſware in love (*Pſal. 89. 35. 36.*) *Once have I ſworn by my holineſs, that I will not lye unto David. His ſeed ſhall endure forever, and his throne as the Sun before me*, &c. The oath or ſwearing voice of God is ſo ſtrong, that we have reaſon enough both of ſtrong fears, when he ſweareth in wrath, as he did againſt the children of *Israel*; and of ſtrong conſolation, when he ſweareth in love, as he did to *Abraham* and to *David*. And wo to thoſe who believe not when God ſwears either in wrath or in love.

Tenthly, There is a mighty power in the *Judging voice of God*. When he ſhall ſpeak from his throne in that great day, what a thunder will there be in his voice? When in that Judgment-day he ſhall acquit his elect, that voice will have a raviſhing power in it: And when his condemning ſentence ſhall be pronounced againſt the wicked, that voice will have an aſtoniſhing power in it, beyond that of thunder. And it is to be conſidered,

dered, that in many places of Scripture, where the eminent judgments of God are mentioned, his voice or thunder is mentioned, as going before or accompanying, those solemn and tremendous dispensations (*Psal. 18. 13. Psal. 68. 33, 34, 35. Isa. 30. 30. Jer. 25. 30. Joel 4. 16.*)

To conclude this point, seeing there is a power, like that of thunder, going forth with the voice of God, in the effectual ministrations of his Word; let us well consider, whether God hath spoken to us effectually, yea or no; have we known the thunder of his Spirit? hath there come a mighty power upon us, with the voice of his Word? if the voice hath not reach't our hearts, and reformed our lives, we have not heard the thunder of Gods voice, but only the voice of man, or a sound in the air bearing the outward ear. Naturalists say from experience, that by the power of thunder and lightning, the sword is sometimes melted, while the scabbard is unhurt. And from experience, they that are spiritual can also say, that the thunder of Gods voice melteth the soul, while it only toucheth the ear. Therefore we have reason diligently to enquire, what power hath come with the word spoken; have we found the commanding, the promising, the threatening, the instructing, the comforting voices of God effectual upon our hearts? Blessed are they who have been thus thunder-struck. And all they who have been thus stricken out of themselves and into Christ, may truly say, what that people said flattering and blasphemously, at the Oration of Herod (*Acts 12. 22.*) *It is the voice of God, and not of man.* Though the sound of the words came in mans voice, yet the power of them came in Gods voice; for *who can thunder with a voice like him?* or who indeed hath any thing like such thunder in his voice but he?

Further, the Lords design being to humble Job, in putting these questions, *Hast thou an arm like God? or canst thou thunder with a voice like him?*

Note;

Man is never convinced, either of his own weakness and unworthiness, till he is taught to consider the power, greatness, and mightiness of God.

Till God is great and high in our thoughts, we are great and high

high in our own: And when God is great in our eyes, we are little in our own, and so are all things else; then our power is nothing to the power of God, our holiness nothing to the holiness of God, our wisdom nothing to the wisdom of God. 'Tis good thus to compare our selves with God, that we may see and be convinced, how infinitely below God we are in all that we have and are. *David said (Psal. 39. 5.) More age is as nothing before thee.* It is so in all other things; our wisdom is nothing before God, our holiness is nothing before God, our strength is nothing before God. As those searchers of Canaan said (Numb. 13. 33.) *We saw the Giants there, and we were as Grasshoppers in their sight.* We thought our selves tall men, before we saw those high-statur'd Giants; but having seen them, we were but Pigmies, yea, but as Grasshoppers. So we think we have a great deal of power, and wisdom, and holiness, till we look upon God, and then we are convinced of our own meanness and poverty. The Apostle saith in highest truth and honesty, as well as modestly (2 Cor. 10. 12.) *We dare not make our selves of the number, or compare our selves with some that commend themselves; but rather measuring themselves by themselves, and comparing themselves amongst themselves are not wise.* And why not wise? because they seem to be too wise, or think themselves very wise. We get some opinion of our own wisdom, and holiness, and goodness, and righteousness, comparing our selves with men like our selves; but if we would compare our selves with God, we should soon see what poor things we are. What pitiful creatures do we appear when compared with our Creator! and we shall have profited well by this Scripture, if we make this use of it; and leave priding our selves as men, by comparing our selves with men. One man saith, I am as good as that man; and another saith, I am as wise as that man; and a third saith, I am as holy as such a man. O that we would but think what the goodness, wisdom, and holiness of God are. Such holy thoughts wrought upon the heart, will free us from all high thoughts of our selves, and then we shall look for our all in Jesus Christ; then, as the Prophet gives us the true form of Gospel-speaking, (Isa. 45. 24.) *Surely shall one say, in the Lord I have righteousness and strength.* And so will every one say who seeth (which is true of all men) that his own strength is weakness, and his righteousness a filthy rag, compared with the strength and

and righteousness of God: Our arm, our voice, our self-ali, or our all of self, will vanish and disappear, if once God appear to us in the glory of his arm and voice. *Hast thou an arm like God? or canst thou thunder with a voice like him?*

J O B. Chap. 40. Ver. 10, 11, 12, 13, 14.

10. Deck thy self now with majesty and excellency, and array thy self with glory and beauty.
11. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.
12. Look on every one that is proud, and bring him low: and tread down the wicked in their place.
13. Hide them in the dust together, and bind their faces in secret.
14. Then will I also confess unto thee, that thine own right hand can save thee.

IN the former verse the Lord having questioned Job concerning his power (*Hast thou an arm like God? canst thou thunder with a voice like him?*) seems now to put him to the use of his power. If thou hast such an arm as I, and canst thou thunder with such a voice as I? then come on, Deck thy self with majesty and excellency, &c. As if he had thus spoken to Job, I who have such an arm, I who thunder with such a voice, can quickly deck my self with such majesty and excellency, I can quickly cast abroad such rage and wrath, as will abase and utterly break all the proud ones of the earth, and destroy the wicked: Job, canst thou do this? canst thou deck thy self with such majesty? canst thou cast abroad such a rage of thy wrath, as will abase and bring down the proud, and destroy the wicked? if thou canst do it, let me see thee do it.

So then, as in the former verse, we had a comparison between Job's power and the power of God, by way of interrogation, *Hast thou an arm like God?* so here God doth the same thing with Job, by an ironical injunction, jussion or command; *Deck thy*

thy self with majesty, let us see what a man thou art, put thy self into thy fairest dres, and most tremendous appearance.

There are two things in this context, in which *Job* is called to shew himself like God, if he could.

First, In the majesty and excellency, in the glory and beauty of his person (*ver. 10.*) *Deck thy self with majesty, &c.*

Secondly, In the mighty effects of his anger and displeasure, (*ver. 11.*) *Cast abroad the rage of thy wrath, &c.* And this the Lord bids him do; First, More particularly, *In abasing the proud.* Secondly, More generally, *In destroying all the wicked of the earth.* (*ver. 12, 13.*) Now in case *Job* could approve himself thus powerful, and appear like God, either in the majesty of his person, or in the mightiness of his displeasure against proud and wicked men, then saith the Lord (*ver. 14.*) *I will confess unto thee, that thine own right hand can save thee,* that is, I will yield thee the cause, I will acknowledge that thou, who canst thus bring down the pride of men in the height of their iniquity, art also able to help thy self out of all thy misery; yea, that thou art able to contend with me, who often have done, and still can do these great things with ease, with the turning of my hand, with a word of my mouth; yea, then I will confess that thou art as I am, that thou art God as I am: But alas poor worm, thou canst do none of these things, therefore humble thy self and be quiet under mine afflicting hand. This seems to be the general scope of the holy Ghost in these five verses, even yet further to convince *Job*, that he had not an arm like God, nor could thunder with a voice like him, forasmuch as he could not put forth such acts, nor shew such effects of power as God both had and could put forth and shew in the face of all the world.

Vers. 10. *Deck thy self now with majesty, &c.*

Deck, or *adorn thy self* (the word signifieth *to adorn*, to put on ornaments) make as fair a shew of thy self as thou canst. The Apostle (*Gal. 6. 12.*) speaks of some, who desired *to make a fair shew in the flesh.* The Lord bids *Job* make as fair a shew of himself as he could in flesh; *Deck*

Thy self

Let thy majesty proceed from thy self. Thus it is with God;
he

he needs no hand to adorn and deck him, to apparel him, or put on his robes, as the Kings and Princes of the earth need; others deck them, others adorn them and put on their robes; but the Lord decks himself. Now saith the Lord to *Job*, *Deck thy self as I do,*

With majesty and excellency.

Kings and Princes are decked with majesty and excellency at all times, a majestick excellency is inherent in their estate; and when they shew themselves in state, or shew their state, they put on their Crowns and Robes. Thus saith the Lord to *Job*, *Put on majesty and excellency.* Both words signifie highness, exaltation; and are often used to signifie pride, because they that are high and exalted, are usually proud, and are alwayes under a temptation to be proud of their highness and greatness. And these words which here in the abstract we translate *majesty and excellency*, are rendred in the concrete, *proud* (vers. 11, 12.) *Behold every one that is proud* (vers. 11.) *Look upon every one that is proud* (vers. 12.)

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Majesty is proper to Kings, and therefore we speak to them in that language, *Your Majesty.*

Excellency belongs to persons of great dignity; we say to Princes and great Commanders, *Your Excellency*, because they excel and exceed others in honour and power. *Moses* spake so of God (Exod. 15. 7.) *In the greatness of thy Excellency, thou hast overthrown them that rose up against thee.* In the greatness of thy Excellency, or in the greatness of thy lifting up and exaltation; the word notes both Gods high magnificence (Psal. 68. 35.) and mans pride or haughtiness (Psal. 10. 2.) *The wicked in his pride* (or haughtiness of spirit) *persecutes the poor.* Deck thy self with Majesty as a King, and with Excellency as a Prince; put on thy Imperial robes, and thy Princely garments. Yea, further,

Array thy self with glory and beauty.

Here are two other ornamental expressions, *Glory and Beauty.* *Glory* is man in his best array, or mans best array; yea, *Glory* is God in his best array, or Gods best array. The perfect happiness of man in heaven is called *glory*; mans best suit, is his suit of glory.

Dicimus etiam
nudum dedecore
vel ignominia;
nam quare or-
namur vel de-
decoramur et
elegantem nudum
Grace, dicimus. Dicitur

Glorie et clava
cum laude noti-
tia. Ambros.
Tunc Notat
spendorem et
claritatem, quae
efficere potest
assensum et
confessionem a-
pud spectatores
ad gloriam ip-
sius, quod om-
nia agat
Dei omnipotens.
Deus non ha-
bet circumdan-
tium decorem,
quasi superad-
ditum eius ef-
ficientiae. Sed ipsa
essentia eius
decor est.
Aqua.

Grace, which is our best suit on earth, is sometimes called glory (2 Cor. 3. 18.) *We are changed from glory to glory, as by the Spirit of the Lord; that is, from grace to grace.* Mans first change is from sin to grace, his second is from grace to grace, or from one degree of grace to another. Grace is glory begun, and glory is grace perfected. Now, as glory is mans best suit, so glory is, as I may say, Gods best suit. He is, as the God of all grace (1 Pet. 5. 10.) so the God of all glory; for all glory is to be given unto him, and his glory will he not give to any other. The glory of God is twofold. First, Essential and internal, for ever unchangeably abiding in himself; indeed the very Essence of God is glory. Of this we read (Exod. 33. 18.) *I will make all my goodness pass before thee, I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy; this kind of glory I will shew thee, but thou canst not see my face and live, that is, my essential glory.*

Secondly, There is a providential or external glory of God; the manifestations of God in his greatness, goodness and power, are his glory. Thus tis said at the dedication of *Solomons Temple* (1 King. 8. 11.) *The glory of the Lord filled the house of the Lord; that is, there was a glorious and wonderful manifestation of the presence of the Lord in his house.* Whatever God manifests of himself, whether his power, or his goodness, or his mercy, or his grace, or his love, or his wisdom, or his holiness, or his glory. The Lord often sheweth himself with these glories: that is, he declares himself by his word and by his works, that he is powerful, good, merciful, gracious, patient and just towards his children or men. The Scripture calleth God *the glory of his people* (Psalm. 106. 20) that is, it is the glory of any people, or that which they should glory in, that God is known to them, or that they are owned by God. But the idolatrizing Jews changed their glory into the similitude of an Ox that eateth grass; that is, they changed God, who was their glory, and in whom they should have gloried, into the form of an in-glorious beast, while they either worshipped the image of a beast, or their God in that image.

And it is considerable, that the Apostle (Rom. 1. 23) at least alluding to (as the reference in our Bible intimates) if not quoting that place last mentioned in the Psalm, would he speaks of the idolatry

idolatrous Gentiles, doth not say (as there) *They changed their glory, &c.* for the true God was not the glory of the Gentiles in those dayes, they owned him not as their only God (having many Idol gods) nor did he own them as his people; and therefore the Apostle did not, nor could he in truth say of the Gentiles, *They changed their glory, &c.* But thus he saith, *They changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.* The Gentiles did not change the incorruptible God, their glory into an image, but they changed the glory of the incorruptible God into an image, &c. And in that respect the idolatry of the Jews (a people knowing the true God, yea, and glorying in him) was worse than the idolatry of the Gentiles, who knew him not, nor ever gloried in him, nor accounted him their glory. But to the point in hand, As that is Gods glory which manifesteth his glory,

So in general, any thing which maketh man shine forth commendably or honourably to others, or gives him a preheminance above many others (as neer relation to God specially doth) may be called his glory. Whatsoever is best in us, or to us, is our glory. The soul of man is his glory, because it is his best part. The body is a poor thing to the soul; the body is but a shell, the soul is the kernel; the body is but the sheath (as the Chaldees call it, *Deut. 7. 15.*) the soul is the sword, though usually we take more pains for the body than for the soul, as if we prized it more. When Jacob said (*Gen. 49. 6.*) *O my soul, come thou not into their secret, unto their assembly, mine honour, be not thou united.* He meant (some say) the same thing by his soul, and by his honour or glory, because the soul is the most glorious and honourable part in man, and that which men should be most careful of. Thus likewise the tongue of man is called his glory (*Psal. 57. 8.*) *Awake my glory,* that is, my tongue. The tongue being that organ or instrument whereby the wisdom and prudence of man is held forth, and he made glorious in the world, 'tis therefore called his glory. The tongue of man is also called his glory, because with that he giveth glory to God by praising him, and confessing his name, together with his truth, unto salvation. And as glory is the best of man, so of any other creature (*1 Cor. 15. 61.*) *There is one glory of the Sun, and another of the Moon, and another glory of the Stars; for one Star differs*

differs from another Star in glory; that is, there is one excellency, use, or operation in this Star, and another in that: Or, *One Star differs from another Star in glory*; that is, their light, influences & effects differ, some being more, others less operative upon sublunary bodies. When the Lord said to Job, *Array thy self with glory*, his meaning is, *shew thy best*; and he means the same, when he adds, *Array thy self (with beauty.)*

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*Verba originalia
sunt synonyma.*

Beauty is the natural ornament of the body, of the face or countenance especially. These two words, *glory* and *beauty*, are often joyned together in Scripture (*Psal. 21. 5. Psal. 45. 3.*) where we render them *honour* and *majesty*. We may thus distinguish between them, taking the one for that which appears outwardly, in vestures and gestures, in actions and works; and the other as importing that reverence & veneration which is given to such, as appear in that splendor and dignity, or which their splendor and dignity stirs up in others: But we need not stand to distinguish them, the words being often used promiscuously. And here the Lord is pleased to imploy many words to the same purpose, to shew what great state he had need be in that contends with him: As it he had said, *O Job, although thou didst not sit upon a dais, or wert not bound to thy bed by the cords of thy affliction, but didst sit upon a Kingly throne, shining in robes of royalty, couldst thou in all those ornaments equal thy self to me, in majesty and excellency, in glory and beauty? Deck thy self with majesty and excellency, &c.*

Hence note, First;

God himself is full of Majesty, of Excellency, of Glory, and of Beauty.

I put them all together in one Observation, because the tendency of them all is one. The Scripture often sets forth the Lord thus adorned, thus decked (*Psal. 93. 1.*) *The Lord reigneth, he is clothed with majesty, he is clothed with strength, wherewith he hath girded himself.* Again (*Psal. 69. 6.*) *Honour and majesty are before him, strength & beauty are in his sanctuary* (*Psal. 104. 1.*) *Bless the Lord, O my soul; O Lord, my God, thou art very great, thou art clothed with honour and majesty.* This cloathing, this array which the Lord called Job to put on, is properly his own; and though God will not give his glory to another, yet
here

here he bids *Job* take his glory, and shew himself in it to the utmost if he could. Many have affected or invaded Gods glory, but none could ever attain or reach it. God calls man really to partake of glory with him, but man cannot take his glory upon him and be man. The humane nature of Christ could never have received nor born that glory, but as united to, and submitting in the person of the Son of God, according to that prayer of his (*John* 17. 5.)

More distinctly ; If God be thus clothed, Then

First, We should tremble before him. Majesty is dreadful. The majesty of Kings, who in nature are but men, is very dreadful ; how much more the majesty of God, who is King of Kings, the King immortal, and reigns for ever. We have this trembling three times repeated, with respect to the majesty of God (*Isa.* 2. 10, 19, 21.) where the mightiest and greatest of the world, called there high Mountains and strong Towers, Oaks and Cedars, are said to go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth. And though the people of God have great cause to rejoyce at his majesty, as 'tis prophesied they shall (*Isa.* 24. 14) *They shall lift up their voices, they shall sing for the majesty of the Lord* (nothing caueth the hearts of the righteous to rejoyce, more than the majesty of God) yet they ought to rejoyce, and so they do, with trembling (*Psal.* 2. 11.) or with a holy awe of God impressed upon their hearts ; for the majesty of God is a very dreadful, tremendous, awful majesty. And the more we have truly tasted the goodness and mercy of God, the more shall we tremble at his majesty ; yea, the Lord will have his majesty not only taken notice of, but trembled at ; and therefore he reproves those (*Isa.* 26. 10.) *who would not behold his majesty.* The majesty of the Lord, like himself, cannot be seen or beheld in it self, yet it sheweth it self many wayes, though few behold it, or tremble at it ; and the reason why they tremble not at it, is, because they do not, or rather (as the Prophet there speaks) *will not behold it*, no, not when it shines in the plainest demonstrations, whether of wrath against wicked men, or of love and mercy to the godly, as clearly as the Sun at noon day.

Secondly, As we should tremble at the majesty of the Lord, so admire his excellency ; they that excel others, especially they

who excel all others in any kind, are much admired. The Lord is clothed with excellency, how then should we admire him! and say, *Who is a God like unto thee? This God is our God.*

Thirdly, Seeing the Lord is clothed with glory, we should glorify him; and that, First, in his essential glory, Secondly, in the glory of his acts and operations. We inculd glorify him for the greatness of his power, especially for the greatness of his grace, because the grace and mercy of God are his glory; as the Apostle spake in that prayer (Eph. 3. 16.) *That he would grant you according to the riches of his glory* (that is, of his grace and favour towards you) *to be strengthened with might by his Spirit, in the inner man.* And as the grace and goodness of God is his glory, so also is his holiness (Ezek. 15. 11.) *Who is a God like unto thee, glorious in holiness?* Let us glorify God, in and for all his glories, in and for the glory of his power, mercy, grace and holiness.

Fourthly, *God is arrayed with beauty.* Beauty is a taking thing; then how should our souls delight in the Lord! We delight in things that are beautiful, we love beauty; how should this draw forth our love, our affections to God! All the beauty of the world is but a blot, 'tis darkness, and a tainted thing, in comparison of the Lords beauty, the beauty of his holiness; and therefore if we have a love to beauty, let us love the Lord, who is arrayed with beauty, even with the perfection of beauty.

Fifthly, In general; Seeing the Lord is deckt with majesty and excellency, arrayed with glory and beauty, let us continually ascribe all these to God. What God is, and hath shewed himself to be, we should shew forth (1 Chron. 29. 11.) *Thine, O Lord* (saith David) *is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in earth is thine. David ascribed all to God there, as also (Psal. 145. 10.) All thy works praise thee, O Lord, and thy Saints shall bless thee; they shall speak of the glory of thy Kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom: thy Kingdom is an everlasting Kingdom, and thy dominion endureth throughout all generations.* Thus Saints are to blazon the name of God, and to make his praise glorious. The Apostle Jude concludes his Epistle with this Doxology; *To the only wise God our Saviour* (that is, Jesus Christ) *be glory, and*
ma-

majesty, and dominion, and power, now and ever, Amen.

Further, to remember the majesty and excellency of God, may and should be,

First, an encouragement to serve him. Who would not serve a Prince, who is decked with majesty and excellency, who is arrayed with glory and beauty? who would not serve such a King as this? How ambitious are men to serve those who are deckt with worldly majesty and excellency? shall not we have a holy ambition to serve the Lord, who is thus decked and arrayed?

Secondly, This may exceedingly hearten and embolden us against all the danger we may meet with in the Lords service. If we encounter with hardships and hazards in Gods work, let us remember, he that is clothed with majesty and excellency, &c. can protect us in his service, and reward us for it; we can lose nothing by him, though we should lose all for him, life and all.

Thirdly, This should fill our souls with reverential thoughts of God continually. Did we know the Lord in these divine discoveries of himself, in his *majesty and excellency, in his glory and beauty*, now would our hearts be filled with high thoughts of him! we would neither speak nor think of God, but with a gracious awe upon our spirits.

For this, This shall provoke us in all holy duties to do our best. The Lord reproveth the Jews (*Mal. i. 8.*) when they brought him a poor lean sacrifice; *Offer it now unto thy Governor, will he be pleased with thee, or accept thy person?* Shall we put God, who is full of majesty and excellency, of glory and beauty, with poor, weak and sickly services, such as our Governors, men in high place & power will not accept from our hands, but turn back with disdain upon our hands. The worship and service of God consists not in a bodily exercise, nor in any outward beauty; he is a spirit, and *must be worshipped in spirit and in truth*; that is, in truth of heart, and according to the truth of his word, which the Apostle calls *the simplicity that is in Christ* (*2 Cor. 11. 3.*) The glory and beauty of God is spiritual, and the beauty that he must be served with, is, above all, the inward beauty of faith and love, and holy fear in our hearts.

Fourthly, If God be thus deckt with majesty, &c. This may allure us in praying to him and calling upon him, that we shall
not

not seek him in vain: It is worth the while to attend such a God, and pour out our hearts before him. We may safely depend upon God for all, seeing majesty and excellency are his. The Lords prayer by which we are to form, or unto which we should conform all our prayers concludes with this, *thine is the kingdom, power and glory*; all is thine, and therefore we have great encouragement to ask all of *thee*. Men can give to those that ask them, according to the extent of their power. There is a confluence or comprehension of all power in the majesty, excellency, and glory of God, and therefore he can give whatsoever we ask.

Now, as, that God is thus deckt and arrayed with majesty and excellency, is implied in this Text; so 'tis also implied, that he hath thus deckt himself, while he saith to Job,

Deck thy self with majesty and excellency.

Hence observe, Secondly;

The majesty and excellency, the glory and beauty of God, are all of and from himself.

He is the fountain as of his own being, so of the majesty and excellency, of the glory and beauty of his being; he decks and arrays himself, he is not decked by others. Moralists say, *honour is not or resides not in him that is honoured, but in him that honoureth*; yet here honour is seated in him that is honoured. We honour God, and give glory to him, but we cannot add any honour to him, all is originally in himself; he is the beginning without beginning of his own majesty. And as Gods majesty is his own, so of his own putting on; he borroweth nothing from the creature, nor needs he any creature to deck him. He is not what others will make him or have him to be, but what he is, he is of and from himself.

Thirdly, Observe;

The majesty and glory of the greatest among men, is the gift of God.

Deck thy self with majesty, saith God to Job; but Job could not deck himself; he could not put a clothing of majesty, and excellency, of glory and beauty upon himself. All that man hath is received from God, and is but a ray from his unconceivable light,

light. As all our spiritual array, deckings and ornaments, are put on us by God (*Ezek. 16. 10, 11.*) *I cloathed thee with broidered work, I covered thee with silk, I decked thee also with ornaments, I put a jewel on thy forehead, &c.* So all civil ornaments are put on man by God. *I girded thee* (said God of *Cyrus, Isa. 45. 5.*) *though thou hast not known me*; that is, I gave thee all thy power and greatness, thy honour and dignity, though thou tookest no notice of me in doing it, nor that I did it. Thus it is said of *Solomon* (*1 Chron. 29. 25.*) *The Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty, as had not been on any king before him in Israel.* And thus spake *Daniel* to *Belshazzar*, concerning his father *Nebuchadnezzar* (*Dan. 5. 19.*) *And for the majesty that he (that is, God) gave him, all Nations, People and Languages, trembled and feared before him.* All the majesty and excellency, all the glory and beauty of the greatest Monarchs, is derived from God.

Fourthly, Observe;

The majesty and excellency, the glory and beauty of man, is nothing to Gods.

Christ saith (*Mat. 6. 29.*) *Solomon in all his glory was not arrayed like one of these.* *Solomon* was a King in the greatest majesty and excellency, glory and beauty of any that ever was in the world; yet saith *Christ*, he was not decked like one of these *Lillies*: then how far short did his glory fall of the glory of God! how doth all the glory of the world vanish and disappear at the appearance of the glory of God, even as the lustre of the moon & stars doth at the rising of the thrice illustrious Sun! And as mans glory is nothing to Gods, while it lasts or endures, so it is nothing to his in the lastingness and duration of it. *Dominion and majesty are Gods, and shall be ascribed to God everlastingly.* It is said of *Ahasuerus* (*Esther 1. 4.*) that he shewed the riches of his glorious kingdom, and the honour of his excellent Majesty many days, even a hundred and fourscore days; but the Lord sheweth his excellent Majesty for ever and ever, for it abides for ever: and if so, what is the majesty of man compared with the Lords (*Isa. 40. 6.*) *All flesh is grass, and the goodliness of it, as the flower of the field.* The majesty and excellency, the glory and beauty of man, is but the goodliness of flesh, or the best of a fleshly, earthly

ly state ; and what is that , but the goodliness of a fading floure, or of the grais that is cut down and withers , yea, which sometimes withers before it is cut down, as David saith (*Psal.* 129. 6, 7.) the grais doth upon the house tops, which withereth afore it groweth up ; wherewith the mower fileth not his hand, nor he that bindeth sheaves his bosome.

Fourthly, note ;

The way to lay the creature low, is to consider the Majesty of God.

Why doth the Lord call Job to deck himself with humane majesty and excellency ? was it not to bring him to a due consideration of his own divine majesty and excellency ? Job compare himself with God in his glory, that he might fall down convinced, that himself had no glory.

Thus the Lord shewed Job his own meanness and exility, by bidding him imitate the divine Majesty and excellency.

Secondy, The Lord calls him further, to imitate him, if he could, in the mighty effects of his power or in his powerful works, against proud and wicked men.

Vers. 11. Cast abroad the rage of thy wrath.

As if he had said, let me see now what a man thou art, or rather, what a God thou art, when thou art enflamed with anger.

Cast abroad.

That is, furiously disperse and scatter thy rage or rages. The word signifies a scattering after breaking to pieces (*Psal.* 2. 9.) as a Potters vessel, when it is broken, is scattered abroad, so saith the Lord, scatter abroad the (rage) of thy wrath ; the Hebrew word is, *The passing of thy wrath*. Rage makes a speedy passage, it hath a swift motion, and do thou cast it abroad while 'tis stirring and in motion, let it not cool, cast it abroad hot. The word notes a violent hurrying along, *Scatter abroad the rage*

Of thy wrath.

Or as the Hebrew hath it, *of thy nostrils*. Raging appears by breathing, or in the quick stirring of the nostrils when we breath ; but why would the Lord have Job shew his rage ? The answer is, he would have him do it to the destruction of the proud.

Behold

צפצף notat con-
fractiorem cum
dispersione

עברה indig-
natio à trans-
undo, vel quod
cito transiit.

Ira furor brevis
est.

Behold every one that is proud and abase him.

Go, look upon proud ones in thine anger, deal with them as they deserve. The word implies more than bare beholding.

There is a twofold beholding of things or persons.

First, With favour, delight and pleasure (*Psal.* 33. 18. and 34. 15.) In both places the Lord is represented, beholding or casting an eye upon his people, with grace and favour, for their good and comfort.

Secondly, There is a beholding with anger and displeasure: that is the meaning here: behold every one that is proud, behold them all, not only to take notice of them who they are, but behold them as I do, in wrath and anger, *Behold*

Every one that is proud.

Be they few or many, great or small, shew thy self against every one that is proud, and

Abase him.

Every proud man is as a mountain. Go, shew thy self like me, behold those that are as mountains among men, and make them valleys, *abase them*; that's the Lord's work, and the meaning of his word here; as if he had said, *I have a power, that though proud ones are as great mountains, yet I can make them as valleys.* The Lord speaks this again at the beginning of the

Verſ. 12. *Look on every one that is proud, and bring him low.*

Here is an elegant repetition of the same thing, almost in the same words, merely to enforce the matter *look on everyone that is proud*, bend thy brows, look frowningly upon him, as if thou wouldst look him thorough.

And bring him low.

The *Septuagint* say, *quench him*. The proud man is all in a flame; now saith God, behold this proud man and *quench him*, extinguish him, put him out. Thus the Lord calls *Job* to express his displeasure in these effects against proud men, that he might appear in wrath like him: As if the Lord had said, *I behold*

E e e

the

*Expirator
De aſtro.
Superbum ex-
tingue. Scilicet*

the proud man, and I abase him; I look upon the proud man, and bring him low, now let me see you do so too. Canst thou with a look only abate their pride, and bring down the pomp of man?

Cast abroad the rage of thy wrath.

Hence note, First;

There is wrath in God.

*Habet ira Do-
mini suam e-
nergiam nun-
quam egredi-
tur vana.*

God knoweth now to cast forth his wrath as well as to send forth his love, or shed it abroad (as the Apostles word is, Rom. 5. 5.) in the hearts of his justified ones, by the holy Ghost, which is given unto them. The wrath of God (saith the same Apostle, Rom. 1. 18.) is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. The wrath of God is such as we can neither, First, withstand, nor, Secondly, avoid; there's, no out-running, no making an escape from it, but only by Jesus Christ, and therefore the Apostle gives that glory to him alone (1 Thess. 1. 10.) Even Jesus, which delivered us from the wrath to come. There is a wrath to come, which God will scatter over all this sinful wicked world; blessed are they that are delivered from it. Yea, not only is there wrath in God, but a fierceness of wrath, terrible wrath, such as will cause the wicked (as was said before) to run into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth (Isa. 2. 19.) Let us mind this wrath and the fierceness of it; and let us bless the Lord, who hath sent Jesus Christ to deliver us from this wrath, and from the fierceness of it. When wrath shall be cast abroad upon the wicked world, that it falls not upon the godly, is the fruit of highest and freest love. And though they sip of the cup, yet that they drink not the dregs of it is rich mercy (Psal. 75. 98.) In the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he powreth out the same (in this powring out (possibly) a godly man may drink somewhat of it, especially in a time of common calamity) but the dregs thereof all the wicked of the earth shall wring them out and drink them. It is of the Lords mercy, and because his compassions fail not, that we are delivered from the fierceness of his wrath, and from drinking the very dregs of the cup of his displeasure.

Consider further, upon whom this wrath will be exercised, *cast forth*

forth the rage of thy wrath, behold every one that is proud, and abase him: This the Lord bids Job do, to shew what himself usually doth.

Hence note, First;

The Lord takes special notice of proud persons.

He beholds them, he looks upon them. As it is said Saul (1 Sam 18 9) *He eyed David from that day forward*, that is (which was his great sin) he cast a revengeful envious eye upon him: Thus when the holy God seeth wicked men grow lofty and proud, he eyeth and beholdeth them from that very day, with an eye of just revenge, or with a purpose to break them and be revenged on them. God beholds them, as I may say, with an evil eye, that is, with an intent to bring evil upon them. He (saith David, Psal. 138. 6.) *knoweth the proud afar off*. As it is said of the Father of the humbled Prodigal in the Parable, (Luke 15.) *When he was yet a great way off, his father saw him, and had compassion*. So God quickly spies out a proud man, even a great way off, and hath indignation against him; or, as we may rather expound the Psalm, *He knoweth the proud afar off*; that is, a proud man shall never come near him, he will not admit him into his presence, much less into his embraces. To be known afar off, is to be far from the favourable or respectful knowledge of God; yea, to those whom the Lord knows afar off in this world, he will say in the next, *I never knew you, depart from me, ye workers of iniquity* (Mat. 7. 23.)

Secondly, Note;

God is able to, and will cast down proud men.

That which he would have Job do, he himself (as was said) usually doth; *He beholdeth the proud, and abaseth them*, he layeth them low. *Nebuchadnezzar*, that proud Monarch, was brought to that confession (Dan. 4. 37.) *Now I Nebuchadnezzar praise, and honour, and exalt the King of Heaven, all whose works are true, and his ways judgment, and those that walk in pride he is able to abase*. If men will be proud and lofty, the Lord both knoweth very well how, and is able very easily to bring them down. And as he knows how, and is able to deal with proud men, so he desires and delights to deal with them, above all sorts of sinners; his great contests are with the proud (Isa. 2. 12, 13, 14.) *The day of*

the Lord of Hosts shall be upon every one that is proud and lofty, and upon everyone that is lifted up (in his own conceit especially) and he shall be brought low, and upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan, and upon all the high mountains, &c. What meaneth the Prophet by these? is the Lord angry with trees and mountains? These are but the shadows of great and proud men; the day of the Lord shall be upon every one of them, and his hand will be heavy upon them in that day. Proud men look upon themselves much above others; but as God is above them, so he loves to shew himself above them, especially when they shew out their pride. As *Jethro* said to *Moses* (*Exod. 18. 9, 11.*) *Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly he was above them.* God sheweth himself above all, when he acts above proud men, and acts them down in their proudest actings.

And as the Lord delights to bring proud men down; so he will certainly do it, he is resolved upon it, *He looketh upon every one that is proud to abase him.* The Angels that fell were proud, they kept not their first estate, but lost their habitation, they did not like the state wherein God had placed them; and therefore God cast them down, and he hath reserved them in everlasting chains under darkness unto the judgment of the great day (*Jude 6.*) When man in Paradise began to be proud and would be more than God made him (God made him above all earthly creatures, but he would be as God, as his Creator; he would be, as it were, the founder of his own happiness; pride and unbelief at once took hold of him and led him to his *sin-fall*, and) then *folke* went his fall, his judgment-fall; God cast him down, God abased him, and not only that proud man, but man-kind for his pride; they being in him, his pride was theirs. And to this day God hath all along set his face against all proud men, and the pride of all men, (*James 4. 6.*) *God resisteth the proud.* The proud contend with God, they, as it were, wage war with God, and therefore God will wage war and contend with them, he resisteth the proud (*Prov. 3. 34.*) *Surely he scorneth the scorner, but he giveth grace to the lowly.* The Lord hath two great works to do in the world. The first is, to lift up and exalt the humble. The second is, to humble and pull down the proud. These two are the daily

daily products of divine providence. And the Lord is so much an enemy to pride, that if he see it in any of his own servants, he will abase them and lay them low for it; as we see in the case of that good King *Hezekiah*, *His heart being lifted up* (not in thankfulness, nor in zeal for the ways and things of God, as once it was, but in pride) *there was wrath upon him, and upon Judah and Jerusalem* (2 Chron. 32. 35.) The Lord will not bear it, when his own bear or behave themselves proudly (Prov. 29. 23.) *A mans pride* (any mans pride) *shall bring him low*; that is, he shall be brought low for his pride, or his pride will bring him into such extravagant ways as will be a means to bring him low.

Thirdly, Note;

God can easily abase and cast down proud ones.

If any ask, how easily can he do it? I answer, He can do it with a look; *Look upon every one that is proud, and bring him low*, saith God to *Job*, *surely thy felt like me in this, I can do it as easily as look upon him.* God by a cast of his eye can cast down all proud men; as the Lord can help his people with a look. *David* desired no more for his portion, but that God would lift up the light of his countenance upon him (Psal. 4. 6.) that is, that God would look upon him favourably: And that prayer is made three times (Psal. 80. 4, 7, 19.) *Cause thy face to shine upon us, and (we have enough) we shall be saved*, we shall be delivered, we shall be protected. A good look from God is all good to man. God with a good look can save us; and if God withdraw his eye from any, and will not look upon them, if he turn his back upon them, or hide his face from them, his favour is withdrawn, and they are helpless. Now as God can save his people with a smiling look, so he can destroy his enemies with a frowning one. His look is as powerful and effectual to destroy, as it is to save; though to look savingly be much more the delight of God (if I may so speak) than to look destroyingly. It is said, God looked through the pillar of fire and the cloud, upon the Halls of *Pharaoh*, and troubled them, and took off the chariot wheels (Exod. 14. 24.) Surely God abaseth the proud men of the world easily, when he doth it with a look. He indeed (as the holy Virgin saith in her song, *Luke* 1. 51, 52.) *Sheweth strength with his arm* (or the strength of his arm, when he scattereth the proud in the imagina-

tions

tions of their hearts, and puts down the mighty from their seats, and exalteth them of low degree; yet all this the Lord can do with a look from heaven, The habitation of his Holiness, and of his Glory. Now,

If the Lord deal thus with proud men, take these inferences from it.

First, Hath God such an evil eye upon proud men, will he cast them down? will he certainly do it? and can he easily do it? Then *woe to proud men*; 'tis the word of the Prophet (*Isa. 28. 1.*) *Woe to the crown of pride, to the drunkards of Ephraim*; that is, to those who crown themselves with pride, and make that their glory and their honour which will prove their shame and downfall: and these the Prophet calls *the drunkards of Ephraim* (I conceive) he means not those that drink themselves drunk with wine, but those that are drunk with their own presumptions, with the pride of their spirits, or, as many also are, with vain hopes and expectations. We have vain confidents and expectants so expressed (*Nahum. 1. 10.*) *While they are folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry*; that is, while they are drunken with pride and self-confidence to carry all before them, while they are thus folded together like thorns, in their plots and contrivements, while they are drunken with false hopes, they shall be devoured as stubble fully dry; that is, they shall be utterly consumed and devoured.

Secondly, If there be such a woe to proud ones, if the Lord hath such a bad eye upon them, and is able to lay them low, and will certainly do it, and can easily do it, we had need consider who are the proud ones. Pride is an evil tree, yet it groweth many times in the best soil, even in a good heart; and it is no easy matter to find out who are the proud men intended in this Text and Point; yet I answer,

In general, First, All they are proud who value themselves very highly, yea, they are proud who put any undue value upon themselves; we can scarcely value our selves any thing at all, but we shall over-value our selves, for we are *worms* and *no men*, saith David. He said also, *What is man, O Lord, that thou art mindful of him?* Man is so small a thing, that the Psalmist could hardly tell what he is, or what to make of him; sure enough man is no such thing

as most men make of themselves. Doubtless, if we have any high thoughts of ourselves, we over-think our selves; and usually they that have least true worth, have greatest thoughts of their own worthiness. *Man hath lost all, is stript of all, as he cometh into the world, yet he is proud as if he had all.* As they that have much are proud, or in great danger of pride,

The Apostle bids *Timothy* (1 Tim. 6. 17.) *Charge them that be rich in this world, that they be not high-minded.* And among rich men, they who (as I may say, according to the phrase of the world) have raised their own fortunes, are most apt to be proud; and there are two reasons of it, First, Because of the change of their state; they were low and empty, but now they are high and full. This change of their condition, changeth their disposition; and (as we say) *Their blood riseth with their good.* Secondly, That which they have is (say they) of their own getting; they think their skill and their diligence hath got it. Hence *Job* protested, *If I rejoiced because my hand hath gotten much.* *Nebuchadnezzar* boasted of his great Palace, because he had built it; *Is not this great Babel that I have built?* Now, as they are apt to be proud who have much, especially when it is of their own acquisition (though indeed we have nothing meerly of our own acquisition) so they who have little or nothing, are not out of the danger of pride; *poor & proud* is so common, that it is grown into a proverb. And they especially, who are poor in spirituals, grow proud in spirit, as it was with the *Laodicean Angel* (Rev. 3. 17.)

But further, they are proud who lift up themselves in any thing of self; As, First, in their natural parts, wit, understanding, memory, elocution; Secondly, in their acquired parts, learning, knowledge, skill; Thirdly, in their moral virtues, sobriety, temperance, justice; Fourthly, in their spiritual graces, faith, love, self-denial ('tis possible to be proud for a fit of these, or to have a fit of pride come upon us upon the exercise of these) Fifthly, in their holy duties and performances, prayers, fastings, &c. Sixthly, in their legal righteousness and good deeds, alms, charities. We seldom do well, or any good, especially (as we ought, and duty binds us) much good, but we think too well of our selves (that we are better than we are) or too much both of the good we have done, and of our own goodness. As the
great

great goodness of God, or the greatness of his goodness appears chiefly in this, that he can make all things, even evil things, and those not only the evils of trouble, but the evil of sin, work together for our good (*Rom. 8. 28.*) so the great evil of mans heart, or the greatness of that evil, appears chiefly in this, that it causeth all things, even good things, and those not only the good things of this natural life, but the good belonging to, and done in the power of a spiritual life, to work to our hurt, sometimes for a time, and would to our ruine for ever, did not the Lord over-rule it. Seventhly, the favour which they have with men, whether they be *the mighty*, the Princes and powers of the world, or *the many*, the common people of the world. How are some lifted up, because they are the darlings of the people, because the multitude eyes them, points at them, and applauds them! To be lifted up in any of these things, or in any thing else (and what is there, not only of an earthly, but of an heavenly pedigree and extraction, in which the vain heart of man is not ready to be lifted up unduly, forgetting God from whom all good comes; to be lifted up, I say, in any of these things) layes man open to the wrathful resistance of God, and all such God will bring down and abase; therefore let us be empty of our selves, and beware of being found among the proud, yea, of being in any kind or degree proud. It is dangerous to have any pride found in us, but woe to those who are found proud.

Thirdly, If the Lord hath such an eye to, and upon proud men, and will thus bring them low, Then *let us not be afraid of proud men*; why should we be afraid of them who are falling (*Prov. 15. 33.*) *The fear of the Lord is the instruction of wisdom, and before honour is humility.* But what saith the same Solomon (*Prov. 18. 32.*) *Before destruction the heart of man is haughty.* As soon as ever we see any man shewing a proud heart by pride of life, we may quickly conclude the Lord is about to pluck him down. One very great reason why the Lord hath laid many, who were once as mountains, low as valleys, was the pride of their hearts. When pride buds, the rod blossometh; that is, God is preparing for the correction, if not for the destruction of proud ones. And as it is sad to see pride bud at any time, so then especially, when the rod blossometh, that is, when God is correcting us with his rods.

Fourth-

Fourthly, Then do not envy proud ones. We are apt to envy those that are high in place, though they are proud in spirit; but, do not envy proud ones, how high, how great soever you see them, for they are in danger of falling, according to the truth of this Scripture, and many others. When proud men are in their fullest ruff, and highest ascent, then they are nearest a dreadful downfall; *Before destruction the heart of man is haughty* (saith Solomon, Prov. 18. 12.) *and before honour is humility.* And the Apostle Peter having given this counsel to those who are humbled by affliction (1 Epist. 5. 6.) *humble your selves under the mighty hand of God,* subjoyns this comfortable promise in the close of the verse, *That he may exalt you in due time.*

Fifthly, Then pride is a very provoking sin. The Lord who declares himself against all sorts of sinners, declares himself most against proud sinners (Prov. 16. 5.) *Every one that is proud in heart, is an abomination to the Lord;* & mark what followeth in the same verse, *though hand joyn in hand, he* (that is, the proud man) *shall not be unpunished.* Pride is the Devils sin, the Devil is that *Mystical Leviathan* (spoken of in the 41th Chapter of this Book, who is a King over all the children of pride. They who are not subject to God (proud men above all men are not) are the Devils subjects; *He is a King over all the children of pride.* There are four things, in which the provocation of the sin of pride consists, any one of which may provoke God to pull down proud ones.

First, Proud men set themselves in the place of God, *Lucifer* (by whom the proud *Babylonian* is meant) said (Isa. 14. 14.) *I will be like the Most High.* Thus the Lord said of the Prince of Tyros (Ezek. 28. 2) *Because thine heart is lifted up, and thou hast said I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thy heart as the heart of God.* See now that proud Prince thought to carry it as God, as if he had been the founder of his own strength. How can the Lord but be provoked with such an affront as this? Proud *Babylon* spake this language, and at as high a rate (Isa. 47. 8.) *I am, and none else besides me* (is not this to speak just like God) *I shall not, as a widow, neither shall I know the loss of children.*

Secondly, As pride is an usurpation of the place and power of God, so of the providences of God. A proud man knoweth not how to acknowledge God in any mercy, nor how to be humbled

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bled under the hand of God in any affliction. He mindes not God either he enjoyeth, or in what he suffereth; is not this a provocation?

Thirdly, Pride must needs provoke God, as a proud man sets himself against all the Commands & Laws of God. God cannot but be provoked, to see all his Laws and Commands slighted by man. A proud man will keep no bounds, nor would he be kept in any.

Fourthly, Pride is a Mother sin, it brings forth many other sins. As Unbelief is a Mother sin, so is Pride (*Hab. 2. 5.*) He is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all Nations, and heapeth unto him all people. The pride of the Assyrian put him upon other sins, upon oppression especially; he could not keep at home, nor be contented with his own Dominion, though a very large and vast one; he must go abroad, and invade other mens Territories; his pride sent him to do mischief, and he enlarged his desire as hell. Proud men must oppress and wrong others, to bring in sewel for their own lusts. Pride calls in aid from many sins to serve its turn.

Lastly, If Pride provokes God, if he looketh upon every one that is proud, to abase him and bring him low; then how should we labour to be *humble ones*, that the Lord may look upon us with a favourable eye, and so he doth upon all them that walk humbly with him. As God resisteth the proud, so he giveth grace to the humble, that is, favour. The humble shall have his favour, and the proud his frowns. As to do justly, and to love mercy, is the sum of all duty to man; so to walk humbly, is the sum of all duty to God (*Mic. 6. 8.*) They who walk humbly, walk not onely holily, but safely. They who are low in their own eyes, are under the special protection of the high God.

The Lord having called upon Job to shew the effect of his wrath against one sort of bad men, *the proud*, calleth upon him in the next words, to shew the effects of his wrath upon all sorts of bad men, comprehended under this general word, *The wicked*.

And tread down the wicked in their place.

The Lord bids Job do this if he could (indeed he could not) that he might shew himself a competent match for God. As if the Lord had said, *I tread down the wicked in their places, do thou so*

so too, if thou canst. God had said before, *Abase every one that is proud, and bring him low*; now he saith, *Tread down the wicked.*

Tread them down, As mire in the street: We tread upon vile and contemptible things. To tread upon any thing, a person especially, notes utter contempt of him, and absolute conquest over him; and therefore (Josh. 10. 24.) to shew the compleat victory which the Lords people had got over the Kings of Canaan, Joshua called for all the men of Israel, and said unto the Captains of the men of war which went with him, *Come near, put your feet upon the necks of these Kings*; and they came near, and put their feet upon the necks of them. And that's it which the Apostle gives (in way of promise) as an assurance of our conquest over the evil spirit, the devil (Rom. 16. 20.) *God shall bruise* (we put in the Margin, *tread*; the Greek word signifies, to bruise by treading; *God shall tread*) *Satan under your feet shortly*, that is, God will give you a full and a final victory over the devil. We have a like expression or promise (Psal. 91. 13.) *Thou shalt tread upon the lion and adder*; the young lion, and the dragon shalt thou trample under feet. God will give his people power, not onely over hurtful beasts, but over men, which are hurtful as those beasts, and over Satan, who is eminently shadowed by the Lion, the Adder, the young Lion, and the Dragon; in that evil spirit all these evil beasts are trodden under feet, that is, subdued and conquered. When David would shew how he (in case he were faulty) was willing to be made a very slave to his enemies, he phrases it thus (Psal. 7. 5.) *Let the enemy persecute my soul and take it, yea, let him tread down my life upon the earth, and lay mine honour in the dust*, that is, let him have full power over me, let me be at his mercy, though he be mercilesse. Once more (saith the Church, Psal. 44. 5.) *Through thee will we push down our enemies, through thy name will we tread them down that rise up against us*. Thus the Lord bespake Job, *Come, saith he, Let me see you tread down the wicked, get an absolute conquest over them*, that they may rise up no more in this world to do wickedly. *Tread down*

The wicked.

The word *wicked* is often taken largely, so every man in a sinful state, may be called a *wicked man*; every person unconverted or unregenerate, every person that hath not true grace, is wicked.

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There is no middle estate among men, between good and bad, converted and unconverted; yet here the wicked are not to be taken only in a large sense, for sinners in common, but strictly,

First, For the proud before spoken of, There the Lord said, *abate the proud*, here he saith, *Tread down the wicked*; that is, the wicked who are proud. To be wicked and to be proud are the same: For as most wicked men are proud, so all proud men are wicked; for pride it self is a great wickednesse: and it is pride that causeth most men to do wickedly, even to rebel against God and his righteous laws, to rise up against his wayes and truths. When we have said of a man he is proud, if we have not said *all* evil, we have said one of the worst evils of him; and that which layes him open, as to suffer the worst penal evils, so to do the worst sinful evils.

Secondly, If we take the words distinctly (as we may) then by the wicked are meant grosse and flagitious sinners, notorious sinners; for though, as I said before, any one that hath not grace, may be called wicked, yet properly, and in Scripture sense, wicked ones are notorious, presumptuous, and flagitious sinners, such as sin with a high hand, and with a stiffe neck.

Thirdly, By the wicked we may especially understand oppressors, who are troublesome and vexatious to others. As some are wicked in taking their own pleasure, and in satisfying their vain desires, so many are wicked in vexing, afflicting, and oppressing others. The Hebrew word for a wicked man, signifies such a one as is both unquiet himself, and will not suffer others to be quiet. In any of, or in all these three notions, we may expound the word wicked here; the wicked are proud ones, or notorious evil ones, or oppressors of others. *Tread down the wicked*

In their place.

The Hebrew is, *Under them*. The word also signifieth (as we render) a proper place; and that's considerable. *Tread them down in their place*. The Lord doth not say *in thy place*, but *in their place*; which may note these two things.

First, Wheresoever thou findest them, tread them down.

Secondly, *In their place*, that is, where they flourish most, where they are best rooted, or most strongly secured; where they have the greatest advantages and strengths to save them harmlesse;

leſſe. That is ſpecially *a mans place*, where he ſeateth and hopes to ſettle himſelf. Now ſaith God, *Tread them down in their place.* I do ſo, I deſtroy the wicked, when and where they think themſelves ſafeſt, where they think no hand can touch them, nor arm reach them, there my foot ſhall tread them down. O *Job*, canſt thou do thus? or do thou thus, *Tread down the wicked in their place.* And as it followeth in the next verſe to the ſame effect.

Non eſt difficile ſuperbum hominem & potentem in alieno loco ſuperare, quia in eo minus habet potentie. Sanct.

Verſe 13. *Hide them in the duſt together, and bind their faces in ſecret.*

That is, Bring them to utter deſtruction, to condign puniſhment, even to death. Some expound *hiding in the duſt*, by laying in dungeons and filthy priſons. Secondly, Others ſay to hide in the duſt, notes death, or to lay them in their graves. *Duſt thou art* (ſaid God to *Adam*, Gen. 3. 19.) *and to duſt thou ſhalt return.* That is, thou ſhalt die, and be put in thy grave; which poſſibly, is called, the duſt of death (*Pſal. 22. 15.*) Hide them in the duſt of the earth, let them appear no more above ground to trouble thee or others. *Hide them in the duſt*

Together.

That is either,

First, *All at a time.* Thus the Lord can do, he can deſtroy all the wicked at once, at one time, in one hour. Or,

Secondly, *Together*; that is, in one place. God can gather the wicked all together, and ſo make an end of them together, both as to time and place.

Yet I conceive neither of theſe are here intended; for God doth not uſually deſtroy the wicked all at one time, nor all in one place; he hath ſeveral times and ſtages to aſt his providences in and upon, ſo that, to hide them in the duſt *together*, is but this, to hide them *alike*, to put them all into the ſame condition, at one time or other, in one place or other, that they may be able to do no more miſchief.

And bind their faces in ſecret.

That's the laſt expreſſion, ſhewing what God doth, and what he bid *Job* do, *Bind their faces in ſecret.* There may be a two-fold interpretation of theſe words; either,

First,

First, In allusion to men condemned, whose faces use to be covered; a Sentence of death being pronounced and passed upon them, they were as it were hid from the light of the living. Thus as soon as *Ahasuerus* the King had passed sentence against *Haman*, they covered his face (*Eſth.* 7. 8.) or

Secondly, This covering their faces, may be an allusion to actually dead men, whose faces if they die among men, especially among friends, are alwayes bound up and decently covered. When Christ called *Lazarus* out of the grave, the Text saith (*John* 11. 44.) *He came forth, his face being bound about with a napkin.* So then, to bind their faces in secret, is as if it had been said, bring them to death, or put them to death. Thus the Lord calls *Job* to that in three particulars, which himself will certainly do.

First, To Tread down the wicked.

Secondly, To Hide them in the dust together.

Thirdly, To Bind their faces in secret.

The Notes which I shall give from these words, will be grounded upon that three-fold interpretation of the word *wicked*. And

First, As the wicked are taken for the same with the proud in the former verse.

Observe;

Proud men are wicked men.

Behold (saith the Prophet, *Mal.* 4. 1.) *The day of the Lord shall burn as an oven, and all the proud, and all that do wickedly, shall be stubble. The proud, and they that do wickedly go together.* The proud do wickedly, and are therefore deservedly numbred among the wicked. Pride is the first of those seven things which are an abomination to the Lord (*Prov.* 6. 16, 17.) *There are six things that the Lord hates, yea, seven are abomination to him. A proud look, that's first; and if a proud look, then certainly a proud heart, and a proud spirit.* Proud persons have not onely a chier, but the first place by name among those whom the Lord abominates. And in that black Catalogue of eighteen sorts of wicked ones, that shall trouble the world in the latter dayes, the proud are not the last nor the least; (*2 Tim.* 3. 2, 3, 4, 5.) *In the last dayes perilous times shall come, why? what shall make them so? The reason follows, For men shall be lovers of their own selves, covetous, boasters, proud.* Now though the proud man comes in the fourth place, by name, yet he is in

in the first place as to influence; for what is the reason why men over-love themselves? is it not because they are proud, and have too high thoughts of themselves? *David* (*Psal.* 119. 21.) sheweth the wickedness of proud men, or that proud men are extremely wicked, while he saith to and of God, *Thou hast rebuked the proud that are cursed, which do erre from thy Commandements.* The proud are such as continually wander out of the wayes of truth and holinesse. Pride will not let us keep Commandements ('tis the humble soul which keeps them) and therefore pride may be called the breach of all the Commandements; and if so, proud men must needs be the very first-born of the wicked; and therefore *David* saith of them, that they are not onely under the rebuke of God, but under his curse, which is the peculiar portion and punishment of the wicked. And what the way of proud men is, both in doing and speaking, the same *David* tells us (*Psal.* 75. 45.) *I said unto the fools, deal not foolishly; and to the wicked, lift not up the horn, lift not up your horn on high, speak not with a stiffe neck, that is, be not proud.* Wicked men lift up their horn and tongue, they cannot but shew their pride in word and deed. The Devil is the wicked one (*Matth.* 13. 19.) The high-way ground having received the seed, 'tis said, the wicked one (that is, the Devil) cometh and catcheth it away. And when the world is said to lie in wickedness, or in the wicked one (*1 John* 5. 19.) The meaning is, the Devil over-rules the carnal world. Now, as the Devil is the wicked one, so he is the proud one also. Pride was that wickedness for which God trod him down, and his wickedness still continueth in tempting men to, or in puffing them up with pride. It is the businesse of the wicked one, the Devil, to make men proud, because he knows pride will make them wicked, and do wickedly. Pride hardeneth the mind (as *Daniel* saith it did *Nebuchadnezzar*, *Chap.* 5. 20.) Now what wickednesse is there, which a hardened mind will not attempt to do! Pride put *Herod* upon seeking the blood of Christ, who came to save and wash sinners with his blood.

Proud men are very wicked as they despise other men (a proud man thinks no man so good as himself, or himself too good for all other men) Some proud men are so wicked, that they despise even God himself. The proud man lifts up himself against the Word of God, slightes the promises, regards not the threatnings of
God;

God; his heart is lifted up against the Commandements of God, nor doth he value the comforts of God; he neglects the Ordinances of God, nor doth he reverence the Providences of God. He that doth, or is ready to do all this, is surely a despiter of God himself. How wicked a man is he, whose heart is lifted up both against God and man!

Secondly, Consider the wicked proud man, as one whom God treadeth down.

Then, Observe;

God punisheth sinners with that which is most crosse to their lusts.

What more crosse to a high-spirited man, than to be brought low; and who can be brought lower than he that is trodden down. As God sometimes punisheth Drunkards with thirst, and Gluttons with hunger, and covetous persons with poverty. *There is one* (saith Solomon, Prov. 11. 29.) *that withholdeth more than is meet* (he doubtless is a covetous man that doth so) *it tendeth to poverty.* So God punisheth proud ones, by that which is most contrary to their nature, he abaseth and layeth them low. The Prophet tells us (Isa. 3. 16, 17.) now the Lord would punish wanton women, who were proud either of their natural beauty, or artificial dresses and ornaments. *The daughters of Zion* (saith he) *are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; there's their pride: but what was their punishment?* the next words resolve us. *Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts;* they were proud of that which covered their skin, and therefore the Lord punisheth them with scabs, or covered their skin with scurf and scabs; and as there the Lord shews what he would bring upon, so what he would take from them. (Vers. 18.) *In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their Caules, and their round tyres like the Moon. And* (Vers. 24.) *it shall come to pass that instead of sweet smell there shall be stink, and instead of a girdle a rent, and instead of well set hair baldness, and instead of a stomacher a girding of sackcloth, and burning instead of beauty.* What could be more contrary to the pride of these women, than that which the Lord brought upon them?

them, or punished them with. What do proud women more desire than beauty and bravery? And what do proud men look after, but to be respected, honoured, and to have every one point the finger at them, or bow the knee to them? Now when the Lord blaits proud women in their beauty and bravery, when he blaits proud men in their honour and estimation, when he thus abaith and treads them down, he toucheth them in that which the spirit of pride prizeth most, and with greatest regret parteth from. *Pride is a base height of spirit, therefore the Lord abaseth the proud.* There are five words in the Text, all tending directly to crosse the spirit of a proud man.

First, *He shall be abased.*

Secondly, *He shall be brought low.* A proud man would fain be high, he would sit at the upper end of the Table, yea, he would sit at the upper end of the World too; but, saith the Lord, he shall be brought low.

Thirdly, *What would a proud man do?* He would tread upon the necks of all others, but he shall be trodden under foot.

Fourthly, *Where would the proud man be?* He would be conspicuous in high places, but he shall be hid in the dust.

Fifthly, *He would be looked at by all men with admiration,* but, saith God, his face shall be bound in secret; he loves to appear and make a fair shew in the flesh, but he shall not appear at all. Proud ones cannot get so high, but God in his Justice will get above them, and strip them of that wherein they have chiefly prided themselves. Read (*Isa. 14. 11, 12, 13, 14, 24, 25. and Isa. 23. 9.*) Those Scriptures tell us how the Lord deals with proud men, according to their pride, or rather contrary to their pride; he gives them that which they most disgust, and takes that from them which they most passionately desire.

Secondly, *Take wicked men in the common notion, for those that do evil at the highest rate, that draw iniquity with cords of vanity, and sin as it were with cart-ropes.* Then,

Observe, First;

Wicked men, that is, impenitent sinners, high-handed sinners, are in a very sad condition, and shall come to a sad conclusion.

The Lord will tread them down (*Psal. 9. 16, 17.*) The wicked

ed is snared in the work of his own hands, yea, the wicked shall be turned into hell. That is, the utmost of sorrow and suffering shall be their portion (Isa. 3. 11.) *Woe to the wicked, for the reward of their doings shall be given them.* (Isa. 57. 21.) *There is no peace, saith my God, to the wicked.* As the tumultuousness of their own spirits will not let them be at peace, so neither will the righteousness of God.

Secondly, From those expressions, *Tread down the wicked in their place, hide them in the dust together, bind their faces in secret.*

Observe;

God will at last purge and rid the world of wicked men.

As wicked men would fain purge and rid the world of godly men, they would destroy all the seed of the righteous; so certainly God will destroy the wicked of the world, and rid the world of them, though not at once of every wicked man, yet in their times and seasons, that they shall not do the mischief which their hearts are full of. The last of the Prophets speaks as much of the Lords vengeance upon all the wicked (Mal. 4. 1.) *The day of the Lord* (speaking of some great day of the Lords appearance) *shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.* 'Tis utter ruin to be destroyed root and branch; such shall the ruin of the wicked be. Thus also the Prophet Isaiah comforts the Church (Chap. 52. 1.) *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy City; for henceforth there shall no more come into thee, the uncircumcised and the arselean.* The wicked of the world are the uncircumcised, they have not the spiritual circumcision, the circumcision of the heart; these shall no more trouble Jerusalem, nor tread in Zions Courts. (Nabum 1. 15.) *Behold up on the mountains the feet of him that bringeth good tidings, that publisheth peace; O Judah keep thy solemn feasts, perform thy Vows, for the wicked shall no more passe through thee, he is utterly cut off.* The Hebrew is, *Belial shall no more passe through thee.* That is, such as cast off the yoke of Jesus Christ, shall no more bring Judah under their yoke. This is also witnessed by another

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holy Prophet (*Zech. 14. 21.*) *In that day there shall be no more the Cananite in the house of the Lord, of hosts, they shall no more mingle themselves with the faithful servants of God, much less rule over them. Canaanites have often been in the house of the Lord, but the Canaanite shall not always be there; God will sweep them out of his house.* Answerable to these prophecies speaks the last prophesie (*Rev. 21. 27. Chap. 22. 15.*) which some interpret of a glorious state of the Church here, and 'tis undoubtedly true (as all agree) of the Church in glory: *No unclean thing shall enter; without shall be dogs.* Then indeed, God will *abuse the proud, and tread down the wicked,*

In their place.

Hence note, Thirdly;

No outward advantages (and except those they have none) shall stand the wicked in stead, or keep them from falling.

God will tread them down in *their place*; when they are where they would be, upon their own ground, they shall be worsted. The Scripture speaks often of treading down the wicked, notwithstanding their greatest advantages. Union is a great advantage for preservation, yet (*Isa. 8. 9.*) *Associate your selves, O ye people and ye shall be broken in pieces; and give ear all ye far Countries, gird your selves, and you shall be broken in pieces; take counsel together, and it shall come to nought, speak the word, and it shall not stand.* As if the Lord had said, *I will not take you at an advantage, before you are gathered together, before you are girded; I will not surprize you unarmed and unprovided; do your best to save and secure your selves from my vengeance, associate your selves, gird your selves, take counsel together, and then I will tread you down.* Neither strongest associations, nor wisest consultations, nor highest resolutions, nor completest preparations for action (though ye have *spoken the word and are girt*) shall avail you in the day of my wrath. Thus the Lord bespake Jehoiakim by his Prophet (*Jerem. 22. 15.*) *Shalt thou reign because thou clovest thy self in Cedar? As if he had said, because thou dost make such provision for thy own safety, dost thou think to be safe? or canst thou shelter thy self against me?* Again (vers. 23.) *O Inhabitant of Lebanon, that makest thy nest in the Cedars (Cedars are high trees and strong) how gracious shalt*

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thou

thou be when pangs come upon thee, the pain of a woman in travel. The Lord puts a scorn upon them, such a kind of scorn (but not as hers, without cause) as Achish put upon David (2 Sam. 6. 20.) how glorious was the King of Israel to day. Were not you very glorious when you danced uncovered before the ark? Thus, I say, the Lord puts a holy scorn upon the wicked, when they are in their Cedar-neits; *How gracious wilt thou be, when pangs of sorrow come upon thee.* Take one Scripture more (Jerem. 49. 16.) *Thy terriblest* ('tis spoken of Edom) *hath deceived thee, (thou thoughtest thy self so terrible that none durst touch thee, yet, thy terriblest hath deceived thee) and the pride of thy heart, O thou that dwellest in the clefts of the rock, and holdest the height of the hill; though thou shouldst make thy nest as high as the Eagles, I will bring thee down from thence, saith the Lord.* Thou hast all the advantages, thou hast a rock for strength, and thou art upon a hill for height, yea, upon the height of the hill, thou art above all; but though thy nest were as the Eagles, *I will pluck thee thence.* Thus the Lord treads down the wicked in their place, in their fortifications, in their mounts and towers; when they have secured themselves most by counsels, and friends, and strong-holds, then and there he treads them down, even in their place.

Fourthly, Note;

God is known to be God, or sheweth himself to be God by abasing the proud, and by treading down wicked men.

I ground it thus. The Lord would have Job shew himself like God, or act as God doth, by treading down the wicked. God made himself known to be God, by the Plagues which he brought upon Pharaoh, as well as by the deliverance and salvation which he wrought for Israel (Exod. 8. 22. Exod. 9. 14.) *I will send all my plagues upon thy heart, and upon thy servants, and upon thy people, that thou mayst know that there is none like me in every deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.* Thus also said David (Psal. 9. 16.) *The Lord is known by the judgment that he executeth,* that is, by punishing the wicked he is known to be the Lord. God is known by his works, as well as in his word; power and greatness, and wisdom and justice are visible in his judgments.

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There was a third sort of *wicked men* named in opening the Text, which I shall but touch in this observation. Such they were described to be as are *unquiet themselves*, nor will they suffer others to be quiet by their good wills; they are troubled that any live peaceably by them: The Lord will tread down these *unquiet wicked ones* also. The Scripture is full of this truth (*Isa. 33. 1.*) *Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.*

Now the Lord having put Job to all these trials of his strength (thereby to shew himself able to contend with him) tells him plainly, if thou canst do these things, if thou canst abase the proud, if thou canst tread them down, hide them in the dust, and bind their faces in secret, *Then*

*Vexatio verba
in nou limata
extorset, mens
per & casta
permanet.*

Ver. 14. *Will I confess that thine own right hand can save thee.*

Then will I confess.

That is, when thou hast done all these things, I will give an honourable testimony of thee, I will not hide thy power; and then I will acknowledge, thou hast some colour to contest with me, and art able to uphold thy self. These mighty acts are proper and peculiar to me; yet thou seemest to say, thou canst do all these, else, surely thou hadst never offered to contend with me. That's the scope of these words, *Then will I confess*

*Confessio pro
laude & hono-
rifico testimo-
nio sepe ponit-
ur in Scriptu-
ra.
Palm. m. titi
cedam, &c.
Bez.*

That thine own right hand can save thee.

Or that thou canst be a *self-saviour*, or that thou art *self-sufficient*, as I am, and hast no dependance upon any; and then thou needest not complain that I do not help thee, for thou canst rely on thy self.

*Hoc solius Dei
est quod est
per se
a quo in*

Thine own right hand can save thee. The hand is an image of help, especially the right hand: and thou canst rely on thy self.

Anſw. Job never ſaid it, nor thought it, his mind was pure from ſuch blaſphemy; yet he ſometimes ſpoke as if he had been ſome-what more than a man, eſpecially, when he ſpoke of debating his matters and arguing with God.

Fiſt, In that the Lord ſaith, in caſe Job could do all thoſe things, he would confeſs that *his own right hand could ſave him,*

Note;

He that can deſtroy all others, can ſave himſelf.

*Ita ſicere
poſſe, & ſe
ipſum ſalvare
unius, & ejuſ-
dem ſunt vir-
tutis.*

There goes no more to ſave our ſelves out of any trouble, than to deſtroy all others. The Apoſtle James ſaith (Chap. 4. 12.) *There is one law-giver, who is able to ſave and deſtroy.* God is this law-giver, he is able to do both; and becau e he can deſtroy all, he can ſave all, and will ſave all that truſt in him. The devil is called a deſtroyer, he is called *Abaddon* in Hebrew, and *Apollyon* in Greek, that is, a deſtroyer (Rev. 9. 11.) but he cannot deſtroy all; if he could, he would ſoon make ſad work, none ſhould be ſaved. There is but one law-giver, who can ſave and deſtroy, take away life and give life; he can do the one as well as the other, and both as often as he will. The Lord hath an abſolutely ſupream power over men, and may diſpoſe of them for life or death as he pleaſeth; even, eternal life and death, ſalvation and damnation are in his hand; 'tis therefore a fearful thing to fall into the hand (the revenging hand) of the living God (Heb. 10. 31.) upon the negle&, much more upon the deſpiſing and contempt of the covenant of life and peace by Jeſus Chriſt, as 'tis ſaid at the 29th verſe of that Chapter. Chriſt is the beſt friend and the worſt enemy; To him belong the iſſues from death (Pſal. 68. 20.) and he hath the keys of death and hell (Rev. 1. 18.) Let us rejoyce with trembling before him, who is able to ſave and deſtroy.

Secondly, Note;

Man cannot ſave himſelf by the beſt of his power.

No, not by his own right hand. Man cannot ſave himſelf, Fiſt, from temporal evils; he cannot ſave himſelf from ſickneſs nor from poverty, he cannot ſave himſelf from any danger that is ready to fall upon him; nor can the ſtrangeſt creatures ſave him (Pſal. 33. 17.) *A horſe is a vain thing to ſave a man, and man is as vain a thing to ſave himſelf; a horſe cannot deliver us by his*

his great ſtrength, or by the greatneſs of his ſkill and wiſdom. Secondly, much leſs can man ſave himſelf from ſpiritual and eternal evils. While we conſider, Firſt, out of what miſery we are ſaved. Secondly, from what mighty enemies we are ſaved. Thirdly, from whoſe wrath we are ſaved. Fourthly, what price was required, that we might be ſaved. Fifthly, what mercy and grace were needful to ſave us: we muſt needs confeſs, that our right hand cannot ſave us, ſpiritually and eternally. Who can ſave himſelf out of the hand of that great enemy the devil, and his legions of darkneſs? who can ſave himſelf from that gulph of miſery, into which ſin hath plunged us? who can deliver himſelf from the curſe of the Law, or from ſin, the ſting of death? who can deliver himſelf from the power of his luſts, from the pride, unbelief, covetouſneſs and hardneſs of his own heart? Our own right hand cannot ſave us from any of theſe evils. The devil and the world are too ſtrong for us, and ſo is every luſt and corruption of our own evil hearts. Can we by any power of our own convert our ſelves, or preſerve our ſelves after converſion? Can we get out of the Kingdom of darkneſs by our own power? or put our ſelves into the Kingdom of light by our own power? That we are either temporally, or ſpiritually, or eternally ſaved, is all from the power, from the right hand of God, not at all from our own. Unleſs we give all to God, we take all from him. *He that is our God, is the God of ſalvation, and unto God the Lord belong the iſſues from death* (Pſal. 68. 20.) Salvation of every kind, and the iſſues from every kind of death, are of the Lord.

Thirdly, Note;

God can ſave alone, or by his own right hand.

That the Lord would have Job underſtand; and this we underſtand from other Scriptures (Pſal. 17. 7.) *Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand thoſe that put their truſt in thee.* This is one of Gods royal Titles, *Thou that ſaveſt by thy right hand* (Pſal. 98. 1.) *Oſing unto the Lord a new ſong, for he hath done marvellous things, his right hand and his holy arm hath gotten him the victory* (Pſal. 44. 4.) *Thou art my King of old, commanding deliverances for Jacob.* How eaſily can the Lord ſave with his hand, who can ſave with his tongue, and deliver by commanding deliverances? Nor is it one deli-

verance

— once only, which the Lord commands, but many, yea, any: that Plak gives it plurally, *commanding deliverances*. The Prophet speaks of this sole and solitary saving power of God (*Isa. 59. 16.*) *He saw that there was no man* (that is, no man that offered any help) *and wondered that there was no intercessor* (that is, no man to speak a good word for them) *therefore his arm brought salvation to him, and his righteousness is sustained him*. And again (*Isa. 63. 5.*) *I looked, and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought salvation to me*. This is it which was said before (*vers. 3.*) *I have trodden the wine-press alone, and of the people there was none with me*.

Hence we may infer;

First, *If the Lords right hand can save alone, Then there can never be too few hands for God to save us by.*

There may be sometimes too many for God to save us by, but never too few. Why? because he can save by his own right hand. The Lord said to Gideon (*Judg. 7. 2.*) *The people that are with thee, are too many for me to give the Midianites into their hands* (they were so many, that the sole salvation of God would not appear) *lest Israel vaunt themselves against me, saying, mine own hand hath saved me*. Though we have but little strength, yet it may be too much for Gods purpose, we being apt to boast ourselves, when we have any hands to save us, as if our own right hand had saved us.

Secondly, *If God can save by his own right hand, Then, when we see none, when we see nothing to save us by, let us trust God alone.*

If God be with us, we have strength enough, and hands enough with us. It is all one with the Lord, to save by few or by many, yea, by few or by none at all, for his own right hand can do it.

Thirdly, *Then trust in Gods right hand alone for salvation, how many hands soever you have at any time at work for your salvation.*

This is our sin, that when we have many hands to save us, we trust in them, rather than in the right hand of God. The Lord

often and usually makes use of mans hand to save us by (*Obad. ver. ult.*) *And Saviours shall come upon mount Zion to judge the mount of Esau, and the Kingdom shall be the Lords.* Now, though the Lord useth other right hands to save us by, and to judge the wicked by, besides his own, yet we must trust in his alone; for 'tis he alone that saveth us, by what hand soever our salvation is wrought or brought to us.

Fourthly, Observe;

To save by a self-power, is the sole prerogative of God.

Only he who stands upon his own bottom, or subsists in and of himself alone, can save or do any thing of himself alone. And as none can do any thing alone, or by a self-power, but God; so none should presume that they can do, or undertake to do the least thing alone. We may, yea, we must use our hands; that is, do our endeavour for the accomplishment of every work (for God doth not work so as to let man stand still and be idle) but we must not so much as have a thought, that we can effect any thing by our hands. That wise woman *Abigail* intimated to *David* (*1 Sam. 25. 31.*) that, if he had gone on to avenge himself upon *Nabal* with his own hand, it might have proved grief to him, and offence of heart, that is, trouble of conscience. Now, as we must not at all use our own hand in avenging our selves, nor think of avenging our selves by our own right hand (for saith God, *Vengeance is mine, and I will repay it*) so it is exceeding sinful to imagine that we can save our selves, or do any thing, effectually, towards it by our own hand. I may say these four things, to shew the sinfulness of such an imagination.

*Dr. mitatis
gloriam sibi
arrogant, &
(quasi, Deum
agere volunt.*

First, It is high presumption to think so. It was the presumption of the great *Assyrian* (*Isa. 10. 13.*) to say, *By the strength of my hand have I done it, and by my wisdom, for I am prudent; and I have removed the bounds of the people (he had no mind to remove their bonds) and have robbed their treasures, and I have put down the inhabitants like a valiant man.* So we render the similitude, *Like a valiant man*, and so do most interpreters, both ancient and modern; yet a late learned critick dissenting from them all, renders, *I have knockt them down, or slain them, I like a beast or bullock for slaughter or sacrifice.* Which exposition he confirms, as by the sense of the word there used, so by the custom of speaking

*Arnold Boetius, Animad.
sac. in verus
test. lib. 3.
cap. 2.*

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in all languages, it being usual to compare great slaughters of men to the slaughtering of beasts; but of this by the way. Now, whether we take our reading or this, either of them sets out the presumptuous boasting of the *Assyrian King*, that the strength of his own right hand had done all those great things.

Secondly, 'Tis fleshly confidence, such a confidence as God will reject (*Jer. 2. 37.*) to think we can do any thing by our own hand.

Thirdly, It is a slighting of, and departing from God to think so (*Jer. 17. 5.*) *Cursed be the man that trusteth in man, and maketh flesh his arm* (whether his own flesh or other mens flesh, what flesh soever it is that he maketh his arm, cursed be he, and what follows) *and whose heart departeth from the Lord.* As if he had said, every time we think to save our selves by our own right hand, we do cursedly depart from the Lord. The truth is, we can no more save our selves, than we can make our selves; we can no more preserve our being, than we can give our selves a being; it is from the Lord that we have a being, or are preserved from a miserable being.

Fourthly, They who think they can save themselves by their own hand, put themselves into the place of God, and take upon themselves to be God. The King of *Israel* said well (*2 King. 5. 7.*) when the King of *Syria* sent *Naaman* his servant to heal him of his Leprosie, *Am I God, to kill and to make alive, that this man doth send to me to recover a man of his Leprosie?* Whosoever thinks he can heal, or save by his own power, takes upon himself, as if he were God. Many make their force their God. That Hea-then King (*Hab. 1. 11.*) ascribed his power to his god. So we render the words; yet some expound them, as if *Nebuchadnezzar*, in the pride of his heart, refusing at that time to acknowledge any God but himself, ascribed his power to himself. But supposing according to the supplement of our translation, and the exposition of many more, that he ascribed his power not to himself, but to his Idol-god; how great a rebuke will that acknowledgement of it be to any, who worshipping the true God, shall yet ascribe their power to themselves, and so take upon themselves to be God? *Jacob* said to *Rachel*, when she was so impatient for children, *Am I in the place of God?* To give effect, is the work of God; and therefore, for us to think we can give effect

Existantem
sum, Deum
G. 474

effect to what we do, is to take upon us to be God. The King of Tyre is therefore said, *To set his heart as the heart of God* (Ezek. 28. 6.) because he thought he could defend and secure himself by a self-power and strength, or by a self-wisdom and policy. Let us renounce our own arm, and power, and strength, and right hand, in all things; let us look upon our own right hand as weak and withered, unable to bring any thing to pass, but as the Lord shall be pleased to put forth his right hand to strengthen ours. And when we are thus sensible of our own weakness, as also humbled under a sense of it, then the Lord gives our most strength to us; yea, makes us able to do all things (which are our duty, and we have a call to do) *through Christ strengthening us* (Phil. 4. 13.) And as we shall find Christ strengthening us to do, so to suffer all things when we are weak in our selves. The Apostles experience taught him to say so (2 Cor. 12. 10.) *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake; for where I am weak (that is, in my self) there I am strong; that is, in the Lord;*

Thus the Lord hath been dealing with Job to humble him, by putting him upon those things which he himself alone can do; by which he taught Job, and teacheth us and all men, that no man can save himself by his own right hand. There is no salvation in any name, in any hand, but in Jesus Christ; much less spiritual or eternal salvation.

J O B, Chap. 40. Vers. 15, 16, 17, 18, 19,
20, 21, 22, 23, 24,

15. Behold now Behemoth, which I made with thee, he eateth grass as an Ox.
16. Lo now, his strength is in his loins, and his force is in the navel of his belly.
17. He moveth his tail like a Cedar: the sinews of his stones are wrapt together.
18. His bones are as strong pieces of brass: his bones are like bars of iron.
19. He is the chief of the wayes of God: he that made him, can make his sword to approach unto him.
20. Surely the mountains bring him forth food: where all the beasts of the field play.
21. He lieth under the shady trees, in the covert of the reeds and fens.
22. The shady trees cover him with their shadow: the willows of the brook compass him about.
23. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.
24. He taketh it with his eyes; his nose pierceth through snares.

THe Lord having spoken (in the former context) concerning proud men, whom he alone is able to abase, to lay low, to tread down, as 'tis there exprest; he presently subjoyns, not only the mention, but a very large and accurate description of two huge vast and (as to bigness) monitrous creatures; the one belonging to the Land, the other to the water. In the making and governing of both which, his mighty power and wonderful providence are clearly seen, and ought to be religiously, both ac-
know-

known and adored, these being such as man could not subdue, nor make any use of, unless God had ordered and over-ruled them for the service and benefit of man; one of them he hath subdued to the service of man, *Behemoth*, and the other to the benefit of man, even the great *Leviathan*.

Many of the Ancients draw this whole discourse about *Behemoth* & *Leviathan*, into an Allegory, understanding by them, First, The devil; Secondly, Antichrist, together with all the oppressive and afflictive powers of this world. But though we may make some use and improvement of the Allegory, yet doubtless these two creatures are here intended primarily in a proper and literal sense; even as the Lord before in a proper and literal sense discoursed with *Job* concerning the Lion, the wilde Goat, the wilde Ass, the Unicorn, the Horse, and several other creatures, mentioned in the 39th Chapter of this Book. And therefore it was well said by an ancient Writer upon this place, *We are not ignorant that many have expounded this Scripture in an allegorical way of the devil; but we must first attend the History, and then make some use, for the profit of the hearer, out of the Allegory.*

The Lord in presenting this and that other vast creature to *Job*, seems thus to bespeak him, *That thou, (O Job) mayst know the better how to take measure of thy self, and how to keep thy due distance in speaking to me (of which Job had not been so observant as he should) I set before thee two stupendious creatures, both the work of my hands, both at my dispose and command; and by thy inability to deal with them, thou mayst learn how unable thou art to strive or contend with me. Or thus, If thou (O Job) dost not yet understand what a poor creature thou art, and how uncomely a thing it is for thee to murmur at, and find fault about my proceedings with, and providences towards thee, in laying those sore afflictions upon thee; or if thou dost not yet understand how uncomely thou hast carried it towards me, in calling me to account for my actions with thee, yet learn it, at least, at the sight, or upon consideration of these beasts. Canst thou match either the Elephant or the Leviathan? Canst thou find any error in their frame or constitution, when thou hast viewed all their parts which I will particularly set out before thee? Art thou strong as Behemoth, and mighty as Leviathan? Canst thou withstand their strength or might? Darest thou contend with them, on foot and before them? If not, how darest thou contend with me? how*

Nec illud nos fugit in diabolum hæc dista esse nonnullos exstimasse: verum primum hæc floræ danda est opera dande utilitati succurrendum auditovis, nec contemnenda Anagogia. Chrysost.

darest thou speak words which may bear so much as the shadow of any contention with me, or dissatisfaction with what I have done?

Thus the Lord who had exemplified his power and wisdom to Job in divers creatures of a lesser size and port, now gives instance in two of the greatest, the Elephant and Leviathan, which may well be called *the chief patterns or pieces of divine power and skill*, that so, Job might be further convinced, and more deeply humbled by these visible things, of the invisible power of God, or might learn how mighty that God is that made them, how mighty that God is who rules and over-rules them. The one would trouble all at Land, and the other all at Sea, if God did not binde and bridle them. This doubtless, or somewhat like this, is the general scope of the Lords long discourse about these two famous creatures, even to shew how much man is below God, seeing he is so much (in many things) below these beasts; or, that man who in many things is no match for these creatures, cannot possibly be a match for God, who made them. Thus much in general.

Vers. 15. *Behold now Behemoth.*

We have a description of *Behemoth* six wayes in this context.

First, He is described by his procreating or efficient cause, *God himself*; *Behold now Behemoth which I made: He is my work, my workmanship.*

Secondly, He is described by his conserving cause, or that which is the matter of his nourishment and preservation, in the close of the 15th verse, *He eateth grass like an Ox.* And (ver. 20.) *Surely the mountains bring him forth food.*

Thirdly, He is described by his mighty strength; by the strength of his loynes and belly (ver. 16.) by the strength of his tail and genitals (ver. 17.) and by the strength of his bones (ver. 18.) from all which, the Lord concludes in the 19th verse (which are the words I shall chiefly insist upon) his excellency above all other beasts, *He is the chief of the wayes of God*: and yet how great and vast soever he is, his strength is weakness in comparison of God; for as 'tis said, *God is able to tame him, and suboue him*; in the latter end of the 19th verse, *He that made him, can make his sword to approach unto him.* The former part of this 19th verse heightens all that hath been spoken before concerning

cerning the power of *Behemoth*, which is the third thing, whereby he is described.

Fourthly, He is described by his harmlessness towards other beasts (*ver. 20.*) *Surely the mountains bring him forth food, where all the beasts of the field play.* As if God had said, this is no ravenous beast, though a great beast, for all the beasts of the field, little or great, one and the other, play about him, they do not run away, they are not frightened at the sight of him, as if they saw a Lion or a Tyger.

Fifthly, He is described by the place of his repose and shelter, where he delights to rest himself, and take his ease (*ver. 21, 22.*) *He lieth under the shady trees, under the covert of the reeds and fens; the shady trees cover him with their shadow, the willows of the brook compass him about.*

Sixthly, He is described by his deep and dreadful drinking, in the two last verses of the Chapter; *Behold he drinketh up a River, and hasteth not (for fear) he trusteth that he can draw up Jordan into his mouth (not an ordinary River, but Jordan) a high expression, to shew the extream thirst of this creature (according to our reading) and how large a cask he hath to hold his liquor; He trusteth that he can draw up Jordan with his mouth) he taketh it with his eyes (he thrusts his head into the water up to the eyes) and his nose pierceth through snares.* By these six particulars this creature is described; upon all which, I shall adde somewhat distinctly and briefly.

Behold now Behemoth, which I have made with thee.

God calls *Job* to a very attentive consideration, being to enter upon a discourse about the creature. *Behold*, is a usual word of attention, it also is a word which carries admiration in it; it gives us warning, that the matter following is of no ordinary importance; and surely, that which followeth here is not. *Behold now Behemoth.*

Hence note;

The works of God, especially his great works, are very attentively to be considered.

Let's not think it a matter of indifferency, whether we consider these works of God, yea, or no. Here is a *Behold* prefixt, lest we should say, what should we stay our minds upon beasts, upon *Behemoth*

Behemoth or *Leviathan*, we have other more spiritual objects to think upon? 'Tis true, we have; but we must take heed of slighting these objects, especially when God doth, as it were, travel by his Spirit, to set them forth before the eye of our mind, in their utmost grandure and excellency. We should not pass the least work of God lightly by, much less should we so pass by the great works of God. We should not lightly pass by the least mercy of God, but think much of little mercies; little mercies are great mercies to us, seeing we are less than the least of them (as *Jacob* spake, *Gen.* 32. 10.) but we must especially consider great mercies, great deliverances, great salvations; upon them our minds must stay or make a stand, and our meditations dwell. We are also to consider, and well to view all our sins, our little sins, our least failings, seeing they have a greatness in them, as being committed against the great God, and as being able to do us great hurt, and to draw down great wrath upon us, if not repented of, and turned from; but our great sins must much more be viewed and considered: And every godly man doth so, he holds the eye of his soul upon the ugly face of great sins, especially, to discover the deformity and iniquity of them to the utmost, that he may be greatly humbled for them. Now, as we should not lightly pass by our least mercies and sins, but very deeply consider our great mercies and sins, so we should not neglect the least creature, the least work of God (the great wisdom and power of God are visible in the least) but we should seriously consider the more noble creatures, and the greater works of God, whether they be works of creation, or works of providence. I may say as Christ (*Mat.* 23. 23.) about *tything, mint, annise and cummin*; *these things ought ye to have done, and not to leave the other undone.* Christ used a piece of rhetoric; when he said, *You should not leave them undone*, his meaning was, you should do those greater things of the Law, *judgement, righteousness and faith*, with greatest exactness. So I say in this case, you are not to leave the least pieces of Gods work in creation or providence, unviewed, unconsidered, unmeditated; but his great works, his *Behemoths*, you should behold, study and admire, or behold and study with admiration. *When I consider* (saith *David*, *Psal.* 8. 3.) *the Heavens, the work of thy hands, the Sun and the Moon, &c.* This implyeth, that *David* did often consider the

Hea-

Heavens, those great pieces of Gods work, as also the great Luminaries there placed and moving with admired swiftness and evenness continually. Though we are chiefly to behold spiritual things, yet we must not think our time lost in beholding natural things; though we should specially behold Gods gracious works, the works of grace, the workmanship of God in framing the new creature, yet we must also behold the old creation, and view every piece of it, especially the great pieces of it. Again, though we should behold and *be looking to the Author and Father of our faith*; though we should, as the Baptist called some to do in his time, and all to do in all times (*John 1. 29.*) *Behold the Lamb of God, that taketh away the sins of the world* (our eyes and our hearts, the eye of our faith should be upon *Christ the Lamb of God*, more, ten thousand times more, than upon *Leviathan* or *Behemoth*) yet 'tis our duty to behold *Behemoth* and *Leviathan*. Jesus Christ saith (*Isa. 65. 1.*) *Behold me, behold me*; 'Tis the word here in *Job*. Jesus Christ speaks there as if he would call off our eyes and hearts from all things in the world, to behold himself; and in comparison, so we should. He is the most amiable sight or spectacle in the world, and therefore ought to be the desire of our eyes: yet in their places, there are other worthy spectacles for us to behold, especially as they hold forth, and as in them we may behold, the power, wisdom and goodness of God. Let no man say we lose our time in a due meditation upon any of the creatures which God hath made; for he hath made them, that we should behold and meditate upon them.

Behold now Behemoth.

The word *Behemoth* is applicable to, or may signify any greater or great beast of the field (*Gen. 3. 14.*) *The Lord said unto the serpent; because thou hast done this, thou art cursed above all cattle, and above every beast of the field.* And again, *Every beast of the forest is mine* (saith the Lord, *Psal. 50. 10.*) *and the cattel upon a thousand hills.* Hence some conceive that we are here to understand *beasts in general*, the word *Behemoth* being in the plural number. *Behold now the beasts*; as it the Lord pointed at all the beasts of the field in this *Behold*. And 'tis a truth, we are to consider them all; but it is very improbable that in this place God calls *Job* to behold the beasts of

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Pecus majus.

the field in general, and not rather some one in special: And I may give four reasons for it.

First, Because in the former Chapter God had spoken of divers particular beasts of the earth; and therefore doubtless here also he speaks of some particular beast.

Secondly, That creature which is joyned with *Behemoth* in this discourse, is by most taken for a particular kind of fish in the Sea; and therefore 'tis most congruous, that *Behemoth* should denote some particular kind of beast at land.

Thirdly and chiefly, The description given here of *Behemoth* will not fit all sorts of beasts in the field, it will not fit a sheep, nor a bullock. What is said of *Behemoth* exceeds the proportion and constitution of all such and many other beasts.

Fourthly, *Behemoth* is said to feed, where all the beasts of the field do play (ver. 20.) and therefore we cannot understand all the beasts of the field by him; no, nor (which some of the Jewish writers insist much upon) all the greater beasts of the field. And therefore we may conclude, that this word *Behemoth* (though in it self a plural word) is here intended of a singular beast; and, because there is no greater beast upon the earth than the Elephant, therefore most interpreters (both ancient and modern) determine it upon the Elephant, to whom (among all the beasts of the earth) those six particulars (mentioned in the following description of *Behemoth*) are supposed most fitly to agree.

And whereas 'tis objected, the word *Behemoth* is of the plural number, that is easily answered, and wiped off; for nothing is more usual in the Hebrew language, than to express great things by a plural word; and so the Elephant may be called *the beasts*, Either, First, with respect to the vastness of his body, as if he did comprize, or were a comprehension of all other beasts. Or, Secondly, with respect to some extraordinary qualification or eminency found in him, in which respect, it is said at the 19. h verse, *He is the chief of the ways of God.* As the Hebrew sets out excellent things by words of the superlative degree, so likewise by words of the plural number, or it useth the plural number to signify the superlative degree. The Elephant is *the Beast, the Beast of Beasts*, a beast above all beasts. Thus (Prov. 1. 20.) Christ is called in the plural number *wisdoms*, because of the excellency of his

Behemoth
forma plurali
nuncupatur
Elephantus
more Hebræo-
rum, qui plu-
ralibus non-
nunquam pro
superlativo
ut solent.
Latini quoque
historici sæpe
cum de Ele-
phanto loquun-
tur, Bellum
absolute nomi-
nant. Lrus.

his wisdom. Again (*Prov. 9. 1.*) *Wisdom* (so we translate, but the word is *wisdoms*) *hath built her house*, that is, Jesus Christ hath. And he is exprest by a plural word, to note that all sorts and degrees of wisdom meet in him ; according to that of the Apottle (*Col. 2. 3.*) *In him are hid all the treasures of wisdom and knowledg.* As *David* when he would shew how very foolish and beastly he had been, in mis-judging the dispensations of God, First, in afflicting the godly ; Secondly, in prospering evil men : When (I say) he considered, how foolishly he had done in envying at, or in being troubled about their prosperity ; he concludes (*ver. 22.*) *So foolish was I and ignorant, even as a beast before thee.* The Hebrew useth the word in the Text, *Behemoth*, even as *beasts* before thee. As if he had said, the beastliness of all beasts centred in me, and all their ignorance, while my spirit was so troubled in this matter concerning the providences of God, towards my self who serve him, and those who serve him not. Thus *David*, that he might fully acknowledg, how very a beast he was, in so speaking and so thinking, calls himself *Behemoth*, *Beasts*. This may suffice to satisfie the Reader why we expound the Text of a particular beast, and why most pitch it upon the Elephant among all beasts in special, though the word be of the plural number. There being no proper or peculiar name in Scripture for the Elephant, it is most probable that he is here named by this Appellative word plural.

Yet (before I step further into that large description which the Lord gives of *Behemoth*) I cannot forbear to take notice, that the same industrious and learned Author, who varyeth in opinion (as was there shewed) about the *Reem*, by us rendred the Unicorn, varyeth here as much in his Opinion about *Behemoth*, intimated by our translators in the Margin, and affirmed (as himself confesseth) by the most general voice of modern interpreters, to be the *Elephant*.

Bochartus
parte poster.
lib. 5, c. 15.

I suppose it will not be unacceptable to the Reader, if I here offer a brief account of those reasons which prevailed with him to turn off from the common opinion concerning this Animal, which he gives as followeth.

‘ In the fortieth and forty-first Chapters of the book of *Job* (saith he) *Behemoth* and *Leviathan* are so described, that ’tis apparent they are beasts of a huge bulk: Whence it comes to pass, that most of the later Writers have thought *Behemoth* to be the

'Elephant, and Leviathan the Whale; this being without contro-
 'verſie the greateſt Animal that lives in the waters, and that the
 'greateſt that lives upon the Land. To wroſe Judgement I ſhould
 'have willingly aſſented, but that conſidering the matter more
 'narrowly, I ſaw many things ſpoken of them, even in approved
 'verſions, which no way agree with the nature of the Elephant
 'and the Whale. I ſhall not ſay that Interpreters prepoſſeſſed
 'with this opinion, have wretted ſome things another way, which
 'if they were rightly unfolded according to the Hebrew, it would
 'appear as clear as the light, that under theſe names *Behemoth* and
 '*Leviathan*, two animals are characteriz'd extremely different
 'from the Elephant and the Whale; but which they are, is not
 'ealie to determine. Yet it doth not a little pleaſe me, that *Beza*
 'and *Diodate*, men of a moſt clear judgement, and of no ordinary
 'learning, do conclude *Leviathan* to be the *Crocodile of Nilus*.
 'Whence I have a ſtrong conjecture, that *Behemoth* is an animal
 'of the ſame neighbourhood, even an Inhabitant of *Nilus*, cal-
 'led *Hippopotamus* (or the *River horſe*.) I would have none trou-
 'bled with the newneſs of this opinion, but firſt weigh my rea-
 'ſons; whereof let this be the firſt: That, as upon the former
 'ſtage, in the cloſe of the 38th, and throughout the 39th Chap-
 'ter, only terreſtrial animals were preſented; ſo it ſeems moſt
 'congruous, that upon this only aquatical or water-animals ſhould
 'be preſented, leſt the courſe of proceeding ſhould be disorder-
 'ed. So that, *Leviathan* (as all agree) being a creature that lives
 'in the water, tis probable *Behemoth* doth ſo too, both being de-
 'ſcribed in the ſame ſeries of diſcourſe. That the ancient *Jews*
 'were of this opinion, may be collected out of the ſecond Book
 'of *Eſayas*, Chap. 6. verſ. 47, 48, 49. where *Behemoth* is placed
 'among the aquatical Animals, created the fifth day. Further, the
 '*Hippopotame* and the *Crocodile*, are fitly joyned together, becauſe
 'there is a great likenes of nature between theſe two, for both
 'are very big and fierce, and amphibious, and four-footed, and both
 'have one common habitation, the River *Nilus*; which *Puny* al-
 'ſo takes notice of (*lib. 28. cap. 8.*) and therefore moſt Writers
 'handle them together. Nor doth the name *Behemoth* unfit the
 '*Hippopotame*, ſeeing the Hebrew word *Behema* is appliable to
 'all four-footed beaſts, to thoſe eſpecially which are of greater
 'bulk, as is the *Hippopotame*; of which the Ancients ſpeak vari-
 'ouſly,

cusly, becauſe the ſtature of beaſts of the ſame kind is alſo vari-
 cus. None make him leſs than *A. iſtote*, who gives him the big-
 neſs of an *Aſſ*. But *Herodotus* ſaith, he is as big as the biggeſt
 Ov. In *Dionorus* he is deſcribed no leſs than five cubits. *Achil-*
les Statius ſaith, he is in appearance and compoſure of his parts,
 like a horſe, but three times as big. Moreover, the ſame Au-
 thor calls him, *The Egyptian Elephant*, becauſe he is judged next
 him in ſtrength. Hence it is that barbarous Writers (who the
 Author means by them, I do not well underſtand) compare the
Hippopotame with, or prefer him before the Elephant in ſtrength
 and ſtature; of which the Author gives other proofs; and adds,
 I know *Mercer* and others define the Hebrew word *Behema*, a
 four-footed beaſt of the earth, as if it were applicable to ter-
 reſtrial animals only; but the *Arabians* teach otherwiſe, that
Bahima (which in their Idiom is the ſame with the Hebrew *Beh-*
ma) ſignifies four-footed beaſts living in the water, as well as
 thoſe that live upon the Land. Nevertheleſs, if it were true,
 that the word *Behema* is applicable to terreſtrial beaſts only, yet
 the *Hippopotame* may be reckoned among them, becauſe he is an
 Amphibion, or an Animal that lives partly on the Land, and part-
 ly in the water. Secondly, becauſe he is in ſhape like thoſe beaſts
 which live only upon the Land. Surely there is no water-Animal
 that is ſo like Land ones as he is. Whence it is, as I conceive,
 that among all water-Animals, he alone may be called, by way
 of excellency, *Behema* or *Behemoth*, which according to the
 Egyptian dialect, is a word of the ſingular, not of the plural num-
 ber; of which he gives many parallel inſtances in other words
 of the ſame language.

The Learned Author having laid down theſe general reaſons,
 or grounds of his opinion, goeth on with an elaborate expoſition
 of the Text in *Job*, in purſuance of, and conformity thereunto.
 And though I ſhall not depart from the common opinion, that by
Behemoth the Elephant is meant here, and afterwards the *Whale*
 by *Leviathan* (having indeed caſt my meditations ſo long before
 this noble work of *Bochartus* came to my hand) yet I owe ſo
 much reverence and reſpect to the name and labours of ſo worthy
 a perſon, as to give hints in paſſage, concerning, at leaſt ſome of
 thoſe particulars in the Text, which he conceives moſt fitly agree-
 ing to the *Hippopotame* in the Lord's deſcription of *Behemoth*, and

to the *Crocodile*, in his description of *Leviathan*, leaving the Reader at liberty to pitch his judgement, as he finds light and reason leading him.

For, though to hit the right meaning of every word in Scripture, is not only most desirable and aimable, but that which we should make conscience of (in which regard we are much indebted to their labours who contribute any further help towards that attainment) yet in this matter an unwilling mistake is not very dangerous, there being so great a likeness between some creatures, in their nature, stature, qualities and parts, that where the Spirit of God in Scripture intends one by such a name, another may easily be taken as intended by it.

Further, take which you will of these Animals, whether the *Elephant* or *Hippopotame* for *Behemoth*, or the *Whale* or *Crocodile* for *Leviathan*, there are some things in the textual description of them by God himself, which cannot without difficult objections be applied, either to the one or to the other. All which arise, not from the darkness of the Scriptures, but, from the darkness of our understanding, both as to the Scriptures themselves, and the creatures treated of in them.

All that I shall say in this controversy about the two creatures here, and in the next Chapter spoken of, is,

First, That the most common and received opinion, among very learned men, is, that by *Behemoth* is meant the *Elephant*; not the *Egyptian Elephant*, as the *Hippopotame* hath been called, but the proper *Elephant*. As also, that by *Leviathan* we are to understand the *Whale*, or some mighty fish of the *Cetacean* breed. Now as 'tis never good to follow the practice or example of the rude and ignorant multitude, so we should not easily recede from the opinion and judgement of a grave and knowing multitude.

Secondly, I suppose it will not be denied, that the *Elephant* is an Animal much more known, and of a more honourable report than the *Hippopotame*; and that the *Whale* for greatness much exceeds, and is in that respect, at least, more famous than the *Crocodile*. Therefore the Lord speaking of the chief works of his hands, among visible irrational creatures, in this latter part of his speech to *Job*, may be conceived to intend the former under both titles, rather than the latter.

Thirdly, I must confess, I have a little prejudice against expounding

pounding *Behemoth* by the *Hippopotame*, and *Leviathan* by the *Crocodile*, even for this reason, because they are Amphibious; for, First, as all creatures of that sort have an uncouthness, and a kind of monstrosity in their naturals; so they have no commendable signification in our morals, they bearing the resemblance of indifferent and middle men, who are (as we speak proverbially) *neither flesh nor fish*, who abide neither at Land nor in the water, neither in this nor that, but to serve their own turns and reach their own ends, can be here and there, or any where, or any thing. Now the Lord describing here (as was said before) such animals as are the chief of his wayes and works, Amphibious (to me) seem not so competent for, nor deserving of such high *Elogiums*. Secondly (with the favour of that learned Author) it appears to me more probably, that God intended to conclude his speech to *Job* about the creatures, by setting those two before him which are most eminent, the one upon the Land, the other in the Sea, rather than by setting two before him, either of which are challenged in part by both. Nor is it to me very probable, that God having described several perfect fowls of the air, and beasts of the earth, should not instance in any one perfect fish of the Sea, which he hath not done, unless *Leviathan* be, not an Amphibion, but, a perfect fish. Somewhat further may be offered towards a proof, that *Leviathan* is so, when I come to the 41. Chapter; I shall now proceed with *Behemoth*. *Behold now Behemoth, which*

I made with thee.

Here *Behemoth* is described by his Author and maker. *I made him* (saith the Lord) he is my workmanship; and *I made him*

with thee.

God spake thus, as it may be conceived,

First, To numbler *Job* by this consideration, that the *Elephant* or *Behemoth* was of his making as well as himself; as if, when the Lord said, *I made him with thee*, his meaning were, *He is thy fellow-creature.*

Secondly, *I made him with thee*; that is, though he be a great beast, the greatest that lives and moves on the earth, yet I made him as well as I made thee, or the least worm of the earth.

Thirdly,

Thirdly, These words, *I made him with thee*, may be referred to the time of *Behemoths* making, *I made him the same day with thee*; for all the beasts of the earth were made upon the sixth day, the same day in which man was made.

Fourthly, *Which I made with thee*, that is, *I made him to be with thee*; I did not make *Behemoth* as I made *Leviathan*, to play in the Sea, but I made him to be with thee on the Land, that thou shouldst behold him, and take notice of him, or that he should be under thy hand; yea, not only so, but (contrary to the nature of wilde beasts) to love thy company, and to desire converse with thee, to be guided by thee, and in many things to act with a kind of reason and understanding like thee, or as thy self and other men do.

Fifthly, *Which I made with thee*, that is, *for thee*; I made him for thy use, I made him to serve thee, Though he be thus great and vast, yet he will be thy humble servant. There will be occasion afterwards to shew further, how serviceable and useful Elephants are to man.

Sixthly, *I made him with thee*, that is, I made him as nigh to thee as any of the unreasonable creatures; yea, nigher to thee than any of the unreasonable creatures, for I have made him excel them all as thou excellest him, he is above other irrational creatures, as thou art above all irrational: He (next to Angels and men) *is the chief of my ways*. The word, *made*, may import this also, and so it is used (1 Sam. 12. 6.) *The Lord advanced* (the Hebrew is, *Made*) *Moses and Aaron*. The Lord hath made the Elephant, that he hath also advanced him above all the beasts of the field. I have set him as near the seat of reason as might be, and not be rational.

In all these respects we may understand the Lord saying to Job, concerning *Behemoth*, *I made him with thee*. *He is thy fellow-creature; and how great soever he is, he is my creature. I made him the same day that I made thee, and I made him to abide in the same place with thee, or where thy abode is; I made him also for thy service, and that he might be a meet servant for thee; I have made him almost a partaker of reason with thee, so far at least a partaker of reason, that he will very obsequiously submit to, and follow the conduct of thine; and though he be the strongest beast on earth, yet thou mayest find him acting more according to thy reason than his own force or strength.* There

There is yet another interpretation of these words given by *Bochartus*, which favours his opinion, that *Behemoth* is the *Hippopotame* or River Horse. *Whom I have made with thee*, or rather *Tecum, vel p[er] te* near thee, or hard by thee; that is, in thy neighbour-hood, in a Countrey which borders upon thine. As if (saith he) God had said to *Job*, *I need not fetch arguments from far to prove how powerful I am, seeing I have them at hand: For among the beasts which I made in Nilus, which is near thy Countrey Arabia, how admirable is the Hippopotame?* And that the Hebrew word [עו] signifies by or near, as well as with, he gives many examples; *Josh. 7. 2. Judg. 9. 6. Judg. 18. 3. Judg. 19. 11. 2 Sam. 6. 7. 2 Sam. 20. 8.* which the Reader may peruse and consider.

Thus the Elephant was made with man. But how lives he? how feeds he? Not like man.

He eateth grasse as an Oxe.

From these words also the Authour last mentioned collects an argument for the strengthening of his interpretation. The Oxe and Elephant (saith he) are alike labouring beasts, and therefore no wonder if they feed alike, or live upon the same kind of food; but that the *Hippopotame*, which is an aquatical Animal, and abides for the most part in the bottom of *Nilus*, should eat grasse like an Oxe, this is strange, and matter of wonderment. Nor is it for nothing, that he is compared to the Oxe, whom he resembles not onely in his food, but in the bignesse of his body, and in the shape of his head and feet; whence the *Italians* call him *Bomarino*, that is, the *Sea-Oxe*.

Yet these words may very well be applied to the Elephant, It being not onely true, that his food is grasse, but a merciful wonder that it is so; For did this vast creature live upon prey or the spoil of other beasts, what havock, yea devastation, would he make to satisfie his hunger! So that these words, *He eateth grasse as an Oxe*, may carry this sense: As if the Lord had said, *Though I have made this beast so great and strong, yet he is no dangerous, no ravenous beast; he doth not live by preying upon other beasts, by tearing and worrying sheep and Lambs, as Lions, and Bears, and Wolves do; this great and mighty creature eats grasse like an Oxe.* Thus God would have *Job* take notice what way he hath provided for the subsistence of the Elephant, *He eateth grasse*

as an Oxe; yet not altogether as the Oxe. His food is as the food of an Oxe for the matter, both eat grasse, but he doth not eat in the same manner as an Oxe. Why, now doth an Oxe eat by licking up the grasse with his tongue into his mouth, as he is described (*Numb. 22.4.*) but the Elephant gathers up the grasse with his trunk, and then puts it into his mouth. Naturalists give these two reasons why the Elephant cannot eat like the Oxe.

First, Because of the shortnesse of his Neck.

Secondly, The littlenesse of his Tongue, which lies so far within his Mouth, that it cannot easily be seen; and therefore he crops the grasse with his trunk, and putting it into his mouth, grindes it with his teeth.

He eateth grasse like an Oxe. He is like the Oxe, as to what he feeds upon, not as to the way of his feeding. So then, though the Elephant be so bulky and big-bodied, yet, by the Lords Ordination, he is as hardy as a labouring Oxe, he will not hurt any beast of the field. This phrase, *Eating like an Oxe*, is used to set forth the peaceablenesse of his Nature. Thus those blessed times are described, when the power of the Gospel shall overcome the wrath and enmity which is in the Serpents seed against the seed of the Woman (*Isa. 11. 7.*) *The Cow and the Bear shall feed their young ones, and the Lion shall eat straw like the Oxe.* Lions will be quiet; that is, the spirits of those men, who have been like Lions and Bears, even they shall eat straw like the Oxe, they shall not hurt the Lambs and Sheep of Christs flock and fold. The same Prophet shadows the peaceablenesse of those Gospel times under a like Allegory (*Chap. 65. 25.*) where having shewed (*Vers. 24.*) the goodness and tender nesse of God in hearing the prayers of his people, *It shall come to passe that before they call, I will answer, and while they are yet praying, I will hear;* he presently shews how good and kind God (who hath the spirits and passions of all men in his hand) will make the most ruffe-spirited and passionate men, to his people. *The wolfe and the Lamb shall feed together, and the Lion shall eat straw like the Bullock:* That is, they who were sometimes as fierce as evening Wolves, shall quietly and sweetly converse with the Lambs of Christ, &c.

Thus here the Lord speaks of the Elephant eating grasse like an Oxe, to shew, that though he be exceeding strong, yet he is of

He. vespis cur
admucato
lingua ut lo-
ves, impedit
e. l. breuitas
Et lingua quo-
que quae illi a-
nimali peres-
sus est, & in-
terius posita,
sicut emittit
et ore possit.
De orpian pro-
focid. herbom,
a. m. h. gus
a. v. gus g. a
a. m. h. e. m
m. h. a. n. t.
t. a. de Hister.
Animal e. s. d.
I. e. e. o. s. a
a. o. a. o. p. a. l. c. o.

Quantes de fe-
ris bestia dici-
tur quod sanari
conestine sint
fieri hoc, m. e. s.
phorice inmut-
are eos man. e.
fieri & a. u.
t. a. r. t.

an exceeding quiet and harmlesse disposition. And Naturalists tell us, he is so gentle and harmlesse, that he will take meat out of a mans hand, like a Dog or Spaniel.

Thirdly, The Elephant is described by his *strength*.

Verse 16. *Lo, Now* (or *Behold*, it is the same word.)

As in the former Verse God awakened the attention of *Job*, to consider this Beast in general, with a *Behold*, so here coming to particulars, he reasoneth the same note of admiration and serious meditation, *Lo now*, or *Behold*,

His strength is in his loins.

He hath strength proportionable to his greatness. And as *Sampsons* strength was symbolically in his locks, so the Elephants strength is naturally in his loins; there's the seat of strength in most creatures. *His strength is in his loins*; that is, he hath very strong loins, and is therefore very strong - the loins being, as was said, the natural seat of strength. To gird up the loins to do a thing, is to do it strongly. A weak man, a man of little strength, is said to have *no loins*, or to be (if I may so speak) a *loinlesse man*. And hence the failing or shaking of the loins, notes the failing of strength, and want of spirits, to achieve any great thing. *David* speaking of the woful condition of the rejected *Jews*, and the curse of God upon them, gives it thus (*Psal.* 69. 23.) *Let their eyes be darkened, that they see not, and make their loins continually to shake*; that is, let them alwayes be in a weak and low condition, let them not gather strength nor courage: The effect of which curse is evident upon that people at this day, *their loins shake*, they gather no considerable strength, they do no considerable thing, nor shall, till they return to the Lord. It is said of the vertuous woman (*Prov.* 31. 17.) *She girdeth her loins with strength*, that is, she is ready and able for any work or action within her sphere, or becoming her sex. And when the Lord called the Prophet to lay to heart the grievous evils of those times, he saith (*Ezek.* 21. 6.) *Sigh to the breaking of thy loins*; that is, sigh, mourne, and lament, till thou hast sighed away all thy strength, till thou art become feeble with mourning, lamenting, and sighing. The Elephant is mighty and strong, *His strength is in his loins*.

Non aliter
quam parvulus
caelli ex
hominis manu
gaudet cibum
sumere *Alian.*
cap. 9. & 30.

Elumbus sive
elumbus, quasi
sine lumbis, i.e.
viribus. *Drus.*

Non recte no-
stri quod de
lumbis dicitur
ad id idem
commodant,
cum Ephraim
trahitur esse a-
nimal maxime
pudicum.

K k k k 2

And Merc.

And his force in the Navel of his Belly.

As much as to ſay he is ſtrong every-where, he is ſtrong in back, and ſtrong in belly. The Navel is the ſtrength of the lower parts of the body, as the loin of the upper. The Navel is as the center of the body, there is a colligation or knitting of ſeveral veins and arteries, which paſs from thence into ſeveral parts of the body, as Anato-miſts obſerve. There is ſo much force in the *Navel*, that it may well be called the *ſecond ſeat of ſtrength*. When the Lord would encourage us to fear him, and depart from evil, he makes this a motive (*Prov. 3. 8.*) *It ſhall be health to thy navel, and marrow to thy bones;* that is, thou ſhalt have much health and ſtrength, much comfort and ſweetneſs in thy life.

His force is in the Navel of his Belly.

His ſtrength is not in his horns to do hurt, as the Bulls and Unicorns; nor in his claws, to tear, as the Lions and Bears; but in his Loins and Navel. As if the Lord had ſaid, *I have placed the ſtrength of Behemoth, where it may be moſt uſeful or ſerviceable, and leaſt hurtful: I have endowed and furniſhed him with wonderful ſtrength; but how, and where? Not in any offensive part, his head hath no horns, his feet no claws, to do miſchief with; but to the end he might be more ſerviceable to man in bearing burdens, I have placed it chiefly in his Loins and Belly.*

Yet ſaith the learned Bochartus, This latter part of the verſe doth not agree with the Elephant, ſeeing both *Pany* and *Solinus* teach us, that the Elephant hath indeed a very hard ſkin upon his back, but a ſoft one under his belly; whence it is (ſaith he) that the *Rhinoceros* fighting with the Elephant, aimeth chiefly at his belly, which he knows is his tenderest part. He gives many other proofs of this, as alſo that the *Hippopotame* hath a ſkin ſo extremely thick and hard, that 'tis even impenetrable.

To this I may answer, That though it be granted that the *Hippopotame* hath a very hard ſkin all over his body, and not at all denied that the ſkin of the Elephant is ſofter by much under his belly, than upon his back; yet it cannot (in my underſtanding) be hence concluded that he hath not a great force in the Navel of his Belly. For though he hath not a hardneſſe there to reſiſt the point either of a natural or artificial weapon, yet he may have

have a force there enabling him to do mighty things. 'Tis rather from the compactness, or well knitting of the Navel, that he or any other like creature hath his force, than from the hardnesse of it; nor doth the Hebrew word [כח] here rendred *force*, signifie any force depending upon the hardnesse of any part; but that force which ariseth from the good constitution of the body (Gen. 49. 3.) or from the plentifulnesse of a mans outward estate or substance (Job 18. 7. Hos. 12. 8.)

What the Elephants strength and force is, appears yet further in that which followeth.

Verse 17. *He moveth his tail like a Cedar.*

Some take the *tail* properly. Secondly, Others say it cannot be so understood; for though the Elephant be a vast creature in all other parts, yet his tail is but small, and smaller than seems to answer the vast proportion of so great a beast, and therefore cannot resemble a Cedar.

Secondly, Others expound the Original word, of his *snout* or *trunk*, which is of great force and strength; and they conceive it may well be understood of his trunk or snout, both because that is great and long like a Cedar; as also, because the trunk being so principal a part of this beast, it is not probable the mention of it should be wholly omitted in this description, and so small and inconsiderable a one as the tail taken notice of. Thus Mr. Beza renders, *He moveth his prominent part or trunk, which is as the Cedar.* And the latter part of the verse he renders to the same sense, *The sinews of the terriblenesse thereof, are wrapped together;* that is, though his trunk be very great, yet he easily turneth it as he listeth, or at pleasure, it being wholly compact of sinewes strongly twisted together; and is of such force, that it may well amaze and terrifie a man of greatest courage. The word which we translate *stones*, properly signifieth *fears*, and is so rendred in all other places of Scripture where it is used; and hence that reading of Mr. Beza, *The sinews of the terriblenesse thereof.* This opinion is altogether disliked by Mercer. I leave it to the Readers judgement.

Thirdly, Many expound it of his genitals, and connect the sense with that which followeth;

*Essi. andam
habeat quæ
magnitudine
cedrum æquæ
videatur, tamen
eam facile mo-
vet. Insignis
hyperbole.*

Merc.

*Sunt qui cau-
dam huc potius
appellari pro-
museidem Ele-
phantis, plane
aliend. Merc.
Rigor caudæ,
i. a. Genitali-
um.*

*αυτοδινε.
Σιδρη Doli-
bidino accipio;
libidinatur
caudam instar
cedri, i. e. libi-
dinando facit
instar cedri.*

Coc.

*Penem æγρ
συνεπαισμεν.*

Jun.

*Membrum Ge-
nitale. Pisc.*

Sculpt.

The

The sinews of his bones are wrapt together.

Nervi quæ
medullæ ren-
dentur acci-
piuntur ad
penam dedu-
centur ramis
et hanc con-
feruntur.

Or (as Mr. Broughton) platted in and out as branches. As if it had been said, in the heat of his lust he erecteth or moveth his generative part like a strong Cedar-tree, being corroborated from natures conduit pipes, the sinews of his bones, which are complicated or wrapt together, like the roots of a great grown tree in the earth, or like its branches in the air.

Vers. 18. *His bones are as strong pieces of brass.*

Bones are the strength and stability of the body, and they keep the body strait. Bones are to the body as posts to a house, the staves and supporters of it. Bones also are as an armour or corselet on the body, to defend and preserve the more noble parts, the heart liver and lungs, from danger and annoyance; and therefore it was necessary the Lord should speak of *Behemoths* bones, when he spake of his strength. *His bones*

Are as strong pieces of brass.

Dr. Brown of
vulgar errors
lib. 3. c. 1.

Asinus Offusus,
i. e. *robustus.*

As bars of steel, saith Mr. Broughton, or as conduit pipes of brass; so the words may be read, and then they refer to those bones that are hollow. Some conceive, his bones are said to be as strong pieces of brass, because the Elephant cannot bow (that's an old opinion) as if he were all bone, and had no joints; which opinion is at large confuted by a learned Physician, in his book of *vulgar Errors*, who proves, and experience teacheth, that the Elephant hath Joynts with his bones, as other living creatures have, though not so apparent. His bones being great and strong, he must needs be very strong. It is said (*Gen. 49. 14.*) *Issachar is a strong ass*: The Hebrew is, *Issachar is a bony ass*; which we well render *a strong ass*, able to bear great burthens, strength lying so much in the bones. And to shew that the bones of the Elephant are more than ordinarily strong, they are compared to brass. *Job* saith, in his complaint at the sixth Chapter, *Is my flesh brass?* Am I strong like brass? The bones of the Ele-
are so, and not only so, but

His bones are like bars of iron.

The word here rendred bones, is not the same as in the former
part

part of the verse. Mr. Broughton translates by a general word, *his hard parts are like staves of iron*. But we may well keep to the word *bones*, yet understand them of a different sort of bones; as in the former part, *hollow bones*, so in this latter, *solid bones*; or in that, *letter*, in this, *greater bones*; or in that, *upper bones*, which are as *raiders*, in his lower bones, those in the thighs and legs, which are as *posts*.

His bones are like bars of iron.

Iron is the strongest of all metals, as we read in the vision of the four Monarchies (*Dan. 2. 1.*) The image had a *head of gold* (signifying the *Babylonian Monarchy*) *breasts of silver* (signifying the *Persian*) *belly of brass*, signifying the *Grecian*, but it had *legs of iron*, signifying the *Roman Monarchy*; of which 'tis said in the 40th verse, *The fourth Kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things*. So then, when the Lord saith, *His bones are like bars of iron*, this importeth that the bones of *Behemoth* are exceeding strong, as strong as if made of iron. We call a very strong man, *iron-sides*. The Elephant hath iron-sides, *His bones are as bars of iron*. Bochartus debet not, that the bones of the Elephant are very hard and strong, yet as from some Authorities, that the bones of the Hippopotame are harder. It is so, yet the Elephants bones are hard and strong enough to answer the comparisons in this part of the description of *Behemoth*. Now hear the *Epiphonema*, the triumphant conclusion which the Spirit makes of all this.

Vers. 19. *He is the chief of the wayes of God.*

The word is, *He is the head of the wayes of God*: Or, *he is the beginning of the wayes of God*, as the word is used (*Gen. 1. 1.*) *In the beginning God created the Heavens and the earth*. There is a twofold beginning or head (as we may say) First, there is a beginning as to time; so the word is taken in *Genesis*: There in the beginning, is, in the first of time, God created the Heavens and the earth, *Gen. 1. 1.* *The beginning of his Kingdom was Babel*, or, there he began his Kingdom, the beginning in time, as well as place, was there. Secondly, There is a beginning which notes priority in dignity, though not in time; beginning imports excellency, and is as much as *chief*. 'Tis usual in several lan-

languages, to call that which is *chief*, the first or head of any thing (Exod. 30. 23.) *It shall be of pure myrrh* (the Hebrew is) *head of myrrh*, that is, chief or prime myrrh, *purest myrrh*. Thus said David, (Psal. 119. 160.) *Thy word is true from the beginning*. The Hebrew strictly taken, is, *The beginning or head of thy word is true, or truth*. As it David had said, That which is most eminent and chief in the word of God, is the truth of it; that which rules and reigns, and holds (as it were) the headship in and throughout the word of God, is the truth of it, or Gods trueneſs and faithfulness in making it good: and therefore the first thing which saith doth, is to set to its seal that God is true; true of his word, or that his word is true (John 3. 33.) The Greeks call *honey* the first of sweetestnesses, because it is the sweetest of all natural things. Now here, when the Text saith, he is the chief, or beginning of the wayes of God, we are not to take it of a beginning in time, several creatures were seniors to *Behemoth*, being made before him, but in excellency, which we render clearly, *He is the chief of the wayes of God*.

Mel dicitur
אֶפְרַיִם יִצְחָק
מֵאֵתוֹ, quod
dulcedine præ-
stat rebus om-
nibus.

But you will say, how is the Elephant the chief of the wayes of God. Are not Angels and men (at least) above him?

I answer, There is a twofold chief; First, Absolute; Secondly, in its kind. *Behemoth* is the chief of the wayes of God, not absolutely, nor as if God had made nothing more excellent than the Elephant, but in his kind, that is, among the beasts of the earth he is the chief, and as we say, *bears away the bell* from all the rest. *Behemoth* is not only of the first three, but (like *Adino* the *Tachmonite* among David's worthies) he is the first of the first three, among all the irrational creatures which move upon the face of the earth. And though in some one thing many excel him, yet taking him altogether, he excels them all, *He is the chief of the wayes of God*, that is, of the works of God.

The works of God are called his wayes, because he appears & stands forth in his works, as man doth in his way. God did not appear at all till he did create, & then he appeared gloriously in all his divine perfections of power, wisdom and goodness. And as he appeared in the works of creation, so he daily appeareth in his works of providence as in his way, for in them also it is seen how powerful, how wise, how good he is. *Behemoth*, both as to creation and providence, is the chief of the wayes or works of God in

him

his kind : Angels and Men are indeed above him, but as for other creatures, *Behemoth is the chief*. Thus the Lord having ſpoken of many particular excellencies in this creature, recapitulates or ſums up all that he had ſaid (like an eloquent Orator,) in theſe crowning words, *He is the chief of the ways of God*.

Hence note, *First* ;

There is a difference as to excellency, or there are degrees of excellency in the works of God.

God hath beſtowed more upon ſome creatures, than he hath upon others. God beſtowed moſt upon man in the firſt creation; for how excellent ſoever he made any viſible creature, yet it is ſaid of no creature he made him *in his image, after his likeſneſs*, till he came to man: and the new creature which comes in by redemption, is far more excellent than man in his firſt creation. Now, I ſay, as man is far more excellent than all earthly creatures, he is next to Angels; man is placed in the uppermoſt form of the viſible world. So among the creatures, there are ſome that very much excel others; here's one called the chief of the ways of God himſelf. This is not an Orators flattery: the Spirit of God gives *Behemoth* this encomium, this commendation, he hath precedency by a divine right. All creatures are not alike, they cannot all be chief, and there are none like this, he is the chief of all. Among the inanimate creatures there is a gradual difference (1 Cor. 15. 40.) *I here are celeftial bodies, and bodies terreſtrial; but the glory of the celeftial is one, and the glory of the terreſtrial is another*: and all celeftial bodies are not alike, for, *There is one glory of the Sun, and another of the Moon, and another of the Stars, and one Star differs from another in glory*. There are alſo various excellencies, both as to kind and degree, among vegetatives or plants. What is a Nettle in the Ditch, to Hyſope in the Garden? and what is the Thittle in *Lebanon*, to the Cedar in *Lebanon*? that's one of the loweſt and moſt ignoble plants, this one of the higheſt and moſt honourable. Conſider animals. What variety among the fiſh of the ſea! what is a Sprat to a Whale? What variety among the fowls of the air! what is a Sparrow to the Eagle? What variety among the beaſts of the earth! what is a Bailock to an Elephant, or an Aſs to a Lion? Conſider rationals. Men are not all alike: ſome men do almoſt

as much excel other men, as all men excel beasts; yea, there is a difference in the same man, his soul is more excellent than his body; some parts of the body are more excellent than others, some powers and faculties of the soul are more excellent than the rest. The Apostle (1 Cor. 12. 28, 29.) speaking of the Church, shews how God hath put the guides of it into several ranks: He hath set some in the Church; First, *Apostles*; Secondly, *Prophets*; Thirdly, *Teachers*; after that *miracles*, then *gifts of healing, helps, governments, diversities of tongues*. Are all *Apostles*? are all *Prophets*? are all *Teachers*? do all *speak with tongues*? are all *workers of miracles*? are all *chief*? are all in the first rank? no, some are in one condition, some in another. And thus it is in the world, God hath set some *Kings*, all others *Subjects*; and among them, some are *Lords*, some *Judges* and *Magistrates*, &c. Are all *Kings*? are all *Lords*? are all *Judges* and *Magistrates*? surely not. To have all men of one order, would put all men, and all things too, out of order. There is a chief among beasts; And those men are worse than beasts, who acknowledge not a chief among men. God is not the author of confusion, as in all the Churches of the Saints (saith the Apostle, 1 Cor. 14. 33.) so, I may say, in all the Kingdoms of the world.

And if so, I would only infer, then let none be troubled that they are not chief, no, nor that they are not of equal rank with other men; let us be content with our station, though it be a low one. 'Tis best for us to be where God hath placed us, and to be thankful for what God hath given us, though in gifts and parts we are much inferior to many. God doth not bestow a like measure of gifts, no, nor of grace upon all. And though it may be a favour and a mercy to have outward prehemineny above others, yet to love or affect prehemineny, as the Apostle John taxed *Diotrophes*, is very sinful. The Apostle would have us covet earnestly the best gifts (1 Cor. 12. 31.) and he there minds us of a better thing to be coveted than the best gifts, that is, *grace, Faith, hope, charity*; to covet these is a blessed covetousness: Yet neither are these to be coveted merely for self-ends, but as by them we may be fitted and furnished to do good, to honour God, and serve our generation according to his will. To affect chiefdom in any thing but in grace and goodness is not good; and our affecting

affecting of them must be without affectation, though it ought to be with strength of affection. And if we are chief, or have the preheminance above others in the things of this world, it will be well with us (as to that matter) if we are, where the hand of God, not any ambitious desires or practises of our own, hath set us. It was the Lord who made and called *Behemoth, The chief of his ways.*

Bochartus conceives this high commendation well becoming the *Hippopotame*. For though (saith he) he be a pernicious animal, yet there are many things in him, which may move admiration; the vast bulk of his body, his huge strength, his impene- trable hide, the stupendous wideness of his mouth, his prodigi- ous voracity, the whiteness and hardness of his teeth, his living in common in the sea, land, and river, and together with so great a hardness of his skin, a sagacious ingenie, exceeding all irrational animals, as he is reported by *Ammianus* in his 22d book, of which he there gives two proofs, not omitted by *Pliny* and *Solinus*.

Yet if what is written of the Elephant may obtain credit, I much believe that he bears away the bell from the *Hippopotame* for natural sagacity and ingenuity, as also for quantity, and largeness of his limbs, and so of his whole body. And there are many things wherein the Elephant is reported to excel all other beasts: I shall give instance in Twelve, and leave the matter of difference between him and the *Hippopotame*, which shall carry the day for *chief of the ways of God* (which God himself affirms of *Behemoth*) to the Readers vote.

First, He is said to excel all beasts in the bulk of his body, or in bigness. He hath huge limbes, huge bones, and a height commensurable. Natural Historians give us these dimensions and proportions of him. His height (I mean, if fully grown) is reckoned (according to our measure) *ten foot and a half*. Others report, that in *India* there are Elephants of *thirteen foot and a half* in height: and what the bulk of his whole body is, we may collect by his teeth. The Elephant hath two teeth growing upward out of his lower mandible or jaw, of a vast bigness, and eight foot in length. (*Cæsar Scaliger* saith (from the report of some *Indian* Historians) that two of those teeth have weighed three hundred twenty and five pounds. So big they are, that the *Indians* use

LIII 2

them

*Alii ad duo-
decimum, alii
ad decimum
tertium do-
dranem exel-
suat procedunt,
alii ad deci-
mum quartum.
Ælian. l. 1 c. 2
A Dodrans is
nine inches;
which being
reduced to
our measure,
14. of them
make 10. foot
and a half.
Plinius l. 8.
c. 10.
Cæsar Scal.
Exercit. 204.*

them for polts to their houses. The Scripture tells us, that *Solomon's* throne was made of Elephants teeth or *Ivory*, as we translate (*1 Kings* 10. 18, 22.) And if any desire further information concerning the greatness of his body, and his admirable qualities, let him read *Pliny*, in his eighth Book, the twelve next Chapters.

Physica ever-
tunt magis
dentis admo-
re do. Arist.
de Hi, l. Animal.
l. 9.

The second thing, wherein the Elephant seems chief, and to excel all the beasts of the earth, is his strength; which is so great, that with his trunk he will overthrow a great tree or a house. Elephants have such strength of body, that in war they carry upon their backs great towers made of timber. We read (*1 Mach.* 6. 37.) that *Antiochus* had thirty Elephants in one battel which bare towers, in every one of which were thirty and two fighting men with their weapons. What a vast strength hath this creature, which can bear a tower with thirty and two men, and their instruments of war: And from this we may gather, not only the mighty strength of his back or loins, but also of his belly or navel (mentioned *ver.* 16.) for those huge towers upon his back, must of necessity be fastned by huge bands under his belly.

Maximum
inter animalia
est Eleph.
et proximum
humani sensu.
Plin. l. 8.
c. 1.

Ad rationem
animali proxi-
ma accedit.
Strabo.

Iuxta sensum
humanum in-
tellectum habet.
Solinus.

Elephantia
belluarum nulla
prudentior. Cic.
de Nat.
Deorum.

Thirdly, The Elephant may be called chief of the ways of God among beasts, as to his understanding. He hath a kind of natural rationality, and is therefore said to be next man, or to come nearest man of any creature. There is no beast more prudent than the Elephant, said the *Romane* Orator.

Fourthly, The Elephant excels all beasts in the strength of his memory; and he is memoriz'd for his memory of three things especially. First, For his memory of commands and instructions given him. Secondly, Of courtesies done him. Thirdly, Of unkindnesses and injuries offered him.

Fifthly, He is the chief of the ways of God, in that which must needs follow the former two, his understanding (such as it is) and memory, that is, his teachableness, or aptness to learn what is taught him. Though he be a wild beast, yet he is easily tamed or brought to hand; and when he is tamed, he is as easily taught. The highest excellency of man, is when (as the Apostle speaks of a Bishop, *1 Tim.* 3.) *he is apt to teach*; and the next excellency of man is, when he is *apt to be taught*; It is the misery of many, that they have none to teach them; and it is the wickedness of not a few, that they will not be taught, nor receive instruction,

struction. The Elephant is in nothing more eminent, than in his aptness to be taught, or in his readiness to receive the impression of anything spoken to him, and fitting for him to learn or do. The Elephant is an apt scholar, he soon grows perfect in any piece of art or activity taught him. Some tell us, Elephants have learnt the art of dancing, and that they have learnt to draw the letters of the Greek Alphabet with their feet, and that they learn to make legs (as we say) or do obeysance to Kings, and to present them with crowns.

Sixthly, Besides their teachableness, their tractableness and gentleness is wonderful. Some are apt to learn, yet will not be governed, will not be brought to good manners. Elephants are highly commended, not only because they are apt to be taught, but ready to be commanded. Whatever you bid them they presently obey. There's no creature so quiet, so meek, so submitting as the Elephant; he hurts none, unless provoked, and will gently help the weak. They who write the nature of the Elephant assure us, that when once he is broken or tamed by man, he is ever after obedient to him, and gives him all manner of obeysance; that he even forms himself to the disposition of his Master or Owner, will take meat out of his hand like a little dog, that he will (as it were) hug and embrace his Master when he comes near, and will suffer him (without hurt) to put his head within his mouth.

Seventhly, He exceeds other beasts in usefulness. He is not tractable only for a shew or for sport, but he is for real service. In times of peace he will do all manner of work, till the ground, carry burdens, and he is of great use and service in time of war.

Eighthly, This is admirable in the Elephant, that being so vast a creature, he hath such agility of body, as was told us before; he will express those gestures and motions, which require greatest activity.

Ninthly, The Elephant is highly commended for his modesty and chastity.

Tenthly, For his faithfulness in anything that he is charged with or ordered to do. The faithfulness of the Elephant exceeds belief. There are not only marvels, but miracles reported by Historians worthy of credit, concerning their fidelity to

*Regem ad-
vau, genus
submitunt, co-
ronas porrigunt.
Plin. l. 8. c. 1.
lunambulos se
vidisse, & que
Græcæ literæ
pedibus exarar-
ent; testatur
Plin. l. 8.
Elephantos ad-
mirari facili-
tatem eruditio-
nis, nihil minus,
nihil ad id quod
etiam ob-
temperant.
Arian. lib. 4.
Arist. l. 2. c. 46.
Obi seriel ho-
minis imperio
subiectus est,
omnem obse-
quia præbet, et
ob e. caput
moruri simili-
tudinem, gau-
detque non
minus quam
parus. et
ex manu epu-
c. cum caput
veritatem suam
promittit
complectitur,
qui istam apud
intra suis fau-
ces immittere
hominem præ-
stitit. Plin. l. 8.
l. 2. c. 5.
Plin. l. 8. c. 7.
Plin. l. 8. c. 5.*

their matters or owners, and their kindness and gratitude to those who have shewed them kindness.

Eleventhly, The Elephant is famous for compassionateness to any that are in distress; what use they can be of, they will be to such. *Quintus Curtius* reports, how the Elephant of *Porus*, an *Indian King*, when the King being wounded fell down, took him up tenderly with his trunk, and set him again upon his back.

*Difficilis vi-
vit. Arist. l. 4.
c. 10. de Hist.
Animal
Strabo. l. 15.*

Twelfthly and lastly, Elephants excel in longevity or length of life. They live not only long, but very long; the God of Nature having given them an excellent constitution or temperament of body. Good Authors tell us, they live commonly two hundred years, some three hundred years; and 'tis reported some have lived five hundred years.

In all these respects, we may conclude *Behemoth*, the chief of the ways of God. In many things he comes near to man, and in others he much exceedeth him. From all that hath been said of this mighty beast, take these inferences.

First, See the goodness of God unto man, who hath made this vast strong creature mans servant, and so ready to obey mans command, to bear mans burdens, and to till the earth for man, which 'tis said (*Chap. 39. 9.*) the Unicorn will never do. *Will the Unicorn be willing to serve thee? Canst thou bind the Unicorn in the furrows? will he harrow the valleys after thee?* But the Elephant will do these services, he is willing to serve man in peace, and to assist him in his wars. Though man be of little stature and strength compared to an Elephant, yet God hath subdued the Elephant to the will, and under the power of man. Is not this a great argument of Gods great goodness to man? And is it not a strong obligation upon man to be obedient and serviceable to God, who hath made such a creature serviceable and obedient to him?

Secondly, This shews us, as the goodness of God to man, so the over-ruling power of God; who can make the greatest strength of his creatures, which left to themselves might do abundance of mischief and be hurtful, yet useful and helpful to us. What a world of harm might the Elephant do, yet (as was said) he never hurts any, unless provoked. Let us adore the power of God, who over-rules the mighty strength of this creature, causing him to lay it out in a way of helpfulness and advantage

tage to mankind. As we ſhould take notice of the goodneſs of God, when he over-rules men who have power to hurt, from doing hurt, as he did *Laban*, who told *Jacob* (*Gen. 31. 29.*) *It is in the power of my hand to do you hurt, but the God of your Father ſpake to me yeſternight, &c.* Many may have power in their hands to cruſh us in a moment, yet God ſtops them from ſuch a uſe of their power: this is a great argument of the goodneſs of God. Some men would be like Lions or Bears, if God did not check them, as *David* was confident he would (*Pſal. 76. 10.*) *The wrath of man ſhall praiſe thee, the remainder of wrath thou wilt reſtrain.* Many have great power, and great wrath with it, and what would they not do in their powerful wrath, if God did not reſtrain all the over-plus and remainder of it, which ſerves not to advance his praiſe. Some have much wrath, but no power; theſe would do hurt if they could, but they cannot do much hurt. Others have much power, but no wrath; theſe will do no hurt, yet they could. A third ſort have both, they are full of power, and full of wrath; theſe both can and would do much hurt, did not God bind or bound them, ſtop them or reſtrain them. Now, I ſay, as we ſhould reverence that powerful goodneſs of God, which meekens mighty beaſts, and keeps them from doing hurt, ſo we ſhould reverence and adore, that power and goodneſs, or good power of God, which bridles evil men from doing hurt with their power.

Thirdly, We may infer this by way of inſtruction from the pre-miſes.

Men, who as to the matter and original of their bodies, are but like to beaſts, are alſo exceeded by beaſts in many bodily powers and abilities.

What is the ſtrength of a man to the ſtrength of an Elephant? and what is mans age, or the length of his life to an Elephants? And whereas men have five bodily ſenſes, there are creatures that exceed them in all. One creature hath a quicker ear, another a more curious feeling, a third hath a more piercing eye, a fourth excels in ſmelling, and a fifth in taſting. Man is excell'd in his natural powers, even by meekeſt animals: This ſhould humble us; And if it ſhould humble us, that we are exceeded by them, as to ſenſitive or bodily powers, how ſhould it ſhame us to be ex-

ceeded

*Nos aper auditu,
tu, nos vincit
aranea taſtu,
Vultur odoratu,
lince uſu, ſimia
guſtu.*

ceeded by them, as to inward indowments, as to understanding and vertue, as to our morality and good behaviour. *Be not* (saith David, *Psal.* 32. 9.) *as the horse and mule which have no understanding.* Yet (*Psal.* 49. 20.) *man that is in honour and understandeth not, is like the beasts that perish.* How sad is it to see men who have understanding, yea, who are (as to worldly concerns) men of great understanding, like horses and mules, who have no understanding! They who have not a right understanding, an understanding to know and do the will of God (*a good understanding have all they* (and none but they) *that do his commandments,* *Psal.* 111. 10.) are (in Scripture sense) men of no understanding. What a reproach is it to any man, what a blot in the Eschucheon of a man in honour, that it should be said of him, and he not able with truth to gain-say it, that he hath not so much understanding as an Elephant! that he is not so docile and teachable as an Elephant! that he is not so gentle and tractable as an Elephant! What, not so obedient to due commands, not so submissive as an Elephant! what, not so serviceable and useful as an Elephant! what, not so modest and chaste as an Elephant! what, not so compassionate, not so faithful as an Elephant! O how should it shame us! The Scripture often shames us with our coming behind beasts (*Isa.* 1. 3.) *The Ox knoweth his owner, and the Ass his masters crib; but Israel doth not know, my people do not consider:* They have not so much knowledge nor consideration as the Ox and the Ass. So again (*Jerem.* 8. 7.) *The Stork in the heavens knoweth her appointed times, and the Turtle, and the Crane, and the swallow observe the time of their coming; but my people know not the judgment of their God.* Nor was this a reproof to the prophane world, but to the professing people of God, the Jews, that they were not so knowing, nor skilled in the judgments of God, that is, to know and do what the judgments of God called them to do, and be, as the Crane and Swallow were observant of, and knew what to do, and where to be, in all changes of times and seasons. And thus the slothful man is reprov'd (*Prov.* 6. 6.) *Go to the Ant thou sluggard, consider her ways and be wise; thou hast not so much wit as an Ant.* This were a shameful rebuke upon Heathens: let it not fall upon any who profess themselves Christians.

Fourthly,

Fourthly, *If beasts exceed man in some things, then how much doth God exceed man in all things.* The reason why God presented this *Behemoth* to *Job*, was to let him see how much himself exceeds man, seeing *Behemoth* is not so much to him, as the least fly to man. All creatures put together are but as the dust of the ballance, and as the drop of the bucket to God. Thus we should raise our selves, and wind up our hearts into a consideration of the greatness and Almightyness of God, when we behold great and mighty creatures. The greatness of the creatures should be as a ladder to lift us up to God, and thereby to take measure (as we are able, or as well as we can, for indeed we cannot) of his immensurable greatness; that's the right use of their greatness. And if by the sight and consideration of these creatures, we do not fall down and humble our selves, if we lye not at the foot of God, who is infinitely above these creatures, and our selves too, we neglect the scope of this Scripture, and of all Scriptures of like import. God is known (*via eminentia*) by way of eminency, in every creature, mostly in the most eminent creatures, such as this, whose description hath been thus far opened.

Now having had this high encomium of *Behemoth* from the Lords own mouth, *he is the chief of the ways of God*; what follows, even this, that how great soever this creature is, God knows how to deal with him; and God would have *Job* understand that also, that how great soever he had made him, he was able to match him, yea, to over-match him. *Behemoth* is no match for God; For as it followeth in the close of this 19th verse,

He that made him, can make his Sword to approach unto him.

He that made him.

These words are a periphrasis, or a circumlocution of God. The Text doth not say, *God can make his Sword to approach unto him*; but *He that made him can, &c.*

Hence Note;

God must and will, and he loves to be owned as a Maker.

God hath often revealed himself under this Title, *The Maker of heaven and of earth, and of all things both in heaven and in earth.*

M m m m

God

God is the Maker of all in a threefold sense, and he loves to be acknowledged as such in them all. First, he is the Maker of all things & persons in their natural being. Secondly, he is the Maker of all persons in their civil being: He makes the rich, and he makes the poor; he makes the high, and he makes the low, that is, he makes one man rich and another poor, one high and another low in this world. Thirdly, he is the Maker of all persons in their spiritual or holy being; he makes a man good, who was bad; he makes him humble, who was proud; he makes him heavenly, that was earthly; he makes him spiritual, who was carnal, and not only fleshly, but *in the flesh* (Rom. 8. 8) The making of the new-man, is that for which the Lord is specially to be owned and honoured. We are to honour God as he is the Maker of all creatures; but we are especially to honour him as he is the Maker of the New-creature. To be the Maker of the creatures, great or small, is the sole priviledge of God. And let us remember, that as God himself hath made all things, so he hath made all things for himself, that is, *All beings ought to live unto him, and not for him, who is the first being; to him who hath given us life and breath and all things, and in whom we live, and move, and have our being,* unto him we should dedicate our life and breath and all things. And did we truly know (which every one pretences he knoweth) God to be our Maker, or as our Maker, it would have a mighty influence upon our hearts and lives, and even make us live to God. What should not we do for him that made us? and what cannot he do with us that made us? as the Text here speaks of the great *Behemoth*, *He that made him*

Can make his Sword approach unto him.

There are two readings of these words.

First, thus, *He that made him, made his Sword to be near him;* That is, as God made *Behemoth*, so God made a Sword for him, that is (according to this reading) for his use, or for him to use. God hath made him a weapon: But what is the Sword which God hath made him? They who insist upon this reading, taking also *Behemoth* to be the Elephant, say, 'tis that natural member commonly called *his Trunk*; that is to the Elephant as a Sword, both to defend himself, and to offend and wound those that molest him. Thus Mr. *Bray* glosseth it; *God who made him, hath furnished*

nished him with convenient weapons, or with a weapon fit for his turn. And the same saith another learned interpreter, following this Translation, *God hath armed him with a Trunk, as with a strong and a mighty sword.* There is a truth in this Translation and interpretation, and it hath the suffrage of many worthy men for it, as the principal, if not the sole meaning of these words. God who made *Behemoth*, hath also made him a Sword to defend himself with, that his vast body should not be liable to every danger and affront. Take one Note from this reading.

*Armavit illum
Dens manu, seu
probo fide, qua-
si gladio vali-
dissimo. Jun.
Pisc.*

*As God hath given the Creatures a being, so means to pre-
tect and preserve themselves in their Being.*

He that made him hath given him a Sword, he hath not left him naked or unarmed. Many creatures, I mean of the irrational creatures, have natural weapons, horns, hoofs, teeth, and claws, to defend themselves with, and offend thoe with, that trouble them. Others have only defensive Arms, as it were, for safety against annoyance, shells, and thick skins. Many have neither offensive, nor defensive armes, who yet by their natural swiftnesse shift for themselves by flight, and out-run their dangers. There for is no creature, but hath some way or other for its defence. As man (the chief creature) God hath given him Reason to provide all sorts of lawful means for his preservation and defence. Take it also spiritually; God having made any man a New creature, gives him a Sword, and means of defence, to preserve himself in his spiritual being. Every godly man hath spiritual weapons, the whole armour of God, for his defence against the Devil, his spiritual enemy. The Apostle leads us into Gods Armory, and shews us what weapons God hath made for the spiritual man, or for the preservation of man in his spiritual state and being (Eph. 6. 13, 14, &c.) *The Girdle of Truth, the Breast-plate of righteousness, Feet shod with the preparation of the Gospel of peace, The Shield of Faith, to quench the fiery darts of the Devil, The Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.* Thus God hath armed the New-Creature with a Sword; he that made him, hath made him weapons of defence and offence, to save his soul from the wounds of temptation, and to resist, yea, overcome the Tempter. Thus, as the Lord who made *Behemoth*, hath made him a Sword, so he hath provided weapons, or means

of defence for all other creatures, for man especially, and most specially for man in his spiritual condition, that his immortal soul may be safe, whatever becomes of his frail flesh, or mortal body. So much of and from that first Translation, *He that made him, made his Sword to be near him.*

Yet before I come to explain our own Translation, I shall here again mind the Reader, what learned *Bochartus* understands by the Hebrew word rendered *Sword*, in reference to the *Hippopotame*. He that made him (saith he) hath given him (*Harpen*) a sickle, or crooked *Sword*. Our Dictionaries render the word *Harpe*, a Wood-knife, as also a Sythe. This crooked *Sword* or Sickle, denotes, saith he, the long, sharp, and somewhat bowed teeth of the *Hippopotame*, with which he doth as it were reap, or cut down corn and grasse, when he comes on Land to feed; as several Greek Poets, by him named, describe the manner of the *Hippopotame's* feeding; which must be granted, complyeth well with the words in the next verse, where 'tis said of *Behemoth*, *The Mountains bring him forth food*. Yet I see no reason, but that those great teeth of the Elephant (which surely are no hurtlesse weapons) as also his *Promuscus* or Trunk (though commonly called his hand) may be compared to, and expressed by a *Sword*, if that be true which good Authors say he doth with them.

The Second reading of the Text, which *Bochartus* saith, a very learned Interpreter perceiving the inconvenience of the former, as to the Elephant, took up, is, also, ours,

He that made him, can make his Sword to approach unto him.

His Sword, That is, his own *Sword*, Gods *Sword*. God hath a *Sword*, and he can make his *Sword* approach *Behemoth*; that is, As strong as *Behemoth* is, God that made him, and gave him his strength, can subdue him, can pierce his skin, though very hard, and wound him to the very heart; he can break his bones, though they are like strong pieces of brass, and bars of iron.

*Quasi à Solo
Deo fit app-
dendus. Druf.*

*Hanc oppositi-
onem respuere
videtur LXX.*

So then, the meaning of the words (according to our translation) is plainly this. As if the Lord had said, *Though Behemoth be very vast and big, strong and terrible, yet I can quickly bring him down, and vanquish him.*

Some oppose this translation and exposition, because the Hebrew word which we render to approach, is not applicable (ay they)

to

to an hostile approach, but rather to an amicable and friendly approach: Now to come upon one with a Sword, is an hostile approach, 'tis to come as an enemy, which (say they) that word will not well bear.

But I conceive this to be a mistake; for in Scripture, once, if not oftner, the word is used to denote an hostile approach, or assault (1 Sam. 17. 40.) where David encountering Goliath, 'tis said, *He took his staffe in his hand, and chose five smooth stones out of the brook, and put them in a shepherds bag, which he had even in a scrip, and his sling was in his hand, and he drew near (or approached) to the Philistim.* Now how did David approach the Philistim? Surely, not to salute him as a friend, but to destroy him as an enemy, as in the issue he did. Though the word commonly signifieth a friendly approach, yet the Scripture applyeth it also to an enemy-like or violent approach; and therefore that objection is of no force to invalidate our Translation, or the Interpretation given of it: *He that made him, can make his Sword approach unto him.*

But what is this Sword, that God makes to approach unto *Bebemoth*?

I answer, This Sword is any thing whereby God is pleas'd to subdue or destroy *Bebemoth*, or the Elephant; whatever instrument God will use, that's his Sword; or whether God will use any other creature to kill the Elephant, that creature is his Sword. 'Tis said, that the Rhinoceros (his sworn enemy, if I may so speak) gets his sharpened horn, under his belly, and paunches him. 'Tis said also, that the Dragon, loving to suck or drink his blood, kills him. Now whether the Elephant fall by these beasts and serpents, or be slain in battle and war by men, he may be said to fall by the sword of God, or that God makes his sword approach unto him. The sword of God is the power of God put forth by this, or that, or any means, for the subduing or destroying of this mighty creature. *He that made him, can make his sword approach unto him.*

From this rendering, and the interpretation given of it, which is very plain and obvious,

Observe;

Observe;

There is no creature so great, so strong, but God is able to subdue and conquer him.

He that made the creature, can make his sword approach unto him. *God can master whatsoever he hath made.* *Behemoth*, the Elephant is a creature of a vast bigness, a creature of admirable strength, yet down he comes, down he falls, as soon as ever God draws near with his sword. The inanimate creatures, the Sun, the Moon, the Stars, the Seas, the Earth, are strong and powerful; yet God can shake the Earth, and calm the Sea, he can seal up the Stars, and stop both Sun and Moon in their course, and make them stand still as a stone. God who made the fire hot and burning, can take away the burning heat of it, which is so connatural to it. And as he subdueth inanimate or lifeless creatures, so (as here in the Text) the animate or living creatures. The Lord, who hath made the Elephant, the Lion, the Bear, the Tyger, can quickly put a stop to the power and rage of any of them. We may exemplifie it also in man, a rational creature. Some men, in comparison of others, are like *Behemoths*, like Elephants, great, powerful and strong, *Nimrods* of the earth, mighty hunters: The Lord can make his sword approach to any of them. The Lord hath infinitely more strength and power in himself, than he hath placed or planted in any creature. For, what is the stream to the fountain? what is the light in the air, to the light in the Sun? The strength of the creature, is but a stream or a beam issuing from God. The strength of the Elephant is no more to God, than the strength of a silly Mouse; the strength of an Eagle no more to God, than the strength of a Fly; the strength of a Leviathan in the sea (of whom in the next Chapter) is no more to God, than the strength of a Shrimp or Sprat. God can soon destroy the roaring Lions, the raging Bears, the fierce Tigers, the ravening Wolves of this world. Nothing is strong before the strength of God, or before the strong God.

Now, if the Lord hath a power whereby he can quickly overpower the most powerful creatures; then this reacheth us,

First, *Not to trust in the power of any creature.* Though you have an Elephant, a *Behemoth* for your help, do not trust in him. The Lord that made him, can quickly make his sword approach
unto

unto him; the Lord can make him as weak as water, and of as little use to you as a little child. *The strong ſhall be as tow, and the maker of it as a ſparke* (that is, the work or idol which he hath made ſhall be as a ſpark to tow) *and they ſhall both burn together, and none ſhall quench them* (*Iſa. 1. 31.*) How often are we called off from truſt in any creature, from truſt in horſes, from truſt in man! There's no help in the ſtrongest creatures, unleſs, Firſt, God gives them ſtrength, and works with their ſtrength. Secondly, There is no help in any creature, if God ſets his ſtrength againſt him. Therefore truſt not in any creature.

Secondly, This teacheth us, *Not to fear the power of any creature while God is with us.* If an Elephant, a Behemoth be againſt us, we need not fear him. Thus the Apoſtle concludes, while he puts that ſuppoſition (*Rom. 8. 28.*) *If God be with us, who can be againſt us?* that is, to hurt us. His meaning is, none can. There are none in the world againſt whom ſo many are, as againſt thoſe with whom God is, that is, whom he owns, loves and favours. Chriſt told his Diſciples of this (*Joh. 15. 19.*) *I have choſen you out of the world, therefore the world hateth you.* But though they with whom God is, are hated of the world, or have the world againſt them, yet the world cannot be ſo againſt them, as to harm or hurt them; for he that made them can make his ſword approach to thoſe that would, that is, they are fully in and under his power. The Prophet uſeth this argument (*Iſa. 54. 16, 17.*) *Behold, I have created the Smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waſter to deſtroy:* Even the waſters of the world, they that make ſpoil of all, all they are of my creation; I have made them, and ſeeing I have made them, ſurely, I can hinder them in any of their waſting and deſtroying purpoſes; and therefore the Lord in the next words gives a full and moſt comfortable aſſurance to the Church, notwithstanding the ſkill of the Smith in making instruments, and the ſtrength of the Waſter to deſtroy with them, *No weapon that is formed againſt thee ſhall prosper, and every thing that ſhall riſe againſt thee in judgment, thou ſhalt condemn; this is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord.* The very ground upon which the Lord aſſured them, that no weapon formed againſt them ſhould prosper, was, becauſe the Smith, and the Waſter too, were

were both of them his creatures or of his making, as the Text speaks of *Behemoth*. God can make his sword approach beasts in the likeness of men, as well as beasts in their own likeness. And hence it is, that the Holy Ghost expresseth all those powers of the world, which should afflict the Church in several ages, by the name of beasts, all of Gods making. *Daniel* in his 7th Chapter had a vision of four great beasts that came up from the sea; whereof the first, was like a Lion; the second, like a Bear; another, like a Leopard; and a fourth, dreadful, and terrible, and strong; so exceedingly dreadful, terrible and strong, that (as if no beast could be found like it) it is not expressed by the likeness of any beast. But what were these beasts? 'tis answered (*ver. 17.*) *These great beasts which are four, are four great Kings, which shall arise out of the earth*, that is, four successions of Kings. The *Babylonian*, the *Persian*, the *Grecian*, the *Roman* powers were those great beasts. Now the Lord who made them, made his sword approach unto every one of them, as the histories, both of the Church and of the world, hold clearly out. The Lord who made that great *Behemoth* the *Babylonian* power, and that great *Behemoth* the *Persian* power, that great *Behemoth* the *Grecian* power, as also that great *Behemoth* the *Roman* power, hath made his sword, in several ages, and by several steps or degrees, approach unto them. So in the *Revelation* of Saint *John*, the great beasts there mentioned, what were they, but the powers of the earth set against the true Church of God? We read (*Revel. 12. 3.*) of a great red dragon; this red dragon was the heathenish *Roman* power persecuting the Church. Again (*Revel. 13. 1.*) *John stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns*. What was this beast? Master *Mead* saith, that by this beast, and his seven heads, and ten horns, we are to understand the Pope, with the companies or associations of all those Princes that put themselves under his power; all these were figured (saith he) by that beast rising up out of the sea. At the 11th verse of the same Chapter, Saint *John* saith, *I beheld another beast coming out of the earth, and he had two horns like a lamb, and he spake like a dragon*. Apocalyptical Interpreters have various opinions about this second beast, but whoever, or whatever this or the former beast is (so be sure they are some body) the spirit of God represents them as
terrible

terrible *Behemoths*; and the Church hath no help nor comfort against them, but that in the Text, *He that made them, can make his sword approach unto them.* The Prophet *Isaiah* (Chap. 27.1.) speaks of the Lords sword, and of the use he will put it to; *In that day the Lord with his sore, and great, and strong sword shall punish Leviathan, the piercing Serpent, even Leviathan the crooked Serpent, and he shall slay the Dragon that is in the Sea;* that is, overcome the devil and all his instruments, who oppose and would destroy his *Vineyard of Red wine*, that is, his Church. Thus we see how the Lord in all ages past hath, and now we are assured concerning the Ages to come, that he will make that good concerning mystical *Behemoths*, which here he speaks concerning the natural *Behemoth*; *He that made him, can make his sword approach unto him.*

The Lord having thus far described *Behemoth* by several parts of his body, and by his great strength or power, proceeds to describe him further, by the manner of his life, or by his meat, drink and lodging, in the latter part of this context, to the end of the Chapter.

Vers. 20. *Surely the Mountains bring him forth food, where all the beasts of the field do play.*

In these words we have the provision which God hath appointed for *Behemoth*, and where. Though he be a very great beast, and therefore needs much food, yet the Lord hath store enough for him, and hath set him where he may feed his fill. *The Mountains bring him forth grass;* that is, all sorts of herbage and green things.

יבול *pro* כול
quicquid terra
proferat, ut sunt
herbe & ar-
bores

And though this part of the description of *Behemoth* may serve the *Hippopotame*, who as *Bichartus* saith, feeds upon the Hills and Mountains (such as they are) which lye near the River *Nilus*, as other Amphibious do (the *Morse* especially) in other parts of the world; yet no man can deny, but it doth as well (that I say not, much better) agree to the Elephant, that the *Mountains bring him forth food.* The words are plain, and need no explication.

Note two things from them;

First, *God provideth food for all creatures, even for Behemoth.*

He provides them food, from the greatest to the least; they
Nnnn are

are all at Gods finding. And doth God take care for *Behemoths*, for Elephants, or, as some determine it, *Missopotames*, River-Horses, and Sea-monsters? Surely then (as *David* spake, *Psal.* 111. 4.) *He will give meat to them that fear him, he will ever be mindful of his Covenant.* This Inference hath been made from other passages in the former Chapter; I only remind the Reader of it here. The Lord, who provideth mountains of grafs, or grafs upon the mountains, for *Behemoth*, hath mountains of provision for all his faithful servants.

Secondly, Note;

God provides proportionable food for all his creatures.

Behemoth is a vast creature; therefore God hath whole mountains for him to graze upon, he is not shut up in a little pytle or narrow field, he hath large mountains for his store; and will not the Lord give proportionable supplies to his people according to all their needs? If our needs be great, his store is greater, *The world is mine* (saith God, *Psal.* 50. 12.) *and the fulness of it.* He hath the fulness of all things, and hath in his power, and at his dispose, the fulness of all the world, will not let them, of whom the world is not worthy, want any thing that is good and expedient for them: The mountains and valleys too, yea, deserts and hard rocks, shall bring them forth food God will turn stones into bread, and rocks into water, rather than they shall want. As *David* said (*Psal.* 34. 10.) *The young Lions* (so I may say, the Elephants) *do lack and suffer hunger; but they that seek the Lord, shall not want any good thing;* that is, Lions and Elephants shall rather want than they. *Surely the mountains bring him forth food,*

Where all the beasts of the field play.

This argues the milde nature and gentleness of *Behemoth*, the Elephant, as was shewed at the 15th verse; he lives upon grafs, not upon flesh, as Lions and Bears; he lives upon grafs, and therefore all the beasts of the field play where the Elephant feeds, for they know he will not eat nor feed upon them, he eats only grafs. Natural Historians tell us, that the beasts seem to rejoyce when they see the Elephant, because, they know he will not hurt them; not only do they feed with him to satisfie hunger, but play and sport for delight. Hence

Hence Note, First ;

God can restrain the strongest and most dangerous creatures from hurting the weakest.

The beasts would have little heart to play where the Elephant feeds, were he as fierce and cruel as he is great and strong. Thus the Lord orders the spirits of powerful men, or of men in great power, into such meekness and gentleness, that even the meanest live quietly and peaceably by them without fear of hurt, as was taught before. The Church is set forth playing, as it were, not only where the Elephant, a gentle beast feeds, but where wilde and ravenous beasts feed (*Isa. 11. 6. 7, 8, 9.*) *The wolfe shall dwell with the Lamb, the Leopard shall lie down with the Kid, the Calf and the young Lion and the Fattling shall lie down together, and a little child shall lead them; that is, the Wolfe shall not hurt the Lamb, the Leopard shall not trouble the Kid: yea, saith that illustrious Prophecy (vers. 8) The sucking child shall play on the hole of the Asp, the weaned child shall put his hand on the Cockatrice den, they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea.* The care of God over his Church and servants appears two wayes ;

First, In hiding them from such as would do them hurt. As it is said (*Jer. 36. 26.*) when *Baruch* and *Jeremiah* had done that service commanded them by the Lord, *Jehoiakim* was angry, and sent to take them; but saith the Text, *The Lord hid them.* So the Lord moved *Obadiah* to hide his Prophets by fifty in a cave, from the wrath of *Abab* and *Jezebel* (*1 King 18.*) Now as the Lord keeps his servants, by hiding them from those who are enraged against them, so

Secondly, By meekning their spirits, as he doth the Elephants towards the beasts of the field, shewing them much kindness, and suffering them in a sort to play before them, that is, to enjoy great tranquility. The *Psalmist* saith, it was the Lord who turned the heart of the Egyptians to hate his people, and to deal subtilly with his servants (*Psal. 105. 25.*) And 'tis doubtless of the Lord, that any shew them favour, and deal kindly with them.

Again, from these words, *where all the beasts of the field play,*

Notion 2

Note ;

*Melissimus est
Elephas, neq;
illius congress-
sum exhorrent
cetera animalia,
sed lata in
suum pascuum
vocantur
Psal. 105. c. 9.*

by very great trees, as weby standing corn, and that some of them they are taller than trees. Which I conceive, can be understood no other way than by a high strain of Rhetorick: But suppose it true in plain and proper sense, yet this gives the learned *Bochartus* no advantage (to which end he alleadgeth that of *Alian*) for the accommodating of this part of the description of *Behemoth* to the *Hippopotame* rather than the Elephant, because he tells us from several Authors, first, that the *Hippopotame* is not only three times bigger than the horse, but secondly, that he is of equal ability with the Elephant, and for the most part greater. Whence it is (saith he) that some Writers compare the *Hippopotame* with the Elephant, both in strength and stature, or prefer him before the Elephant; which reports (saith he) although they be a little stretcht, yet 'tis manifest, that the *Hippopotame* comes behind few animals, either in bigness or stature (that is, tallness) of body. And if so, then the Reeds of the Fen fit him as ill for a covert as the Elephant; yet I am enough satisfied, that they may very well fit either of them. And though the Elephant usually sleepeth standing, and rarely lyeth down to sleep, yet (which is not denied) he if sometimes or at any time lyeth down to sleep, 'tis sufficient to answer the purpose of this Text; which saith (vers. 21.) *He lyeth under the shady trees, in the covert of the Reeds and Fens.* And

*Alian. l. 7. c. 6.**Bochartus
part. poster.
l. 5. c. 135.
p. 155.*

Vers. 22. *The shady trees cover him with their shadow, the willows of the brook compass him about.*

'Tis usual with, and even natural to cattel of all sorts, to seek shelter under shady trees, when the fiery heat of the Sun offends them; and as *Behemoth* seeks out any sort of shady trees, so it seems he hath a peculiar delight in, and possibly a phancy to

The willows of the brook.

Willows are so called, because they mostly grow near to brooks, and always prosper best in marish or moorish grounds. Some trees will not grow in watery places, such are the Cypress and Chest-nut-trees; others will not grow well any where else, such are the Alder and the Poplar trees, Willows especially: Willows love brooks, and Elephants love both brooks and Willows, if those ancient Natural Historians,

*Sicut aquas
odere cupressi,
Juglandas ca-
staneæ, ita non
nisi in aquor sis
proveniunt sa-
lices, alni, popu-
li. Plin l. 16.
c. 18.
Elephas amat
arvæ &
quæ in flu-
vialibus non sit
samen ripari-
um dicitur potest.
Ag. Hist. l. 9. c. 46.*

mentio-

Elephant
gaudent animi-
bus maxime
Crocodylus
a gaur, cur
adrogant nire
propter magni-
tudinem corpo-
ris non peſant.
Ilu lib 6 10.

mentioned in the Margin miſ-report them not. The Elephant (ſaith one of them) loveth rivers, and though he be not a river Animal, yet he may be called a river-side or river-bank Animal ; and (ſaith the other) Elephants are greatly pleaſed with rivers, and wander much about ſtreams of water, though they cannot ſwim, by reaſon of the greatneſs of their bodies.

That is (I confeſs) a rare notion, and ſingularly ſubſervient to his opinion, that *Behemoth* is the *Hippopotame*, which the learned Author, ſo often already mentioned, gives us ; namely, that by the word rendred *brook*, we are here to underſtand the river *Nilus* in *Egypt*. And therefore he tranſlates the Text, not as we, *The Willows of the Brook*, but *The Willows of Nilus compaſs him about*. And that the Hebrew word (*Nahal*) ſignifieth *Nilus*, he puts beyond contradiction, by quating many expreſs places of Scripture, where it is ſo uſed (*Num. 34. 5. Joſh. 15. 4. 47. 1 Kings 8. 65. 2 Kings 24. 7. Iſa. 27. 12.*) which he alſo confirms by the Authority of ſome Ancient Latine Poets, who call *Nilus* a Torrent or a Brook. Now though this hath very great weight with me, and may with any ingenuous Reader, to perſwade him, that the *Hippopotame* is intended by *Behemoth* rather than the Elephant,

Yet with the favour, and good leave of this worthy Author, and with ſubmiſſion to more able judgments, I would offer theſe two things to the Readers conſideration.

Fiſt, That though the word *Nilus* may draw its original (as he ſhews) from the word *Nahal*, according to its ancient pronunciation *Neel*; yet in no one of thoſe Scriptures by him quoted, and lately noted, is the word *Nahal* uſed alone (as it ſtands in this Text of *Job*) to ſignifie *Nilus* ; for in all thoſe places the word *Egypt* is added. Now when the words are put together, *The river of Egypt*, no man can doubt but *Nilus* muſt be underſtood by it. But when the word *Nahal*, ſignifying a Brook, Torrent or river, is found ſingle and alone, there is no neceſſity that it ſhould ſignifie *Nilus*, the word indifferently and in common, being applicable to any brook or river in any part of the whole world, as well as to *Nilus* in *Egypt*.

Secondly, In one place of the holy Scripture, where this whole expreſſion in *Job* *The willows of the brook* is found, not *Nilus*, but ſome other brook or river is without all controverſie intended

tended. The children of *Iſrael* for the celebration of the feaſt of Tabernacles were commanded (*Levit. 23. 40.*) to cut down the boughs of thick trees, and the willows of the brook, &c. which ſurely could not be meant of the willows growing about the river *Niſus* in *Egypt*; for they were come out of *Egypt*, and this was an ordinance which the children of *Iſrael* were commanded to obſerve in the Land of *Canaan*. And as in this place of *Meſer* we have the willows of the brook, ſo (*Iſa. 15. 7.*) we have, the brook of the willows, whither the ſubſtance of the *Alabites* ſhould be carried, by themſelves (ſay ſome) for ſafety, by their enemies, ſay others, as ſpoil. I do not find any who follow this translation, interpreting the brook of the willows by *Niſus* in *Egypt*, but ſeveral of *Euphrates* by *Babylon* in *Chaldea*, to which (not ſpeech of the Captive Jews there (*Pſal. 137. 1, 2.*) may give ſome light.

Theſe two things conſidered, the words of the text in *Job* concerning *Behemoth* may, at leaſt, with a ſaſe probability, be applied to the Elephant. *The ſhady trees cover him with their ſhadow, the willows of the brook, compaſs him about.*

Hence Note, Firſt ;

God provides not only for the being of his creatures, but for their comfortable being.

As the Elephant hath ſcorn upon the mountains to keep him alive, ſo ſhady trees to keep him cool. And thus the Lord takes care for man, he hath not only given him bread to eat, but conveniences for his delight and comfort. God makes proviſion, even for our delight, while we are in the fleſh; let us take heed we make not proviſion for the fleſh, to fulfil the luſts of it. The Elephant hath not only graſs, but ſhadows.

Secondly, Note ;

The inconveniencies and annoyances which come to us by one creature are helped by ſome other.

God hath ſo provided, that looſe in what one creature doth annoy us, another relieves us. The Elephants are much annoy'd by the heat of the Sun, but they find relief under ſhady trees. The heat of the Sun is cured by ſhades and gentle winds, in thoſe parts of the world that are under or near the Line. The Lord hath

provided cool breizes, which blowing there fan the air, and make it very pleasant by attempering the heat. If there be poison in one creature to annoy, there is an antidote in some other to help. And in this the goodness of God shines most clearly, that all the inconveniences and annoyances, which come to us by men, yes, which come to us by our sins, are all remedied by Jesus Christ, or we have relief by Jesus Christ against them all. When the heat of any affliction molests us, we may sit down (as the Church speaks, Cant. 2. 3.) *under his shadow with great delight, and his fruit will be sweet unto us.* Jesus Christ is to all believers, not only as the shadow of a tree, but as the shadow of a great rock in a weary land (Isa. 32. 2.) The Lord hath provided us shady trees, and the willows of the brook (blessed and precious promises) to compass us about in all our troubles.

Thus God hath given *Behemoth* help against immoderate heat; But he is subject to much thirst also: for that he hath help at hand too, store of water.

Vers. 23, 24. *Behold he drinketh up a river and hasteth not, he trusteth that he can draw up Jordan into his mouth; he taketh it with his eyes, his nose pierceth through snares.*

*Ecco premar
(cum fluvium,
non trepidabit,
securus erit
quoniam Jor-
danes evanescat
in os ejus.
Bochar.*

We have had *Behemoth* feeding upon the mountains, and reposing in the shadows; here we have him drinking in or at the river. These two verses, as they stand in our translation, may in a fairer sense be applied to the Elephant: but before I come to that, I shall give a brief account of that translation given by the learned Author before named; according to which, the 23d verse is not only best, but only applicable to the *Hippopotame*. *Behold, let a river press (or come upon) him, he will not fear; he is safe, though Jordan issue forth upon his mouth.*

Now it's easily granted, that the tallest and strongest Elephant, would have cause enough to fear, if a whole river, such a great and deep one as *Jordan* especially, should press upon him and over-whelm him, for as the Elephant is no swimmer, so he must have a liberty of breathing, nor can he hold his breath very long; and therefore (as it is said) ventures to go no further into the water, than he can hold and keep his snout above water, to draw in air and maintain respiration. So that in this the *Hippopotame* hath the advantage of the Elephant, as being able to hold his breath

breath much longer. For though (saith he, alleadging *Aristotle* for it) as the Sea-calf, the Crocodile and Sea-shell-fish, so also the *Hippopotamus* will be suffocated in the water at last, unless he take some breathing times; yet 'tis certain, he can hold his breath a long time, abiding (not being able to swim) whole dayes at the bottom of *Ninus*, creeping or lying upon the otze, till, when it approaches, he goeth out to feed.

The nature of this animal being such as hath been described, the translation in hand answers it clearly.

Yet, seeing there are other translations of this 23d verse, left us by very learned men, and skilful in the Hebrew tongue, which may well comply with the nature of the Elephant, it cannot favour of pertinacy, to give them so much respect as to lay them before the Reader, and leave him to his own choice in this matter. And,

First, Let us consider that in which *Bochartus* joynes those four Worthies, *Pagnine, Arias, Mercer* and *Jamius*, whose translation runs thus; *He checks a River, so that it hastneth not; he is confident that he can draw out Jordan into his mouth.* Here indeed are great Hyperbolies. 'Tis high language, to say, an Elephant by interposing his body like a bank, can stay the course of a River, or swallow it down at a draught; yet it would be no hard labour to shew that the Scripture hath many expressions in it of as high a strain as this. We read of Cities walled and fenced up to heaven (*Deut. 9. 1.*) And the Evangelist *John* supposeth (*Chap. 21. 25.*) that if all things which Jesus Christ did in the dayes of his flesh, here on earth, should be written, that even the world itself could not contain the books which should be written. But I shall not stay upon this, nor doth the learned *Bochartus* insist upon it: he could admit the Hyperbolies in that translation, if the translation it self were consistent with the Hebrew Text, in reference to which he takes five exceptions against that translation; to every one of which I shall only give my apprehension, and so pass on.

The first is, That the Authors of this translation, suppose the Hebrew word for *River*, and that for *Jordan*, to be of the accusative Case (as Grammarians speak) whereas in the Original, they have no note of the accusative Case prefixed. I may say to that, The note of the accusative Case is not alwayes prefixt, where the

*Premit fluvium
ut non se-
linet, confidit
quod Jorda-
nem educet in
os suum.*

word is so taken, especially where the word can be no otherwise taken, as in the sense of these Translators it cannot be in this place; for they taking *Behemoth* to be the agent in both parts of the verse, as also the River in the former part, and *Jordan* in the latter, to be patients, could not suppose any otherwise of those words, than that they are of the accusative Case; whereas *Bochartus* taking *Behemoth* to be the patient, and the River in the former part, as also *Jordan* in the latter part of the verse, to sustain the place of Agents, must needs suppose the contrary.

Secondly, saith he, These words (*it is not*) so that, are not in the Hebrew. I answer, such is the conciseness of the Hebrew tongue, that all Translators make use of some fitting words (which they distinguish from the pure Text, by a different character in printing and writing) to clear up the sense of the Text in the notion of their translation.

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Thirdly, he saith, The word rendred to *Hasten*, signifieth not to hasten simply, but to hasten for fear. That's yielded on all hands; and in that sense I shall make use of it, in opening our own translation. All that I shall say to this exception, is, that the learned Authors of this translation, who well understand the full signification of that word, might conceive that the same word is not alwayes used by the holy Ghost in the same latitude of signification, and therefore render this word, which signifies to *hasten for fear*, barely to *hasten*. Further, I may add, that this word which signifies to *hasten for fear*, is rendred also barely to *fear*, and why not then barely to *hasten*? The one translation leaving out the former part of the full sense, as the other doth the latter part of it.

The fourth exception respects only the phrase or manner of speech used in that translation, as not yielding a commodious sense. I shall say no more but this to it; that when either man or beast drinks, he doth both draw out and draw in, he draweth the liquor out of the vessel, and into his mouth.

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Fifthly, 'Tis said, the word used by *Job*, signifies neither to *educe or draw out*, nor to *induce or draw in*, but to *break forth*, as appears (*Job* 38. 8. *Judg.* 20. 33. *Dan.* 7. 2.) It doth so in those three places now mentioned; yet all the Lexicographers which I have seen, render the Verb (*educere* as well as *intrin-*
pare) by a word signifying the force of another, drawing out a thing

thing, as well as the breaking out of a thing by its own force. And so a Noun substantive derived from this Verb is used (Psal. 22. 9.) which place we render thus, *Thou art he that took (or drewst) me out of the womb.* And though it be true, that Infants may be said to break out of the womb, yet 'tis not by any power of their own, but by the power of God; and therefore it may much rather be said, that God takes or draws them out of the womb, than that they break or make their way out.

Thus far of this translation, as also of the grounds of that learned Authors dissatisfaction with it. All which objections lie up also against our English translation, both being near the same in words, and fully the general scope and sense. And I would adde this for the honour of our Translators, that I am much perswaded they did not render the Text thus, as persons prepossessed with an opinion, that the Elephant must needs be intended here under the title *Behemoth*, but because they then saw good ground for it in the Grammatical construction and meaning of the Hebrew Text. What they would do now (were they living) upon the discovery which this worthy person hath lately made, I dare not say, but shall proceed to the explication of this verse, as they have left it.

Behold he drinketh up a River.

The word which we translate *to drink up*, signifies to rob, to oppress; so some render it here, *He robbeth a River*, he steals away all the water: that's a high strain of Rhetorick to express *Behemoths* great draught; he drinks, as if at a draught he meant to drink a River dry.

Verbum *רָבַח*
significat ad,
rapere per vim
et per fraudem.

And [hasteth not.]

There is a twofold rendring of that: First, thus; *He drinketh a River that it hasteth not*, referring this *not hastening* to the River, and then the meaning is, He drinks so deep, that he even stops the current or course of the River. A River whose waters are either drawn away, or neer dryed, cannot run with wonted swiftness. This is another hyperbolical strain, as if an Elephant were able to exhaust a River. Great Armies have stopped the course of Rivers with drinking, they have drunk Rivers dry; in allusion to which, it may be said of the Elephant, *He drinketh a*

Oooo 2

River,

River, that it hasteth not. So Mr. Broughton reads it, Los, he robs a River that it hasteth not. We translate, He drinketh a River, And hasteth not.

That is, the Elephant doth not halt. This may have a twofold reference.

First, To his patience in thirst. Though he drinks much when he comes to it, yet he can bear thirst very patiently a long time. An ancient Writer affirms, the Elephant will live eight dayes without drinking; if so, he hasteth not to drink though he drinks very much when he comes to it, yet he is not hasty to drink, he can forbear for eight dayes together.

Secondly, This may have reference (which I conceive most congruous) to his courage: *He hasteth not*; that is, he doth not drink in fear, he takes his leisure. Historians say of the dog drinking at *Nilus*, he doth but *take a lap and away*, he is afraid the Crocodile will come and catch him: And hence we speak proverbially of those who do but touch at a matter and leave it, *They do like the dog at Nilus*. This is a truth too, *He drinketh up a River, and hasteth not*. The Elephant is a stout, strong creature, he fears no hurt, and therefore drinks as much as he will, and in as much time as he will.

Once more, some say, he hasteth not to drink, because he spends some time to trouble and mud the water with his feet before he drinks; for he cannot abide (saith an ancient Author) to drink clear water: yea, some say, he therefore troubleth the water before he drinketh, because he cannot endure to see his own shape in the water; for which reason, 'tis also affirmed, that the *Indians* will not lead their Elephants by the waters at full Moon, but at new Moon only, when the air being darker, the water is to us less pellucid.

He trusteth that he can draw up Jordan into his mouth.

This is another high expression, to shew the Elephants vast drinking. *Jordan* was a great River. The Elephant doth not only think that he can drink up a small Brook or Rivulet, but a great River, that he can draw up the River *Jordan* into his mouth. In the greatness of his thirst, he doth so much slight any small Brook or Pond, that he is confident, were he at the banks of *Jordan*, he could drink

Ellian. l. 14. c.

44.

Clara aque

potio Elephan-

to inimicissima,

turbulentam &

sordidam suz

missime bibit.

Ellian. l. 14. c.

44.

Idem. l. 14. c.

ut pavorem

comotus.

Tanquam canis

ad Nilum.

Non se, hinc

nec tripidat

bibere ut canis

quam aquam

sumit e Nilo

morit sibi d

Crocodile, &c.

Drus.

drink it dry. Thus as he is of his eating, he had whole mountains to feed on; so here of his drinking, he draws a whole River, *Jordan*, into his mouth.

Hence note, First;

That which is too much for many of some one kind, may be but enough for one of another kind.

A little drink will serve a Dove. We say of a man who drinks sparingly, *He drinks like a Sparrow*; and we may say of a great drinker, *he drinks not only like a Fish, or like a horse* (which are common sayings) but *like an Elephant*. The Elephant drinks deep. Natural Historians report the measure of his drinking; he takes in the quantity of fourteen *Macedonian* Pitchers or Tankards (how much they contain of our measure, I cannot say, but questionless they contain very much) for his mornings draught, and eight for his evenings draught. Hence the Proverb, *An Elephant could not drink so much*.

Mand quatuordecim amphoras sive metretas Macedonicas bibit, vespere octo.
Aristot.

Secondly, Note;

If brute creatures eat or drink much, it is from their constitution, not from their lust.

The Elephant drinks much, yet only what his nature and necessity, or the necessity of his nature, requires; he doth not drink thus in wantonness, or to satisfy a lust; he drinks much, but he is no drunkard. There are three things in the Elephant which clear him, that his great drinking is not from his lust, but need; First, his natural constitution is very hot; that requires the more drink. Secondly, the climate wherein he is bred is very hot: the Elephant cannot well endure cold, and the heat of the Country makes him drink much. Thirdly, The greatness of his body; he hath a vast body, and that must needs require a great quantity of drink to fill it. The Elephants great drinking will not excuse the drunkard, who drinks to excess; what he drinks, is but commensurate to the greatness of his body, and the necessities of nature; 'tis not to serve a lust, or to please his appetite. That which followeth, is the prosecution of the same thing.

Vers.

Vers. 24. *He taketh it with his eyes, his nose pierceth through snares.*

There are various Translations of this verse: I shall name but one besides our own, and that presents it interrogatively, or as an interrogation Negative; *Will any take him in his sight? (or in his eyes?) or bare his nose with a snare?* Thus several understand this verse, as importing an utter impossibility to take the Elephant (as we speak) by fair play. Possibly, by cunning and subtilty, coming behind him, or at unawares, you may entrap him; but, *Can men take him before his eyes, to pierce his nose with many snares?* So Mr. Broughton renders. They cannot do it. Solomon saith (Prov. 1. 17.) *In vain is the net spread in the sight of any bird.* You cannot take a little bird if he tees you, much less *Behemoth*; no, you must do it by flight if you do it at all. Nor will the *Hippopotamus* be taken (as we speak) by fine force, but only by finenesses, or devices made by art to surprize him, as *Bocharius* shews out of several ancient Authors. So that as in many other things, so in this, the manner of their taking, the Elephant and he are much alike; and therefore the less wonder if one be taken, or mistaken for the other.

Our Translation saith, *He taketh it with his eyes.* What doth he take? What is the thing taken? Surely, according to this reading, he takes the River *Jordan* it self with his eyes; that is, he is exceedingly taken with beholding the River: And this is a further heightning of his thirst. As if it had been said, *He is so thirsty, that when he sees the River, he takes it with his eyes,* or is exceedingly pleased to see the River; the very sight of the water makes him glad.

Ye Further, some of the Rabbins expound it thus; *He taketh it with his eyes*; that is, when he cometh to a River, he is so thirsty, that he thrusts his head in up to his very eyes, as if he were to drink with his eyes. This also signifies his greediness in drinking.

Hence note;

Nature is much pleased with the sight of that which it much desireth and wanteth.

As soon as the Elephant can but get a sight of the River, how doth

An in oculis
capit eum
quisquam, ten-
dulis perfora-
bit nasum; i. e.
apperto, & non
insidiis fraudis
Jun.
Non nisi ex in-
sidis capi po-
test Elephas.
Plin. l. 8. c. 8, 9.

Nasum usque in
profundum flu-
vis oculis te-
nus immergit,
ut aquam ab-
undant capiat.
Aben Ezra.

doth it please him? We have a saying, *It is better to fill a mans belly than his eye*; and it is a truth. He that hath a great desire to meat or drink, is much pleased to see either. And 'tis a truth in every thing, the sight of that is very pleasing to us, which we greatly want, and much desire. Therefore Solomon gives counsel (*Prov. 23. 31.*) *Look not upon the wine when it is red, when it groweth his colour in the cup.* They that are given to drink, are pleased when they see the cup, they take it with their eyes, or, their eyes are taken with it. 'Tis so in spiritual things also; that which we greatly desire and want in spirituals, O how pleasant is the sight of it! how glad are we when we can take it with our eyes! Thus saith David (*Psal. 63. 1, 2.*) *O my God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land where no water is, to see thy power and thy glory (O that I could but see them, I would take them with my eyes) as I have seen thee in the Sanctuary.* As if he had said, there I have seen the flowings forth of thy goodness, of thy power and glory; but now I am in a dry Land, O how I long to see thy power and thy glory, so as I have seen thee in thy Sanctuary! He speaks to the same purpose (*Psal. 27. 4.*) *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord.* The spiritual sight of God is most sweet in his Ordinances. The very outward enjoyment of those who minister spiritual things is pleasant: Hence that promise (*Isa. 30. 20.*) *Thine eyes shall see thy Teachers*; there is something in that how much more sweet is it to have a spiritual sight of spiritual things! The sense of seeing is delightful; what then is the grace of seeing! The Elephant taketh it with his eyes,

His nose pierceth through snares.

That is, he thrusteth his nose, his trunk into the River; and if there be any snares there, set and prepared on purpose to entangle him, or if any thing be there accidentally, which may annoy him, he breaks through them all; he is so thirsty that a small matter doth not hinder him in drinking, he makes way through all impediments, that he may take his fill of drink; his thirst being urgent, drink he will whatever comes of it.

Hence

Hence note;

That which any creature hath a great desire to, he will make his way to it through difficulties and dangers, he will break through snares to attain it.

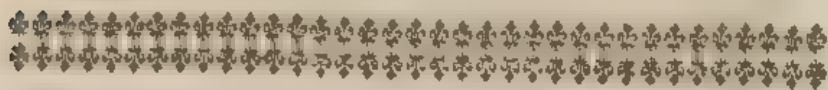
David had a great desire to the water of *Bethlem*, but there lay an Army between him and the Well, yet three men would venture through an Host of enemies, to fetch him water. If any have a vehement thirst after Gods Word, the water of Life, they will break through snares for it; though Armies lye in the way, yet there are three strong men in them (an enlightened understanding, a rectified will, and good affection) that will venture to get the water of *Bethlem* for their instruction and consolation. Natural creatures will not stand upon dangerous difficulties, to come at that which is much desired by them; how much less they who are spiritual?

So much of this greatest terrestrial animal *Behemoth*, and of the Lords power in making and ordering him. In the next Chapter the Lord proceeds to humble *Job* yet more, by setting before him the greatest animal in the waters, the mighty *Leviathan*.

An
cap
qui
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Abi

J O B.



J O B, Chap. 41. Vers. 1, 2, 3, 4, 5, 6, 7,
8, 9, 10, 11.

1. Canst thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest down?
2. Canst thou put a hook into his nose? or bore his jaw thorow with a thorn?
3. Will he make many supplications unto thee? will he speak soft words unto thee?
4. Will he make a covenant with thee? wilt thou take him for a servant for ever?
5. Wilt thou play with him as with a bird? wilt thou binde him for thy maidens?
6. Shall the companions make a banquet of him? shall they part him among the merchants?
7. Canst thou fill his skin with barbed irons? or his head with fish-spears?
8. Lay thine hand upon him, remember the battel: do no more.
9. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?
10. None is so fierce that dare stir him up: who then is able to stand before me?
11. Who hath prevented me, that I should repay him? whatsoever is under the whole heaven, is mine.



His whole Chapter gives us a large discourse, concerning the greatest, the largest living creature that God made in this visible world, the *Leviathan*. The whole Chapter may be divided into two general parts;

First, A Narration.

Secondly, A Conclusion.

In the Narrative part, *Leviathan* is described four wayes.

First, By the bigness and vastness of his body, which is implied in the first and second verses; he is a creature so big and bulky, that there is no holding him with a cord or line; he is too big, too boisterous for an Angler to deal with. *Canst thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest down? &c. (vers. 1, 2.)*

Secondly, This *Leviathan* is described by the stoutness and untractableness of his spirit; there is no bringing him to any submission, to any service or compliance. *Will he make many supplications unto thee? will he speak soft words unto thee? will he make a covenant with thee? &c. (vers. 3, 4, 5.)*

Thirdly, He is described by the difficulty and danger, if not impossibility of taking or catching him; he will hardly be taken any way, no, not by the most forcible wayes, to make either meat or merchandize of him. *Shall the companions make a banquet of him? shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fift-spears? &c. (vers. 6, 7, 8, 9. and in the former part of the 10th verse.)* Thus far *Leviathan* is described in his greatness, in his stoutness, in the difficulty and danger of catching him, if he can be caught at all.

Now, the Lord having proceeded thus far in the description of, or doctrine about *Leviathan*, he makes Use and Application of all that he had said, before he comes to the fourth particular; and this Application or Use which the Holy Ghost makes of his description thus far given, consists in two things.

First, Hence the Lord infers his own irresistibleness, and the utter inability of any creature to contend with him (in the close of the 10th verse) *Who then is able to stand before me? If none can stand before this creature, can any stand before the Creator? That's the first Inference.*

Secondly, The Lord makes a further Inference from it concerning his own self-sufficiency, or absolute independency upon any creature, either for counsel what to do, or for assistance in doing it. Thus much is clearly affirmed in that question, at the beginning of the 11th verse, *Who hath prevented me, that I should repay him.* As if the Lord had said, *Let the man come forth that hath contributed any thing to me, in any of my works, or that hath given*

given any help in the doing them, and he shall be well rewarded for his pains. Both these Inferences or Uses, the Lord confirms by a grand Assertion or *Maxime*, in the close of the 11th verse; *Whatsoever is under the whole Heaven, is mine. If all be mine, then who can stand before me? If all be mine, then who hath prevented me, that I should repay him?* This is the Application, these the Uses, which the Lord himself makes of the doctrine laid down about this creature, the Leviathan: These Uses close the third part of the description of Leviathan. The fourth part of his description, contains many particulars concerning his parts, power, and proportion, as also the wonderful effects of his power, all which are set down in highest strains of divine rhetorick, from the 11th verse to the end of the 32.

The second part of the Chapter I call the conclusion, and it flows naturally from the whole foregoing discourse, in the two last verses of it; *Upon earth there is not his like* (the Lord said concerning Behemoth, *He is the chief of the wayes of God, that is, upon earth*; and here he saith of Leviathan, *Upon earth there is not his like*, no, not Behemoth himself) *he is made without fear, he beholdeth all high things, he is a King over all the children of pride.* Thus far concerning the state and parts of the whole Chapter, in which the Lord hath this general scope, even to humble Job yet more. As if he had said, *That thou, O Job, maist see and be convinced of thy presumption in pleading with me; look upon Leviathan, consider whether thou art able to deal with him; if not, how canst thou deal with me who made him, and can both master and destroy him when I will?* Thus the Lord makes his triumph over creatures mightier in outward force than man, to the intent all men may know, they shall certainly fall, and be utterly confounded, if they lift up themselves against God. All which will appear further, in opening the description of this Leviathan.

Vers. 1. *Canst thou draw out Leviathan with an hook?*

For the clearing of these words, and towards the clearing of all that follows, I shall shew, First, the signification of this word *Leviathan*, or what it imports. Secondly, what kind of creature this Leviathan is, or is conceived to be.

P p p p 2 . . . The

717 Additur,
adjunctus.

The word *Leviathan* is derived from an Hebrew root, which signifies *added to*, or *joyned together*. When *Leah* had brought forth a third son to *Jacob*, she called his name (from this word) *Levi*, and said, *Now my Husband will be joyned to me, because I have borne him three sons* (*Gen. 29. 34.*) And it is supposed, that this creature is so called upon a double respect.

First, Because of the fast-joyning or closure of his scales (*vers. 15, 16, 17.*)

Secondly, Because he is so great of body, that he appears as if many bodies were joyned and knit together in his.

And because the Hebrew word for a Dragon is *Thannin*, some have conceived, that the last syllable in *Leviathan* is a contract of that, and added to *Leviath*, as implying, that in one *Leviathan* many Dragons were conjoyned. But I rather adhere to that learned Author, who takes *Leviathan* to be a simple, not a compound word, and saith, That the last syllable *than*, belongs to the form of the Noun, as in *Nehushtan*, &c. And he finds the root of the word *Leviathan*, neither in the Hebrew, nor in the *Syriack*, but in the *Arabick* language, where it signifies, to wind, plight or fold together, fitly intimating the crooked winding postures and motions of that animal called *Leviathan*.

*Leviathan si-
nuosum est
animal & in
plures spires
volubile.
Bochart.*

But, what is this *Leviathan*?

First, Most of the Ancients, both Greek and Latine, turn this Scripture wholly into an Allegory, expounding, as *Behemoth* before, so here *Leviathan*, wholly of the old enemy of mankind, the Devil. 'Tis true, that many things here spoken of *Leviathan*, are applicable to the Devil; but to bring all to that sense, is doubtless a forcing or straining of the Text. Others, who prosecute the Allegory, apply it to bad Princes, who having great power, use it for the oppression and vexation of those that are under their dominion. Nor can it be denyed, that the King of *Babylon* was intended by the Prophet, under the word *Leviathan* (*Isa. 27. 1, 2.*) as *Pharaoh* King of *Egypt* is expressly called (*Tannin*, or) a Sea-Dragon, *Ezek. 29. 3.* and Chap. 32. 2.

Secondly, Several of the Jewish Writers expound *Leviathan*, not of any particular species, or sort of fishes; but in general, of all great fishes.

Thirdly, The most general, and hitherto most received opinion, concludes *Leviathan* to be among all fishes, the Whale in particular.

Fourthly,

*Hebraei gran-
diores omnes
piscas, sc. eera-
ei generis hac
voco significa-
ri putant. Mexl.*

Fourthly, *Beza* of the former age, and in this, *Bochartus*, confidently assert, that Leviathan is the Crocodile. The general reason given for it by them, is, because what is here spoken of Leviathan, is not every way suitable nor agreeable to the *Whale*; and they who expound Leviathan by the *Whale*, are as confident that several things here affirmed of Leviathan, are not agreeable to the Crocodile.

What my own apprehensions are in this matter of difference, whether the *Whale* or the *Crocodile* be intended by Leviathan, I have already declared, at the fifteenth *vers.* of the fortieth *Chapter*, where the Lord begins to present *Behemoth*, purposing also in the same continued speech to present *Leviathan* to the consideration of *Job*, in the liveliest colours, and highest expressions of divine eloquence, for his yet fuller conviction and humiliation. There (I say) the Reader may find my thoughts about this matter; yet in opening the Text, I shall touch at most of those particulars which the learned *Bochartus* takes notice of, either as more clearly, or as only applicable to the *Crocodile*; leaving the Reader (as was there said) at his liberty to determine his own thoughts, where he sees most reason and fairest probability. For it must be confessed, that there are no small difficulties in making out the common and hitherto most received opinion, that Leviathan is the *Whale*, as will appear in our passage through this *Chapter*; and therefore I dare not be very positive, much less tenacious in it. For though it be an unquestionable truth, and to be received, and to be as the matter of an historical faith, because God hath said it, that there is a living creature in the compass of nature, exactly answering every particular in the following description of the Leviathan, yet it is questionable what that creature is; and to say, the *Crocodile* is meant by Leviathan, or the *Whale* is meant by Leviathan, is only matter of opinion, and the judgment of man.

Vers. 1. *Canst thou draw out Leviathan?*

Our Translators say in the Margin, a *Whale*, or a *Whirl-pool*. The Septuagint render, *Canst thou draw out the Dragon?* As if by way of eminence, Leviathan were the chiefest and greatest among all that are or may be called *Dragons*. And say some, the word *Leviathan* is the same with *Thannin*, which in the Hebrew signifies

τὸν δράκοντα.
Sept.

signifies a Dragon. Inasmuch that these two words, *Thannin* and *Leviathan*, are taken in Scripture equivocally (*Psal.* 74. 13, 14.) *Thou breakest the heads* (*Thanninim*) *of the Dragons in the waters* (we put *Whales* in the Margin, *Arias* renders the Text so) then followeth in the next verse, *Thou breakest the heads of Leviathan in pieces, &c.* meaning in both verses *Pharaoh* and his Captains, who pursued *Israel*, not only to, but into the *Red-sea*, and were drowned. Thus also these two words are used (*Isa.* 27. 1.) where, *Leviathan, the piercing* (or *crossing the sea like a bar*) *Serpent, even Leviathan the crooked Serpent, whom the Lord will punish with his sore, and great, and long sword, as 'tis said in the former part of the verse, is the same with the dragon that is in the sea, whom he will slay, as 'tis said in the latter part of the verse.* Some of the Jewish Writers distinguish these two only in growth or greatness, defining *Leviathan* to be a great *Thannin* or Dragon. But as the word *Thannin* doth so signify a Dragon, that yet it is often applied to signify *Whales* and *Sea-beasts*, because they in some sort resemble the form and fluctuation of Dragons; thus 'tis said (*Gen.* 1. 21.) that on the fifth day God created great (*Thanninim*) *Whales*. Now (I say) as in Scripture the word *Thannin* is rendered *Whale*, so *Whales* and such like great fishes are in Scripture expressed by the word *Leviathan*. And in one place (possibly in more) nothing else can be understood by the word *Leviathan*, but the Whale or fishes of the Cetacean or Whale kind. The Psalmist being wrapt into an admiration of the works of God, or rather of God in his works, speaks thus (*Psal.* 104. 24, 25, 26.) *O Lord, how manifold are thy works! in wisdom hast thou made them them all: The earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts: There go the ships, there is that Leviathan, whom thou hast made to play therein.* Now though it be granted, that in some places of Scripture, other animals, and for instance, the Crocodile of *Nilus*, may be understood by *Leviathan*, yet in this place of the Psalm the Crocodile cannot be understood: For the Leviathan there spoken of, abides in the great and wide sea, where the ships generally go. Now though *Nilus* may be called a Sea, as Lakes and great Rivers sometimes are in Scripture, yet it cannot be called the great and wide sea, 'tis at most but a small and a narrow sea, and therefore

ſore we find the river of Egypt, that is, Nilus and the great ſea, diſtinctly and diſtinguiſhingly mentioned (*Job. 15. 47.*) So then it appears that the Whale is ſomewhere meant by Leviathan. And ſo far as there is an Emphaſis put upon the Leviathan ſpoken of in the *Psalm*, he being there called *That Leviathan*; as if it had been ſaid, though there are other Leviathans, ſuch as are Dragons, Crocodiles, in other great waters, yet the chief and great Leviathan of all, is an inhabitant of the great and wide ſea: Now ſeeing the Leviathan, deſcribed in *Job*, hath ſuch characters given of him, as plainly ſhew that he is the chief Leviathan, it may, with fair probability, be ſuppoſed, that he is the Leviathan ſpoken of in the *Psalm*; and if ſo, then the Leviathan in *Job* cannot be the Crocodile, for the Crocodile is not an inhabitant of the great and wide ſea. Let that be conſidered as to the negative: and what the whole Text in *Job* holds out for the affirmative, I ſhall leave it to conſideration, as I paſs through the ſeveral parts of it.

Canſt thou draw out Leviathan with a hook?

The firſt thing conſiderable in Leviathan, is the greatneſs and vaſtneſs of his body, which (as was ſaid) is plainly intended in theſe words, *Canſt thou draw out Leviathan with a hook? or his tongue with a cord which thou ſetteſt down?* As if the Lord had ſaid, *Thou canſt draw up ſome great fiſhes with a hook and line; and if it ſhould be told thee, there is a fiſh ſo big that no man with hook and line is able to draw him out of the water, thou wouldeſt ſay, that muſt needs be a huge fiſh; now ſuch a one at leaſt, is Leviathan.* This the Lord would convince *Job* of, in putting this queſtion, *Canſt thou draw out Leviathan with a hook?* Thou canſt not; Leviathan is too heavy for thy draught. The interrogation is a negation; *Canſt thou?* thou canſt not draw out Leviathan with all thy ſtrength; if thou haſt the ſtrength of ten men, thou couldſt not draw him out? Little fiſhes, yea, very great fiſhes may be drawn out, but Leviathan cannot, he will break all thy rack'ing.

Further, *Canſt thou draw out Leviathan with a hook and line?* No, nor with a cart-rope. As if we ſhould ſay to a man, canſt thou knock down an Oxe with a ſtillip of thy finger? No, nor with the force of thy fiſt.

And as this queſtion, *Canſt thou?* &c. implies that man cannot, ſo it ſeems to intimate, that God can as eaſily take up this huge Leviathan

*Facile ſe iro-
ni & ſunt in-
terrogationes,
quæ habentur
quæſtus primus
verſ. 1.*

*THOU
pro THOU
interrogati-
um reſte ſup-
pletur ex col-
latione; proxi-
me ſequens.
Piſc.*

Leviathan, as any man can draw up a small, even the smallest fish with hook and line, or play with it in the water. As he that made Behemoth, can make his sword approach unto him (*Chap. 40. 19.*) So he that made Leviathan, hath a hook to draw him out with. *Canst thou draw out Leviathan with an hook?*

Or his tongue with a cord which thou lettest down?

If the fish bite, the hook takes him by the tongue or jaws. The Hebrew word is, *Canst thou take him with a cord which thou drownest?* That which is let down deep or far into the water, may be said to be drowned in the water. Unless the line or cord of the angle, sink deep into, or be drowned in the water, the hook is useless; and therefore the Angler hath a lead fastened upon his line to make it sink deep, as well as a cork or quill to keep it from sinking too deep. *Canst thou draw out his tongue with a cord, which thou drownest or lettest down?*

Utrum hoc animal terreste lingue usu caret. Plin. l. 8. c. 25

The mention of the tongue in this latter part of the verse is made use of by some, as an argument to prove that Leviathan cannot be the Crocodile, who, as Naturalists write of him, hath no tongue: his mouth is wide, but tongue-less. To this objection, *Beza* gives one, and *Bochartus* adds a second answer. The former saith, it is not strictly affirmed in the Text, that Leviathan hath a tongue; 'tis only denied, that he hath a tongue in which a hook or cord may be fastened. The latter saith, that the Crocodile is not altogether tongue-less, but only (as we speak in another sense) tongue-tied: He hath a tongue, but 'tis an immoveable one, cleaving fast to his lower jaw. And this *Bochartus* confirms by so many unquestionable authorities, as may easily remove this objection from weakening his assertion. *Canst thou draw out his tongue with a cord?*

Vers. 2. *Canst thou put an hook into his nose, or bore his jaw thoren with a thorn?*

Constringens infans junco, ut piscator mirator piscet? Jun.

Some expound this verse only as a further illustration of the former, in reference to the taking of this fish. But, rather, it is an allusion to the custome of fisher-men, who when they have taken fish, put a thorne through their nose, and hang them up to be seen, or for sale. The word translated *an hook*, signifies properly a pond or standing water (*Psal. 114. 8.*) and then a bull-rush,

rush, because bull-rushes grow in standing waters or by pond-banks. We take it metaphorically for a hook, because a hook is like a bull-rush with its head hanging down (*Isa.* 58. 5.) *Is this a fast that I have chosen? a day for a man to bow down his head as a bull-rush?*

Further, to put a hook into the nose, signifies these two things in Scripture. First, To repress the rage or wrath of man. And Secondly, to divert or turn him aside from his purpose (*2 Kings* 19. 28. *Ezek.* 19. 4.) And so in this place, the significancy of the phrase may be thus conceived, *Canst thou, O Job, abate the fury, or stop the course of Leviathan? Canst thou put a hook into his nose?*

Or bore his jaw therow with a thorn?

And so carry him away with thee. Some understand it as an allusion to the ringing of a Bear or Swine. Canst thou overpower him, and boring his nose, put a ring into it, as into the snout of a Swine or Bear, and so lead or carry him whither thou pleatest, as a beast which thou hast tamed and brought to hand?

These two verses have the same tendency, both setting forth the greatness of Leviathan, as to the weight and bulk of his body. *Canst thou draw out Leviathan? canst thou put an hook into his nose? &c.*

Hence, Note;

The Lord is to be admired and magnified in, and for the greatness and vastness of, any Creature.

There are two things about which the Lord is to be magnified in his creatures.

First, In their qualities. There are some little, very little creatures, in whose qualities the Lord is greatly to be magnified. The Plover, a poor little thing, little bigger than a pins-head, hath an admirable wit and fore-cast. The Crane, the Turtle, the Swallow, are but small creatures; yet they observe or understand their times, much better than many men, and are not only to be imitated by men in that quality, but to be admired for it.

Secondly, Other creatures are to be admired for their quantity or bigness, and of this sort Leviathan is chief. The reports of

Q q q q

the

Cetus 600. pedum longitudine, & 360. latitudinis in flumen Arabie intrasse prodit Plinius l. 32 c. 1. Musculus piscis dux cetorum oculorum vice fungitur. Plin. l. 8. c. 2.

the Ancients concerning the bigness of Leviathan, are almost beyond belief. One reports their bodies as big as four acres of ground; that they appear like mountains or small islands in the sea; that some being measured, have been found six hundred foot in length, and three hundred and sixty in breadth: And that, least they should come in shallow waters, or be foundred by coming too near any shoar, they have always a little fish, called *Musculus*, for their guide or leader, which is to them instead of eyes. Late Navigators, and they who make it their business to follow the Whale-fishing, have seen Whales of very vast dimensions, and that sometimes they endanger the overthrow of considerable ships; which argues their extraordinary strength and greatness.

Heathens have said, that though it cannot be denied, but there are many wonderful creatures to be seen upon the land, yet the sea is the great store-house of wonders: And we may give it in these three things.

First, It is wonderful, that in the sea there are such various kinds of fishes. It is not imaginable how many sorts of fish the sea affords. I once heard a very learned Gentleman, and a great Traveller, say, that being abroad upon publick service, and entertaining the Ambassador of another State at his table, the feast was wholly of fish, and the fish were only shell-fish variously cookt, every dish having the shells laid about the verg of it, the fish being taken out; yet the Ambassador could not give a name to any one of them, having never seen their like in any part of the world where he had been. Now if a wise knowing man, at so great a feast, could not give a name to any one shell-fish before him, what variety of kinds is there in the sea, take all together!

Secondly, 'Tis wonderful to consider, the huge multitude which is of every kind of fish in the sea. The kinds are exceeding many, and there are innumerable of every kind.

Thirdly, That is wonderful, which I am now upon, the vastness, the greatness of some kinds. Not only is Leviathan, but several other fishes of the Sea, bigger than any beast upon the land. Let us consider the greatness of the creatures, to lead us into the consideration of the greatness of God. How great, how mighty is that God, who hath made such great, such mighty creatures!

Secondly,

Secondly, From these words, *Canst thou draw up Leviathan with a hook?*

Note;

Great things cannot be done ordinarily with small means.

A hook and a line may serve the turn, to draw up any small and some great fishes, but they will not serve turn to draw up a Leviathan. There must be a proportion between the instrument and the work, else nothing can be done in a natural way. As we need not call for a beetle to kill a fly; we may do that with a touch of the finger: in which sense David spake (1 Sam. 24. 14.) *Against whom is the King of Israel come forth? against a dead dog or a flea?* As if he had said, I wonder thou shouldst raise an army against me, who have so little strength, and intend thee no hurt, had I strength (as I have had opportunity) to do it. Now (I say) as we need not use great means to effect little things, so we must use great means to do great things, and we should use means proportionable for the doing of every thing. You cannot batter down a stone wall, or a strong tower with paper-shot, nor with a port-gun, no, you must plant cannon for that service.

Again, when this Scripture saith, *Canst thou draw out Leviathan?* The emphasis (as was shewed before in opening the words) lieth in the word *thou*. As if the Lord had said, *thou canst not, but I can.*

Hence, note;

The Lord is able to do the greatest things by smallest means.

Leviathan to God is but as any little fish to us, which is taken with a hook and line. To take up Leviathan, to do the greatest thing, is as easie to God, as the least to man. As the power of God supplyeth all the weakness of the creature to do any thing, so it surpasseth all that strength and greatness of the creature, which may seem to hinder him from doing any thing with it or upon it. He (saith the Apostle, Phil. 2. 21.) *shall change our vile body, that it may be fashioned like unto his glorious body.* (how shall he do this?) according to the working of his mighty power, whereby he is able to subdue all things to himself. The Lord can, doubtless, subdue Leviathan to himself by the working of that mighty power, which subdueth all things to himself. And it is much

more easie for Christ to subdue any Leviathan, than to change our vile body into the likeness of his own glorious body. For, as *Jesus Christ was (once) declared to be the Son of God with power, according to the spirit of holiness, by the resurrection (that is, his own resurrection) from the dead*; so he will again declare himself to be the Son of God with power, according to the spirit of power, by our resurrection from the dead. He that can draw our dust out of the grave with a word, can soon draw Leviathan out of the deepest gulf in the Sea by his hook and cord.

This may comfort those, and strengthen their faith, who at any time see Leviathans ready to swallow them up, as the Whale did *Jonah*. As the Lord prepared that great fish to swallow up *Jonah* (*Jonah* 1. 17.) so he commanded that great fish to deliver him back safe again; or, as that Scripture saith, (*Chap.* 2. 10.) *He spake to the fish, and he vomited out Jonah upon the dry land.* Both were acts of great power, and teach us, that the Lord hath a sovereign commanding power over all, even the greatest creatures.

The Lord hath a hook for Leviathan. He had hooks for *Pharaoh*, *The great Dragon in the midst of his Rivers* (*Ezek.* 29. 3, 4.) And of him the Lord commanded the same Prophet to speak in a like notion (*Ezek.* 32. 2.) *Son of man, take up a lamentation for Pharaoh, and say to him, thou art like a young Lion of the Nations, and thou art as a Whale in the Seas, and thou camest forth with thy Rivers, and troubledst the waters with thy feet, and fouledst their Rivers; therefore I will spread out my net over thee, and they shall bring thee up in my net.* I have a net for thee, saith this Chapter; I have hooks for thee, saith that other. The Prophet *Isaiah*, to engage the Lord to do some great thing for his Church, minded him of what he had formerly and anciently done for *Israel* (*Isa.* 51. 9.) *Awake, awake, put on strength, O arm of the Lord, awake as in the ancient dayes, as in the generations of o'd; art thou not it that hath cut Rahab, and wounded the Dragon?* This *Rahab* was *Egypt*, and the *Dragon* was *Pharaoh*, as Interpreters generally agree. The Psalmist reports the dealings of God with *Pharaoh* and *Egypt*, in language nearer that of the Text (*Psal.* 74. 13, 14.) *Thou breakest the heads of the Dragons in the waters, thou breakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness*; that is, the remembrance of that mercy, and of the

the mighty power of God in destroying *Pharaoh* and his *Egyptian* Host, who pursued them after their departure from *Egypt*, to the red Sea, was to be a *test* for their faith in all the dangers and hardships which they were like to meet with in their travels, through the howling wilderness to the Land of promise. Take one Scripture-instance more (2 *Kin.* 19. 29.) *Sennacherib* was a *Leviathan*, he came up against *Hezekiah* to destroy him and his people, which provoked the Lord to speak thus of him, *Because thy rage against me is come into my ears, therefore I will put my hook into thy nose, and my bridle in thy lips, and turn thee back by the way thou camest.* Thus far of the first thing in the description of *Leviathan*, his greatness.

The second part of his description, sheweth the stoutness and stubbornness of his spirit, he will not comply, he will not yield, he will not any way submit. This is laid down in the 3d, 4th, and 5th verses.

Vers. 3. *Will he make many supplications to thee?*

The word in the Hebrew, properly signifies *deprecation*, which is prayer for the turning away of evil; when evil is near, then we deprecate it. Will he do this? nor he: He will not petition thee, he scorns to petition thee, or to cry for quarter.

*Preceamur bono
depreceamur
tantum malo*

But, it may be said, can fishes pray or make supplications? to do so, is at least the work of rational creatures. I answer, these words are to be understood by that figure *Prosopopoeia*, frequently used in Scripture, when acts of Reason are attributed to irrational, yea, to senseless and lifeless creatures. The very hills and valleys, the Seas and waters praise God by a figure; and here by a like figure, *Leviathan* will not make supplications unto man; which shews the stoutness of his spirit. As some prisoners taken in war, scorn to ask their lives; so if *Leviathan* were taken with a hook, he would make no supplications; nor beg your favour, so stout is he; his heart is too great, his stomach too big for any kind of submission. *Will he make many supplications unto thee?* no, he will make none at all. This is further expressed in the latter part of the verse.

*Per Prosopo-
poem tribuit
ei orationem.*

Will he speak soft words to thee?

Mr. Broughton renders, or *Will he speak to thee tenderly?* Will he flatter or humour thee, that he may get loose or be freed from thee. When the *Gibeonites* (*Josh.* 9. 9.) were afraid they should be taken and destroyed, they came and begged peace, they spake *soft words*. There are words of two sorts.

ברכות *pro*
ורכות
sc. מליכות
libus vel
blandis verbis
aut sermonibus.
Some File,

Some are very hard words; and hard words wound like hard blows. And (though no blows are given) *The Lord will come to execute judgement upon the ungodly, for all their hard speeches, (Jude, vers. 15.)* Many speak words as hard as stones, they throw hard words at the heads and about the ears of others, hard words of threatening, and hard words of reviling; for these the Lord will judge the ungodly, as well as for their *ungodly deeds*.

Now, as there are hard words, so soft words. What are they? Soft words are words of intreaty, words of meekness, words of love, words of submission; these are soft words. Will Leviathan make supplications? or, *Will he speak soft words?* Again, soft words are often flattering words, which are therefore compared by the Prophet (*Ezek. 13. 18.*) *To pillows sowed under the arms-holes.* Will Leviathan flatter himself into thy favour? will he lie down like a Spaniel, and fawn upon thee? no, he is too high-spirited to bow, too stiff to stoop, he will speak no soft words. *A soft answer* (saith Solomon, *Prov. 15. 1.*) *turneth away strife.* 'Tis good when a question is put to us, to give a soft answer: And if when we have hard words spoken to us, we return hard answers, they will quickly stir up strife. Solomon hath a strange expression (*Pr v. 15. 15.*) *A soft tongue breaketh the bones.* The tongue naturally, is a soft, fleshy, spongy member of the body; yet there is nothing hath more hardness, I may say more bones in it than the tongue; but 'tis the soft tongue which breaketh the bones, not the bones of the body, but of the mind: and the meaning is this, If the spirit of a man be as stiff as the bones of his body against you, yet if you speak soft words, you may break him, and bring him to your desire; whereas, if you be high and stiff, if you give hard for hard, it turns to an exasperation. *It were no great loss, if they could speak no more than Leviathan, who like Leviathan, know not how to speak soft words.* And usually, they who are freest to speak soft words of flattery, are furthest from speaking soft words of love or charity, of gentleness and true ingenuity. 'Tis good, and our wisdom in two cases, to speak soft words in truth, even to those who are none of the best.

First, To avoid hard dealing, from those who have us in their power: and they who are afraid of hard dealing, will sure enough speak soft words; whereas a man that cares not how hardly others deal with him, cares not to speak soft words.

Se-

Secondly, 'Tis wisdom to speak soft words, when we are in expectation or under hope of receiving benefit or good from any, in the power of whose hand it is to do us good. They have reason to give good words, who would receive any good. Thus some speak soft words to divert evil, others speak soft words that they may obtain good. As for Leviathan, he is here represented in the pride of his heart, as neither fearing any hurt you can do him, nor desiring you should do him any good; and therefore, *Will he speak soft words to thee? no, not he.*

*Loqui molli
inferioris o/2.*

Hence observe;

The strong and mighty will not make supplications, nor use entreaties.

They who think they have enough in themselves, will not make supplication to God himself, they will not entreat his favour, nor speak soft words to him. There are many such proud stout-hearted Leviathans in the likeness of men (*Jer. 10. 25.*) *Pour out thy wrath upon the families that call not upon thy name.* There are whole families that will not make supplications to God. What are these? a company of Leviathans, that think they have enough of their own, and live in a self-strength, or in a self-sufficiency, as if they were not beholding to God for any thing they have, nor desired to have any thing of him. The Lord speaks of a generation of men, who *shame the counsel of the poor, because the Lord is his refuge* (*Psal. 14. 6.*) that is, because they in all their wants, dangers and distresses, had recourse to God by prayer, as their only refuge. Of what spirit those men were, who shamed or were ashamed of this counsel and course of the poor, he tells us at the 4th verse of that Psalm; *They eat up my people as they eat bread, and call not upon God.* We (thought they) have enough of our own, strength enough of our own, we are Leviathans, we need not be beholding to God. It is an argument of a wicked, stout, high mind, not to make supplications (*Prov. 18. 23.*) *The poor useth entreaties, or, the poor speaketh supplications.* They that are poor in outward things, will speak very humbly to those above them; and if we know our own spiritual poverty, that we are weak, empty creatures, even nothing-creatures, if we are poor in spirit, we will be using many entreaties to get in with God, and to move him to have mercy upon us. None but humble

ble ones, and such as see their wants and dangers, that they are hardly bestead in this world, or are convinced that all the good and great things they have, yea, that the greatest things they can have in this world, can stand them in no stead without God, will speak soft words of supplication unto God. Leviathan never thinks himself in danger or in want, and therefore he scorns all the world; and in this he is an emblem of all carnal worldly men. And as Leviathan will make no supplications, nor speak soft words, so

Vers. 4. Will he make a Covenant with thee?

Some who think themselves too high to make supplications to others, may yet possibly make a covenant with them. But, *Will Leviathan make a covenant with thee?* he will not. The word which we translate a *Covenant*, signifies two things. First, *to chuse*, because a Covenant is to be made by choice persons, and upon choice rearm. Secondly, it signifies *to eat*, because they were wont to feast when covenants were made. The Hebrew is, *Will he strike or cut a covenant with thee*. The reason of that, was, because they were wont to divide a beast, and pass between the parts of it at the making of a Covenant (*Jer. 34. 18.*) *They did cut the calf in twain, and passed between the parts thereof.* *Will Leviathan cut a Covenant with thee?* As he will not speak thee fair, nor endeavour to soften thy heart towards him, by speaking soft words to thee, were he in thy power, so he will never enter covenant with thee, to become thy sure friend, much less thy faithful servant; as it followeth in the Text.

Wilt thou take him for thy servant for ever?

Many are Covenant-servants for a time, some for ever. These four things follow in order. First, Some for fear make supplications. Secondly, They speak soft words. Thirdly, They make a covenant or promise. Fourthly, They offer their service to those in whose hand they are. But Leviathan will do none of these, from first to last. *Wilt thou take him for thy servant for ever?* If thou wilt, he will not. Suppose thou hadst taken Leviathan with a hook, and hadst him fast in thy power with a cord, will he be thy servant as long as he lives? King *Berhadad* being taken in war, sent to King *Ahab*, and subnitted to him as a servant, that he might

*An scinder vel
fecabit? Heb.
fædus factum
erat, adhibita
sectione vituli.*

might have his life (1 Kings 20. 32.) Thy servant Benhadad saith, I pray thee let me live. But this Leviathan is so stout, that he will not ask his life of any man, nor will he serve any for an hour, much less for ever.

Will he make a covenant with thee? wilt thou take him for thy servant for ever?

That is, will he become thy servant by covenant, or thy covenant-servant? Covenants bind servants to duty. There are two things in a servants covenant. First, it obligeth him to work. Secondly, it assureth him of a reward. Gods covenant with us assures us of mercy, *I will be to you a God, I will pardon your sins, I will do you good*; and then it requires duty, *You shall be to me a people, you shall walk humbly and uprightly before me, you shall serve me for ever. Wilt thou take Leviathan to serve thee*

For ever?

But are any servants, or shall any (except God himself) be served, for ever? why then saith the Lord, *Wilt thou take him for thy servant for ever?* Some are taken servants only for a year, some for seven years, others for life. They who are servants for life, are and may be called our servants for ever: so that when the Lord saith, *Wilt thou take him for thy servant for ever?* the meaning is, will he be thy servant as long as he liveth? And indeed the life of a beast may well be called his for ever; forasmuch as he hath no life after this life, nor being after death. The word rendred for ever, comes from a root in the Hebrew, which signifieth to hide, or to be hidden, because Eternity, which is for ever in strict sense, is altogether hidden and without end: and if for ever be taken only for a long time, indefinitely, that's a hidden thing too; who knows when a long time will end, if no end be assigned to it? The life of man is his for ever in this world; for how short soever it is, no man knows the end of it, and so to him it is a hidden thing. In this sense also the life of a beast is a hidden thing as to the natural end of it, and so his for ever. *Wilt thou take him to be thy servant for ever?* or, *Will he be thy everlasting servant?*

*Qui jure belli
occidi potuit,
non duram ju-
bit conditio-
nem, si paratam
mortem cum
longa servitu-
te commutat
Sanct.*

Rrrr

Hence

Hence note;

All the creatures were made for mans service, and were once his servants.

And therefore when creatures will not serve us, especially when they rise against us, we should remember, as our fall in *Adam*, so our own failings in the service of God. The unserviceableness of the creature to us, is a fruit and an effect of our unserviceableness and disobedience to God. That word of God (*Gen. 1. 28.*) which I may call the charter of mans Lordship over the creature, reached *Leviathan* himself; And God blessed them, and God said, *be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over the fish of the Sea,* &c. that includes dominion over the *Leviathan*. The Apostle *James* also (*Chap. 3. 7.*) speaks of mans dominion over the fish of the Sea, *Every kind of beasts, and of birds, and of serpents, and of things in the Sea, is tamed, and hath been tamed of mankind.* Man was originally invested with a power, to tame, not only things on earth, but things in the Sea, even the mighty *Leviathan*. And when the Lord after the flood restored the world, and renewed mans charter, he put in this among the rest of his grants, the subjection of the fish of the Sea (*Gen. 9. 1, 2.*) And God blessed *Noah* and his sons, and said, *be fruitful and multiply, and replenish the earth; and the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the Sea; into your hand they are delivered:* The very fish of the Sea shall fear and reverence you. But as we quite forfeited the privilege of the first charter by the first general fall, so our after personal falls have doubtless much abated the privileges of this renewed charter. When we break commandments, we weaken our interest in, and lose the benefit of promises and privileges. Man by falling from the commands of God, lost his command of the creatures: or, man by sin, lost, first, the command of himself, and then his command over the creatures. Sin hinders our present enjoyments, and will, unless repented of by us, and pardoned by God, cut us off from our future hopes. We should behold and bewail it, as a part of that great curse fallen upon us by the sin of *Adam*, and our own personal sin, that many creatures

re-

1. *Imperium*
suu.

2. *Imperium*
suu.

refuſe to ſerve us. *Will Leviathan* (ſaith God to Job) *make a covenant with thee? will he be thy ſervant for ever?* That's the fourth particular mentioned in the third and fourth verſes, wherein the unſubmiſſivenels and ſtiffneſs of this Leviathan is ſet forth, he will not make ſupplifications, he will not ſpeak ſoft words, neither will he be thy covenant-ſervant for ever. And as he is not for mans work, ſo not for his ſport.

Verſ. 5. *Wilt thou play with him as with a bird? wilt thou bind him for thy maidens?*

Or, as Mr. Broughton renders this latter clauſe, *wilt thou eye him for thy young girls?* This verſe holds out a further evidence of the ſtoutneſs of Leviathan. Some creatures, though they will not work, yet they will play and make you ſport; but Leviathan is ſo ſtout, that he will neither do you any work, nor make you any ſport.

Wilt thou play with him as with a bird?

The word ſignifies any ſmall bird, eſpecially a Sparrow, with which children uſe to play. Leviathan will not play with man; nor is he to be made a play, or to be ſported with. When the Philiftines had put out Sampſons eyes (who was once as terrible to them as a Leviathan) they called for him to make them ſport; and the Text ſaith (Judg. 16. 25.) *He made them ſport*, though they quickly found he was not a man to be ſported with. We ſay proverbially, *'Tis ill jeſting with edge-tools*; I may ſay, *'Tis ill ſporting with Leviathan*. The vulgar Latine tranſlation ſaith, *Wilt thou cozen or enſnare him as a bird?* Canſt thou entangle him as a little bird with lime-twigs? or entice him into thy net, and then make ſport with him? Leviathan is a great player, and very game-ſome; but he will not play at any game with us, nor can we play at any game with him, but Hazard. That he is very gameſom when and where he pleaſeth, the *Psalmiſt* tells us, ſpeaking of the great and wide Sea (*Pſal. 104. 26.*) *There go the Ships, there is that Leviathan, whom thou haſt made to play therein.* He is made for play, not for work; but where doth he play? Leviathan will play in the Sea, but he will not play at Land. *Wilt thou play with him as with a bird?*

*Numquid eluc-
des ei ſicut avi.
Vulg.*

Wilt thou bind him for thy maidens?

O: for thy maid-servants? or for thy little maiden daughters? Young maidens or girls delight in birds, and if they get one tyed by a string, they play with it. Thus we see Leviathan will have no dealing with us, neither in earnest nor in jest, neither at work nor play, he will neither serve us, nor sport with us. *Wilt thou play with him?* &c. Some creatures are made for play, for sport, others for work and service; yet here is one (and there are more of that temper) so fierce, so stout, that he will be brought to neither; he will not serve you, as 'tis said in the former verse; he will not play with you, nor dare you play with him. In this latter verse, Leviathan is somewhat like that untoward and froward generation, of whom Christ spake (*Mat. 11. 16.*) *To whom shall I liken this generation? they are like to children sitting in the market-place, and calling unto their fellows & saying, we have piped unto you: & ye have not danced; we have mourned unto you, and ye have not lamented.* So we may say of this Leviathan, if you mourn to him, he will not lament; if you pipe to him, he will not dance. A proud untractable spirit will not comply nor bow either way; he will neither weep nor rejoyce with you, fast nor feast with you, work nor play with you.

Thus we have had the description of Leviathan; First, by the greatness of his body (*vers. 1, 2.*) Secondly, by the stoutness of his spirit (*vers. 3, 4, 5.*) The five verses following, shew the great difficulty or extreame danger of taking, or of catching him, which is the third part of his description.

Vers. 6. Shall the companions make a banquet of him? shall they part him among the merchants? &c.

Fishermen use to go out in companies; and having sped well in fishing, they first eat part themselves, and make merry as at a banquet; the remainder they send to market, or sell to Merchants for profit: They shall do neither with Leviathan, for they cannot take him. 'Tis a vain thing to talk of dividing the Bears skin, before we have taken the Bear.

Shall

Shall the companions make a banquet of him?

That is, either, First, Shall they eat him, shall he be the matter of the banquet, the chief dish at the feast? Or, Secondly, Shall they rejoyce and make merry, because they have caught Leviathan, and gotten such a prize. Understanding the words in this latter sense, Leviathan being caught, is the occasion, not the matter of the banquet. As if it had been said, *Fisher-men, or their societies, shall never have cause to rejoyce and triumph at the captivity of Leviathan, nor say they, have gotten him into their hands or custody, to lade their vessels, and fill their ware-houses, to vend him out again, and fill their purses, as it followeth in this verse.*

Shall they part him among the Merchants?

The word rendred *Merchants*, is according to the Hebrew *Canaanites*. Merchants were so called, because there was much Merchandise used by and among the *Canaanites*, their country lying near the Sea. *Shall thy companions make a banquet of him? &c.*

Hence note, First;

That which is got by hard and perilous labour, makes the labourers merry when they have got it.

The Text seems to say, If they could but get Leviathan into their hands, what feasting would there be, or there would be great feasting! He that by diligent search finds that blessed treasure in the field, of which Christ spake in the Parable (*Mat. 13. 44.*) he (I say) for joy of it, *sells all that he hath and buyeth that field.* And as they, who have found Christ, that treasure, have cause to rejoyce with great joy: So when any good is found, or gained by hard labour, 'tis matter of joy.

But is banqueting and feasting all that Fisher-men aime at, when they labour and venture so hard to catch Leviathan? Surely no, they aime at profit more than at pleasure, it is to sell off what they get to the Merchants.

Hence note;

Profit puts men upon hard and perilous labours.

What almost will not men do? whicher will they not venture

Cananeorum nomen in Scriptura passim pro Mercatoribus usurpatur: quod ea gens negotiationi et mercimoniæ addicta fuerit, ob maris viciniam. Merc.

for

for profit? gain sweetens labour; and the hope of a market, the hardness of the undertaking.

Shall they part him among the Merchants?

Hence we may note;
Merchandise is of very antient use.

Merchants have been of old buying and selling, conveyings by Land, transporting by sea, the commodities of one country to another; as it turns to the riches, so to the honour, and manifold advantages of mankind. Only let Merchants be wise to trade heaven-ward, as well as earth-ward; and be careful they make not shipwrack of a good conscience, while their ships and goods escape it. Let them often remember the Apostles admonition (1 Cor. 7. 29, 30.) *The time is short; let them that buy, be as if they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.* Be not unwise Merchants, such as mind not the true treasure, the right pearl of price.

The Lord having in this sixth verse intimated, how hard a task, and how hazardous it is to take Leviathan, speaks it expressly in the next.

Vers. 7. *Canst thou fill his skin with barbed Irons, or his head with fish-spears?*

Barbed irons and fish-spears are instruments in use at this day for the taking of Whales, and such like Sea-monsters. Now, saith the Lord, though thou canst not draw up Leviathan with hook and line, yet possibly thou thinkest, he may be conquered with barbed Irons and spears. The word here rendered *barbed Irons* signifies *thorns*, because such irons are the like thornes. The skin of a well-grown Whale is extremely tough, and not easily penetrated; so that the Lord might well say, *Canst thou fill his skin with barbed Irons? or his head with fish-spears?* Yet, I conceive, these questions do not import an utter impossibility, but the extreme difficulty of taking the Leviathan, what animal soever it is. The learned Bochartus takes these words, as much favouring his opinion for the Crocodile; For (saith he) *they who write about the manner of catching the Whale, testify that he is overcome with*
showers

showers of barbed Irons, cast or poured upon him by the Sea-men that compass him about; but as for the Crocodile, his skin is altogether impenetrable. But I shall defer any further discourse about this point, which is the chief proof against the Whale, till I come to the 15th verse, and those which follow, in a description of the scales of Leviathan. And from the present words, *Canst thou fill his skin with barbed Irons?* &c. I shall only

Note;

That which is very hardly done, may be spoken of as if it could not be done at all.

As because it is a hard thing for a rich man to enter into the kingdom of heaven, Christ saith, *it is easier for a Camel to pass through a needles eye*: At which word, his Disciples being amazed, cryed out, *Who then can be saved?* Thus the Prophet spake, to shew the extream difficulty of reclaiming an accustomed sinner (*Jer. 13. 23.*) *Can the Ethiopian change his skin? then may he that is accustomed to do evil, learn to do good.* It is not altogether impossible for one that is accustomed to do evil to learn to do good (through the grace of God he may repent) but, because it is a very difficult thing, therefore the Scripture speaks of it as if it were an impossible thing, even as impossible as for an *Ethiopian* to change his hue, or the blackness of his skin, which no labour, nothing but a miracle can do.

The difficulty of dealing with this Leviathan, is yet more plainly expressed in the next words.

Vers. 8. *Lay thine hand upon him, remember the battle: do no more.*

These words, *lay thy hand upon him*, may be taken three ways.

First, *Lay thy hand upon him gently*, or to stroke him. As if it had been said said; When thou canst not take him by force with barbed Irons and fish-spears, then lay thy hand upon him tenderly and friendly, try thy utmost skill (as before thy utmost strength) whether thou canst take him by fair means, by soothing or tickling him (as some fishes are taken) about the gills.

Secondly, (To which interpretation I rather adhere, than to the former,) This concession, *lay thine hand on him*, carrieth a sense of

*Demulce cum
et experire
utrum ea potius
poteris. Jun.*

of hostility; as if it had been said, as we often say in such cases, *Touch him if thou darest; thou hadst as good have let him alone, thou hadst as good eat thy nails as meddle with him; use the least violence to him at thy peril be it, he will quickly make thee repent thy rashness, and thou wilt have little mind to fight it out with him.*

Thirdly, *Lay thine hand upon him*, may be taken in this general sense; improve the utmost of thy skill and strength, of thy force and fraud, do thy best every way yet thou shalt not be able to take him.

Remember the battle, or (as Mr. Broughton renders) *look for war*.

Consider what will come of it, if thou layest thy hand upon him; for doubtless, he will be upon thy back presently. Therefore,

Do no more.

Some render it as a threat, *If thou shalt do more*, he will quickly dispatch thee, or thou wilt have little mind to meddle any more with him. We read it, as an admonition, *do no more*; that is, forbear. Some put both these latter branches of the verse together, thus, *Thou shalt no more remember the battle*; that is, there will be an end of thee, thou wilt have done fighting with him or any other, if thou beginnest to fight with Leviathan. The clear sense of the whole, to me, is this: *If thou put thine hand upon him, if thou meddest to take him either by force or craft, if thou dost engage any way with him, thou wilt be fore'd to remember the battle, thou wilt find thou hast cause to remember it as long as thou livest; if thou layest, or shalt lay thy hand upon him, thou wilt think of the battle, that thou hast made a rash adventure, nor wilt thou venture so again, thy own harms will make thee wiser, and thy sad experience (the Mistress of fools) will teach thee to take heed.* Now according to this reading, and the sense given of it, the Imperative is put for the Future, which (as the Learned tell us) is usual in Scripture, and the conditional term *If* is understood and placed at the beginning of the sentence, which is familiar in the Hebrew tongue: And so instead of, *lay thy hand on him, &c.* (as we render) the words run thus, *If thou shalt lay thy hand on him*

*Si tam audax
furis ut ferire
ipsum sustinu-
eris, cogitas il-
lum pugnatu-
rum, & si potes
fuge, neque ita
resistum. Coc.*

*Non erit tibi
post hoc de pra-
tice cogitandum.
Adam enim
erit de te simul
ac minimum im-
miserus. Merc.
Illum piscator
sapit. Adag.*

him, thou wilt remember the battle, and do no more. This is a clear sense, and so likewise is that other, which bids him do it at his peril; lay thine hand upon him if thou wilt, adventure to take him if thou dar'st; but remember the battle, consider what will come of it, and do no more I advise thee. Thus it seems to be such a concession as Solomon gives the young man (*Eccles. 11. 9.*) *Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy own heart, and in the sight of thine eyes; but (what follows?) know, for all these things God will bring thee to judgment.* So here the Lord seems to say, Go, lay thy hand on him, go, take Leviathan if thou canst; but remember the battle, remember Leviathan is a terrible creature, and therefore I advise thee to do no more, or to have no more to do with him, venture no further, he is a perillous beast.

Thus the Lord might say to Job; Thou hast been very busie to call for an account from me, and to be dealing with me; but art thou able to deal with Leviathan? consider then how thou canst deal with me; therefore sit down quietly, take heed of the least thought that my ways towards thee want the least grain of justice, or that they are wanting of mercy and loving kindness; contend no longer, strive no more with me, who have more strength than ten thousand Leviathans; and with whom to contend, 'tis ten thousand times more dangerous, than with Leviathan. Remember the battle, do no more.

Hence note;

First, *It is good to remember the issues of actions before we act.*

Lay thy hand upon him; but consider what will come of it, what it may cost thee: As in that great business of our receiving Christ in the Gospel, put your hand to the plow, put your hand to the profession of the Gospel; but pray remember the battle: you may come to a great battle, you may have to deal with proud Leviathans, before you have made good your good profession. This was Christ's counsel (*Luk 14. 28, 33.*) to all his Disciples, *Which of you intending to build a Tower, setteth not down first, and counteth the cost? &c. Or what King going to make war with another King, sitteth not down first, and consulteth? &c.* whether he can maintain the war, he remembers the battle; so, &c. The believing Jews (*Heb. 10. 34.*) endured a great fight of affliction after they were illuminated, and had received the Lord Jesus

SSSS

Christ.

Chriſt. There are two things which we ſhould be very much in remembering. Firſt, Our duty (*Eccleſ. 12. 1.*) *Remember now thy Creator in the days of thy youth.* Secondly, Our danger; or, take both together, what danger duty may engage us in; eſſe when danger comes we ſhall ſoon forſake our duty. Many take up a profeſſion of Chriſt, who never thought of the danger, of the tryals, afflictions and temptations, which might befall them for his ſake; they remembered not the battle, and ſo have either preſently been overcome and fallen in it, or have unworthily forſaken their colours, and run from it.

And Secondly, Note 3. *It is beſt not to do, or forſear to do that which we cannot but ſee (if we have our eyes in our heads) will be dangerous to us in the doing.*

We are not always to forbear the doing of thoſe things that will be dangerous to our outward man (for to the beſt things may be) but more things that will be dangerous to our bodies and ſouls too, we muſt always forbear to do; in all ſuch caſes it is our duty to remember the battle, and do no more. Will any wiſe man engage in danger which can produce no profit? There are ſome things which we are to do, and do again, though our danger be never ſo great, yea, though we loſe our lives in doing them: But there are many things we may not do if we fore-ſee danger. The Apoſtle Paul (*Acts 27. 9, 10.*) being at ſea, ſaid *to perceive that this voyage will be with hurt and much damage, not only to the loſing of the ſhip, but to our lives alſo; therefore he tells them (ver. 21.) So ye ſhould have hearkened to me, and not have ſet ſail from Crete, and ſo have gained this harm and loſs; that had been their wiſdom, when they were warned of the danger, not to have gone on.* When there is danger to our bodies only, and we ſee no benefit that may countervail the danger, it is folly to proceed. I may uſe it as point ſpecially in caſe of ſin: Take heed of doing any thing that is evil; remember the battle that ſin will bring you to. Sin will bring you to a terrible battle, to ſuch a battle as no man can ſtand in or eſcape. Sin brings to a battle infinitely more dangerous than that with Leviathan. Sin provokes God to battle; and when God is angry, we may more ſafely contend with ten thouſand Leviathans, than with him. When you are

are tempted to put your hand to sin, O remember the battle, remember the battle. Thou (possibly) wilt have a fire battle in thy own conscience, and that's a dread ul Leviathan; but that's not all, remember the battle with God, who is greater than conscience; you must come to judgment, remember the battle of that day, or that day of Battle, with impenitent and hardened sinners, and sin no more; give it over, as you love your lives, as you love your precious soul, and the everlasting peace or welfare of them. You cannot sin without a great deal of danger, even the danger of eternal wrath and death.

Thus I have touched at some things from this third part of the description of Leviathan. He hath hitherto been set before us; First, In the huge bulk and bigness of his body. Secondly, In the stoutness of his spirit; he will neither make applications, nor enter covenant; he will neither serve you, nor sport with you; both which, Behemoth, the Elephant, will do. Thirdly, In the difficulty and danger of taking him; So much danger is in it, that if you lay your hand on him, it were best to remember the battle, and do no more. Yet the Lord speaks more concerning the danger of meddling with Leviathan, in the ninth verse throughout, and in the former part of the tenth.

Vers. 9. Behold, the hope of him is in vain.

As if the Lord had said, if none of these means can take Leviathan, then the hope of him that goes about to take him is lost and frustrate; if by these means he cannot be taken, then there is no means to take him, for he cannot be taken by any means. *The hope*

Of him.

That is, of him that goes about to catch Leviathan. In order of speech it should have been said, *thy hope will be in vain*, for God was speaking before to Job; yet he doth not say *thy hope*, but *the hope of him*, that is, the hope of any man will be in vain: as if he had said, not only shalt thou labour in vain, to grapple with this sea-monster Leviathan, but all men else, whosoever they are, that attempt or go about to take him. *The hope of him is*

Dicendum fuerat spectus, sed in genere dicere voluit, &c. Merc.

In vain.

כִּנּוּן *Memoria*
reipſa vel ver-
ba.

The Hebrew is, *the hope of him lyeth.* It is uſual both in the Hebrew and Latine tongue, when our hopes and endeavours fail, or are fruſtrate, to ſay, they lye, or deceive us; and the reaſon is, becauſe ſuch a man promiſed himſelf great things, and had confident expectations, without ſucceſs. Thus 'tis ſaid, (*Hab. 3. 17.*) *Although the labour of the Olive ſhall fail, we put in the Margin, lye.* The Husband-man having beſtowed much labour upon the Olive, and looking for much fruit, may be deceived, and ſo all that labour beſtowed in dreſſing and looking to the Olive-tree failing and being loſt, the labour of the Olive (or the pains taken about the Olive-tree) is ſaid to lye. *The hope of him ſhall be in vain, or lye.*

Our hope is ſaid to be in vain three ways.

First, When we hope for much, and get but little, according to that of the Prophet, convincing the Jews of their neglect in building the Temple (*Hag. 1. 9.*) *Ye looked for much, and be-held it came to little;* ye hoped for a plentiful harveſt, ye thought to have had a great crop, but it went very cloſe together; ye looked for cart-loads, but had ſcarcely handſuls: So ſome expound, or give the meaning of that Propheſie (*Iſa. 49. 4th and 6th compared*) It is a Propheſie of Chriſt; at the 4th verſe Chriſt ſaith, *I have laboured in vain, I have ſpent my ſtrength for nought, and in vain.* Why did Chriſt ſay he had laboured in vain? He tells us the reaſon at the 6th verſe; *And he ſaid, that is, the Lord ſaid to him, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the Tribes of Jacob, and to reſtore the preſerved of Iſrael; I will alſo give thee for a light to the Gentiles, that thou mayſt be my ſalvation unto the end of the earth.* Chriſt looked upon his labour as labour in vain, if he had died to redeem the Jews only, and therefore, ſaith God, *I will give thee for a light to the Gentiles, that thou mayſt be my ſalvation to the end of the earth;* and then, I hope, thou wilt not think thy labour in vain. Now when the Lord had granted Jeſus Chriſt, that he ſhould not only be ſalvation to the Jews, but alſo to the ends of the earth, or to the Gentiles; he no longer ſaid, *I have laboured in vain,* but thought himſelf well rewarded for all his coſt and pains, for all that he did or ſuffered, to bring about and effect the ſalvation of man. Hope is in vain when we have, and get but little, expecting much.

Secondly,

Secondly, Hope is much more in vain, when we hope for much, and get nothing at all. As Peter said to Christ (*Luke 5. 5.*) *We have toyled all night, and have taken nothing.* That's like fishing for Leviathan; such hope is utterly in vain. Such a vain hope the Church spake of (*Jerem. 8. 15.*) *We looked for peace* (looking is an act of hope) *and no good came, no good at all;* that hope is vain, when we look for peace, and no good, no benefit comes. And thus the Lord spake of his smiting in vain, (*Jerem. 2. 30*) *In vain have I smitten your Children.* Why in vain? *they have received no correction,* that is, they were never a whit the better for it, they were not amended by it. When God spends his rods upon us, and we neither cease to do evil, nor learn to do good, then he correcteth us in vain. And when he sends his word, and we receive no good by it, no instruction by it, then his word is in vain. To wash an *Ethiopian*, is the emblem of labour in vain, because, how much soever you wash him, he is not at all the whiter, nor is any change wrought in his complexion.

Thirdly, Hope is yet more in vain, when we look for good, and get hurt instead of good. The Prophet complained (*Jerem. 8. 15.*) not only thus, *We look for peace, and no good came;* but (as it follows) *for a time of health, and behold, trouble.* But what was the time of health which they looked for, or what was the health which they looked for at that time? There is a two-fold health, a health of the body natural, and a health of the body politick, which consists in prosperity and peace; for this health they looked, *but behold trouble.* So (*Jer. 14. 19.*) *We looked for peace, and there was no good;* and *for a time of healing, and behold trouble.* Thus the Lords Vineyard, that is, the Church of the Jews disappointed the Lords expectation (*Isa. 5. 5.*) when, while he looked for grapes, it brought forth wild grapes, that is, as 'tis explained (*ver. 7.*) *Oppression instead of judgment, and instead of righteousness a cry.* This was the quite contrary; and this is the worst way of having our hope in vain. It is said (*Job 27. 8.*) *What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?* Suppose a hypocrite hath gained much in this world, yea, suppose he hath got or gained all the world, yet *what is his hope when God taketh away his soul?* then he will not only find no God, but much trouble, pain, and anguish, and wrath, and hell for evermore upon him. When Christ saith (*Mat. 16. 26.*) *What is a*

man

man profited, if he shall gain the whole world, and lose his own soul? His meaning is not only this, that he shall have no profit at all, but he shall be utterly undone and broke for ever. How vain then is the hope of that man, yea, how vain a man is that, who hopes for profit or gain, in doing that which endangers the loss of his soul, much more that by which his soul is absolutely and for ever lost.

Thus hope is in vain; First, when we hope for much, and get little; Secondly, when we hope for more, and get nothing; Thirdly, when we hope for good, and get hurt. Now, in these two latter senses we are to take the meaning of God here. A man may hope by use of means to catch Leviathan, yet he gets nothing, yea, probably loseth much, or gets much hurt. *Behold, the hope of him is in vain.*

Hence now, First;

It is hope of gain that usually puts men upon action.

The Lord supposeth that they who undertake the taking of Leviathan, hope to gain much by taking him. 'Tis hope of attaining, that encourageth to doing. No man would be stirring, much less bestir himself about any business, were it not for hope of getting. And as it is hope of attaining that puts upon doing, so it is hope of attaining that puts us upon suffering. Who would suffer for Jesus Christ, if he had not a hope of attaining somewhat better than he can lose by his sufferings? therefore Jesus Christ hath set that hope before us. To suffer rightly for Jesus Christ, is so honourable, that we should suffer willingly, though we get nothing by it: yet he hath set a reward before us, a crown, by his Cross; he hath assured us all our losses, even our loss of life for his sake, shall turn to our gain and profit. *Hope of attaining is the motive to every undertaking.* No wise man will meddle with doing that, which is either impossible to be done, or altogether unprofitable when it is done. Were it not for hope, the heart would faint. First, in labouring. Secondly, in suffering. Thirdly, in waiting. Hope is like a *Helmer* upon the neck, when we are in danger of blows (2 *Thes.* 5. 8.) and like an *Anchor*, both sure and steadfast, when we are in storms (*Heb.* 6. 19.)

Secondly, The Lord having said before, *Remember the battle, and do no more,* adds, *The hope of him is in vain.*

Hence

Hence note ;

It is a vain thing to go about that, which we see no ground of hope to have success in, to do good upon, or to get any good by.

As the Apostle exhorts us, *To be steadfast and unmovable, alwayes abounding in the work of the Lord, forasmuch as we know (true believers do know, and all men should know) that our labour is not in vain in the Lord ; so we have ground enough to dehort all men from these works, which we know, or may know, will be in vain. And if so,*

Then, First, *How vain a thing is it for any man to sin ?* Is there any thing to be gotten by sin ? I may well say to sinners, as the Lord saith to *Job*, in the latter end of the 8th verse, *Do no more, sin no more ;* your hope is in vain that think to gain by sin, that hope to make, our selves rich, great or happy, by sin ; *Do no more,* your hope is in vain. The Apostle puts the question (*Rom. 6. 21.*) *What fruit had you then in those things, whereof ye are now ashamed ?* Have you got any benefit by them ? have you got any thing worth the getting ? All that is gained by sin, will turn to loss at last. *Samuel* charged the *Israelites* upon this account (*1 Sam. 12. 21.*) *Turn ye not aside (that is, do not sin, do not turn from the Law of the Lord, do not depart from God, why ?) for then should you go after vain things, which cannot profit nor deliver, for they are vain.* If you turn aside from the wayes of God, to by-wayes ; from the truths of God, to error ; from the true worship of God, to idolatry ; and from communion with God, to creature-comicits and contentments, you go after vain things which cannot profit. To be vain, and to be unprofitable, are the same thing. Take heed of sin, for you cannot make any profit of it, you cannot raise any true revenue out of it, you will one time or other be ashamed (as the Prophet speaks) of all those revenues, your hope that way is vain.

Secondly, *Then how vain a thing is it to oppose the Church of God !* Why ? because there is no ground or hope for success in that attempt. The world hath been upon it all along, but they could never effect nor accomplish what they have imagined ; they have done all, but prosper in it ; they never had their end, which is the end or total destruction of the Church. *Pharaoh* would oppose and vex *Israel*, the Church of God, and keep them low ; but

he could not attain his end, for the more he oppressed them, the more they multiplied; therefore all such are said to imagine a vain thing; (*Psal. 2. 1, 2.*) *Why do the Heathen rage, and the people imagine a vain thing? the Kings of the earth set themselves, and the Rulers take counsel together, against the Lord and against his anointed, but all in vain. Nothing less came of it, than what they imagined, or their imaginations came to nothing, yea, brought them to nothing. I (saith the Lord, Zach. 12. 3.) will make Jerusalem a burdensome stone for all people; all that burden themselves with it, shall be cut in pieces.* If any meddle with Jerusalem, they will find they lift at a very heavy stone, and that they meddle not with their match; they shall surely be not only overmatcht, but overthrown at length, who do so. The Church is founded upon a rock, and the gates of hell shall not prevail against it (*Mat. 16. 18.*) that is, neither the counsels nor confederacies, neither the power nor the policy of men or devils, shall be able to prevail against it. The History of the Church, saith of *Dioclesian* a cruel persecuter, that for very vexation he gave up the Government of the Empire, because he saw he could not suppress Christianity by all his machinations against the Christians. And doubtless they in the Gospel (*John 12. 19.*) were not a little troubled, when they said *among themselves, Perceive ye how we prevail nothing? Behold, the world is gone after him.*

Thirdly, Note;

The loss of hope, or hope lost, is the greatest loss.

When God would shew mans worst condition, he saith, *His hope is in vain*; he doth not say, *his labour is in vain*, but, *his hope is in vain*; that pincheth most of all, and that's it which will pinch Hypocrites most at last, who were in hope of injoying God; but not only their labour, but their hope shall be in vain: when they come big with expectation, and say, *Lord, Lord, we have done thus and thus*; when, as the foolish Virgins, they shall knock boldly, and cry earnestly, *Lord, Lord, open to us*, the answer given them will be only this, *I know you not*; that is, I know you not for mine, as you presumed your selves to be, even while you walked (not as mine, in wisdom, but) in your own folly. This loss of hope will grieve more than the loss of Heaven. As Christ told the Pharisees, *You shall weep, and gnash your teeth, when ye see*

see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out. You thought that you should be saved above all men, but saith Christ, you shall be thrust out, and lose your hopes. This the Lord speaks, to shew the worst of their condition, who attempt to take *Leviathan*, *Their hope shall be in vain.*

In the latter part of the verse, the Lord gives us a farther account, why their hope is in vain.

Shall not a man be cast down at the sight of him?

Is there any hope of taking him, at whose very sight a man shall certainly be cast down? There is a twofold casting down.

First, a casting down by outward violence, when a man is thrust down (as we speak) by head and shoulders. Thus David cast down Goliath, by a sling and a stone.

Secondly, There is a casting down by inward trouble; as we usually say, such a man is mightily cast down. Trouble of spirit, heart-vexation, and fear, cast down many before any hand toucheth them. Christ speaking of Capernaum, saith (Luke 10. 15.) *And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.* As if he had said, thou hast been high in thy expectations, and highly privileged in thy enjoyments, having had the Gospel preached to thee; but thou shalt not only fall down, but thou shalt be thrust down into hell, with a kind of violence. When the Lord in the Text saith, *Shall not one be cast down?* we are to understand it of a casting down by the strong impression of astonishment and fear, of dread and trouble, seizing upon the mans spirit who comes near Leviathan, and therefore it followeth, *Shall not one be cast down*

At the sight of him?

A man shall no sooner see him, but he shall sink; and if so, then how little hope hath any one to grapple with him, and to take him? There is small hope of overcoming this Leviathan, when a man at his sight, or as far off as he can see him, is so afraid of him as to be cast down with fear. The very sight of a Whale is a terror to Mariners and Sea-men, they are afraid their Ship may be overturn'd and spoyle'd by him.

Text

Some

Some read the words thus; *Will he be cast down even at the sight of him?* and they give this meaning of it. Will the Leviathan be cast down at the sight of a man, when he cometh prepared to take him? Thou thinkest Leviathan a poor spirited fish; or that he will be afraid of thy looks, or to see thee, as other fishes are, who when they see or apprehend a man near, *scuttle away*, as we say; but thou wilt find Leviathan is a fish that will not be afraid at the sight of thee. This is a good sense, but I conceive that before given more surable; that the sight of Leviathan, or a Leviathan, as soon as seen, is so terrible, that a man will be stricken with fear as soon as he seeth him. *Shall not one be cast down at the sight of him?*

Hence note, First;

The sight of the eye worketh much upon the heart.

The Lord saith not, *Shall not one be cast down by the force of him, but, at the very sight of him.* The eye hath a mighty operation upon the inward man, yea, upon the whole man; the eye hath a mighty force upon the heart as to three things.

First, It hath a mighty force upon the heart as to joy. If we see a person that we have a great deal of love for, how do we rejoyce presently at the sight of him! 'Tis true also of things. It is said of Jacob (*Gen. 45. 27.*) *When he saw the wagons which Joseph had sent to carry him, his spirit revived;* it put a new life into him, to see that which gave him much assurance, that he should see a person that was the desire of his eyes, his beloved son Joseph; it revived the old man, and made him even young again. And as a pleasing sight made old Jacob, as it were, begin to live again, so old Simeon rejoyced so much at the sight of Christ, that he had done with living, or had enough of it, and therefore said, *Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;* that is, he had seen Christ with the eye of his body, and he had a sight of Christ by the eye of his faith; this sight lifted him above all things seen. A sensitive sight of good, doth very much cheer, refresh, and rejoyce the heart, much more an intellectual sight; how much doth the sight of faith refresh the soul, and cause us to rejoyce! It is said of believers, *They rejoyce with joy unspeakable and glorious,* at the sight which they

they have of Chriſt by faith (1 Pet. 1. 8.) whom having not ſeen, ye love; in whom, though now you ſee him not, yet believing, ye rejoyce with joy unſpeakable and full of glory. Whom having not ſeen, that is, with bodily eyes; and, in whom, though you ſee him not, that is, ſenſitively, yet believing: What is believing? it is the ſight of the ſoul. Faith gives the ſoul a view of Chriſt in all his excellency and glory, in his love and in his lovelineſs, in his righteouſneſs and holineſs: faith gets a view of Chriſt in all his beauty; and beſtowing him, we rejoyce with joy unſpeakable. If the ſight of the bodily eye cauſeth the ſoul to rejoyce, how much more the ſight of the eye of faith! the eye of either fixed upon deſirable objects, affects the heart with joy.

Secondly, The ſight of the eye fixt upon ſorrowful objects, affects the heart with ſorrow (Lam. 3. 51.) Mine eye affects my heart, ſaid lamenting Jerem. ah; that is, ſeeing the calamities that are upon my people, I cannot but weep and mourn. Chriſt ſaith of the yet blinded and hardened Jews, They ſhall look on me whom they have pierced, and they ſhall mourn (Zach. 12. 10.) They ſhall ſhed tears of true repentance, when they ſhall ſee him with an eye of ſenſe, joyned with an eye of faith, whoſe blood they ſhed. Some of them ſaw him once with an eye of ſenſe, without an eye of faith, and then they ſhed his blood; but when they ſhall ſee him with both, or only with an eye of faith, they ſhall mourn for ſhedding it. When good Nehemiah heard in what a ruinous condition the City Jeruſalem was, he ſate down, and wept, and mourned certain dayes (Neh. 1. 4.) his ear affected his heart, how much more would his eye, had he been a ſpectator (as afterwards he was) of thoſe ruines!

Thirdly, The ſight of the eye affects the heart with fear. There are ſome ſights very dreadful; ſo ſaith the Text and Point, Shall not one be caſt down at the ſight of him? This leads to a ſecond Note, which is this:

The Lord hath put a terribleſs upon ſome creatures, with reſpect to man.

Man is a terror to ſome creatures; yet others are a terror, or very terrible to man. Let us conſider, and uſefully remember this, for it is a fruit of ſin. What is the reaſon we are caſt down at the ſight of any creature? we may thank our ſins for it; all

our troublesome passions came in at that door. Why is man afraid or seized with a kind of horror, at the sight of a Toad or Serpent? of a Bear or Lion loose? How comes it to pass, that man, whom God made Lord over all the creatures, doth fear any, especially so many of them? Is not this a consequent, yea, an effect of sin? When God made the Covenant with Noah (Gen. 9. 2.) God blessed him and his sons, and said unto them, be fruitful and multiply, and replenish the earth: and the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the Sea; the fear and dread of you shall be upon them. 'Tis of the Lord that any of the creatures are afraid and stand in awe of us; we have deserved, that the very Sheep and Dove should be a terror to us. 'Tis of the Lord that the fear and dread of us is upon any creature, and 'tis from our sin that any creature is a fear and dread to us: It is a mercy that so many creatures are afraid of us; that any of the creatures stand in fear of us, is a fruit of the goodness of God; and that we are afraid of any creature, is a fruit of our sin. Let us make a good use of this word, *Shall not one be afraid at the sight of him?*

And hence we may infer;

If the sight of some creatures astonish us, how will the sight of God, of an angry God astonish us!

All the dread and terribleness that is in a Lion, or Bear, or Dragon, what is it to what is in God? *With God is terrible Majesty.* The terribleness of the most terrible deadly creature, yea, of death, the King of terrors, is but a scare-crow to the terribleness of God; and it is God who hath planted terror in any creature, in man especially. What is the reason why Kings and inferiour Magistrates are so terrible to evil men? is it not because God hath planted such a terribleness in them, or hath clothed them (with his own garment) terrible majesty towards evil doers? (Rom. 13. 3, 4.) Now I say, if some creatures are so terrible, that a man is cast down at the sight of them, then how terrible is God! The Apostle John (Rev. 6. 15, 16, 17.) represents a world of wicked ones, or all the wicked of the world, cast down at the sight of Jesus Christ; *The Kings of the earth, & the great men, & the rich men, and the chief Captains, and the mighty men, and every bond-*
man,

man, and every free-man, hid themselves in the dens and in the rocks of the mountains, and ſaid to the mountains and rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who ſhall be able to ſtand? Some are caſt down at the ſight of Leviathan, but all the unbelieving world ſhall be caſt down at the ſight of Chriſt; all the unbelieving Kings, Princes, and Potentates of the world ſhall be caſt down before Chriſt; O how dreadful will he be to them! and therefore (I would conclude with that) let us be caſt down at the ſight of ſin, which hath cauſed the ſight of the creature, and of God alſo, to be ſo dreadful to us. God had never been terrible to us, had it not been for ſin; nor had the ſight of any creature been terrible to us, had we not ſinned. When Adam had ſinned, then God was terrible to him, then preſently he hid himſelf. O therefore be caſt down at the ſight of ſin, which hath made both God and many creatures a terror, a caſting down to us. How terrible this creature Leviathan is to man, appears further, by what the Lord ſaith next:

Verſ. 10. *None is ſo fierce that dare ſtir him up; who then is able to ſtand before me?*

The former part of this verſe, carrieth on the matter of the whole former verſe, *None is ſo fierce that dare ſtir him up*; that is, Leviathan is a creature ſo fierce, ſo cruel, that none, how fierce ſoever, dare provoke him, no, nor awaken him. The words may be taken two ways.

First, *None dare ſtir him up when he is aſleep.*

Secondly, No man dares challenge or provoke him when he is awake. The word rendred *fierce*, properly ſignifies *cruel*, becauſe cruelty makes men fierce, or becauſe fierce men are uſually very cruel. *None is ſo fierce as to ſtir him up.*

*NOT crudi-
lis, ſerous, fo-
row, immenſi-
cors.*

Hence note, First;

There is no wiſdom in provoking an enemy that is too ſtrong for us.

Wiſe men, though bold, and poſſibly cruel too, yet when attempts are exceeding dangerous, will not venture. Phyſicians will not ſtir ſome humours in the body, for it would be like ſtirring of a fierce Lion that is aſleep; they dare not provoke them, but

but do all they can to attemper and allay them; to stir such a humour were to stir Leviathan. He hath more rashness than courage, who meddles with more than his match, or (as some say) conjures up a spirit, that he cannot lay again.

Secondly, Saith the Lord, *none is so fierce or cruel that dare stir him up.* He means not cruel to Leviathan, but to himself; none is so cruel to himself, as to go about to stir up Leviathan, because there is so much danger in that attempt.

Whence, Observe; *They who run themselves upon great dangers unadvisedly are cruel to themselves.*

They are their own enemies, and the greatest enemies to themselves. How cruel then are sinners to their own souls, who are so fierce as daily to stir up Leviathan! (Prov. 6. 32.) *Whoever committeth adultery with a woman hath no understanding; he that doth it destroyeth his own soul;* surely then he is cruel to his own soul: he seems to be very kind to his harlot, but he is very unkind, yea, cruel to himself (Pro. 8. 36.) *He that sineth against me (saith Wisdom) wrongeth his own soul: all they that hate me, love death.* 'Tis Christ that speaks thus, *he that sinneth against me, wrongeth his own soul,* he is cruel to himself. Many, when they sin, do it to please themselves: O what a good turn do they hope to do themselves, when they venture upon unlawful pleasures or profits; *But he that doth so, hateth me (saith Christ) and he that hateth me, loves death.* How cruel is that man to his own life, that is in love with death; yet so in truth are they who love any sin, by sinning. You may (as was toucht before) stir up and awaken a sleepy conscience, and conscience may be more terrible than Leviathan; yea, by sin, you may awaken and stir up the sleeping vengeance of God, who is more than a thousand Leviathans, and consciences. Once more remember, that possibly, by not stirring up your selves to take hold of God, you may stir up God to be angry with you, as 'tis said (Isa. 64. 6, 7.) *Our iniquities like the wind have taken us away. What follows? And (or for) there is none that calleth upon thy name, that stirreth up himself to take hold of thee.* Which words, as I apprehend, may be taken two ways. First, As shewing their sluggishness, that though their iniquities, that is, the punishment of their iniquities, carried them away

away, or they were carried away as a punishment of their iniquities, yet they did not stir up themselves to call upon the name of God, nor to take hold of him. Secondly, As shewing the reason, why their iniquities carried them away, even, because they did not stir up themselves to take hold of God. Their not stirring up themselves to take hold of God, stirred up God against them. If we do not stir up our selves, especially, when at any time we are compassed about with sins and dangers, or with dangers procured and brought upon us by our sins, as with Leviathans, we may stir up God against us as a Leviathan. And therefore let us take heed, lest we be found fierce and cruel against our own souls, by sinning against God, or by not stirring up our selves to take hold of God; such neglects are full of provocations.

Hitherto we have had instruction concerning this Leviathan, how great, how stout, how fierce and cruel he is: now the Lord makes application. He hath been discoursing about a huge tremendous Sea-monster; but what is all this for? Surely, for very great use: And the Lord maketh use of it two ways.

First, In this verse, to shew his own irresistibleness. If none can stand before Leviathan, then who can stand before me?

Secondly, In the (11th verse) to shew his own independency, that he hath need of any creature: *Who hath prevented me that I should repay him?* And all this the Lord makes good by that great assertion, *for whatsoever is under the whole heaven is mine;* this great Leviathan is mine to do what I will with him. This is the sum of that two-fold Application, which the Lord makes from the hitherto description of Leviathan; the first part whereof is expressed in the latter part of the 10th verse.

Who then is able to stand before me?

As if the Lord had said, *no man is able to stand before me.* If this creature, Leviathan, be so terrible, that no man is able to stand before him? then, who can stand before me? for all the strength and courage that Leviathan hath, I have given him, and 'tis nothing to what I have; 'tis not so much to me as a drop of the bucket, or a dust of the ballance, to the whole world. Can none stand before Leviathan? *who then can stand before me?*

One Translation saith, *Can you resist before my look?* As God had said before, one *shall be cast down at the sight of him,* namely, *Quis resistere potens vultu of meo? Scilicet,*

of Leviathan; so here, *Can any man stand before me, or at the sight of me? Is any man able to abide my look, the majesty of my eye? Surely no. The fence is much the same with that of our reading, Who then is able to stand before me?*

Hence, Observe;

Our inability to stand before mighty creatures, should mind us of our utter inability to stand before the Almighty God.

This is the most proper use that ever was made of a doctrine. The Lord made a promise (and it was a very wonderful promise which the Lord made) to Joshua (*Josh. 1. 5.*) *There shall not any man be able to stand before thee all the days of thy life.* What a promise was here to a man! Joshua was indeed one of the worthiest warriors that ever was upon the earth, and may well be reckoned, not only one of, but the chief or most worthy, among the nine Worthies of the world, seeing no man could stand before him, nor should, in way of opposition, all the days of his life. Now if the Lord promised such a power unto Joshua, and made it good, that none should be able to stand before him all the days of his life; then who among the children of men shall be able to stand before God? The Prophet Malachi (speaking of Christs coming (*Chap. 3. 1.*) saith, *Behold he shall suddenly come into his Temple, even the Messenger of the Covenant.* But what follows? (*ver. 2.*) *Who may abide the day of his coming?* If there was such a terribleness in Christs coming in the flesh, as to the spiritual power and effects of it, that the Prophet saith, *Who may abide the day of his coming?* O then, who shall be able to stand before Christ, when he shall come in glory to judge the earth? If they could not abide the day of his coming, when he came with *refiners fire, and fullers sope*, how will they be able to stand before him, when he cometh with *consuming fire*? No man can stand before God, in any of these four ways.

First, In his own wisdom, to plead it out with God. If we plead with God, our wisdom will be found foolishness, and we our selves shall be confounded as fools. The Lord (saith Job, *Chap. 12. 17.*) *maketh the Judges fools.* Judges are usually full of wisdom, yet God maketh even them fools. God in strict sense maketh none, nor would he have any made Judges, but the wise; yet he himself can make the wisest of them fools. And if so, then

then there is no standing before God in our own wisdom.

Secondly, There is no standing before God in our own strength or power. Our strength is but weakness, yea, rottenness to his, as the Prophet speaks (*Isa. 5. 24.*) *Their root shall be rottenness, and their blossom shall go up as the dust.* Thus it is with all flesh; if they stand in their own strength, their root (which is their strength) shall be as rottenness, and their blossom (which is their beauty) shall go up as the dust.

Thirdly, There is no standing before God in our own righteousness, to be acquitted, accepted, and justified. There are many deficiencies and flaws in our righteousness, therefore we cannot stand before God in it; there is much unrighteousness in our righteousness, therefore we cannot stand before God in it; and how righteous (if I may so speak) soever our righteousness is, or may be, yet we cannot stand before God in it, because he hath appointed another righteousness, or the righteousness of another, even the righteousness of Jesus Christ, for us, to stand before him in.

So then, if we would stand before God, all these must be laid down; we must lay down our own wisdom, we must become fools, that we may be wise; we must lay down our own strength, we must become weak, that we may be strong; and we must lay down our own righteousness, and look upon our selves as guilty creatures, as condemned persons, as cast and lost, in our selves: we must have nothing, but the wisdom, and strength, and righteousness of God to stand before God in, that is, we must stand before God by faith: God is not terrible to such, they may stand before God; the poorest sinner may stand before God in the wisdom, and strength, and righteousness of Jesus Christ. Thus we may answer the question; *Who can stand before me?* saith God: *I can stand before thee,* saith a believer; *I can stand before thee with boldness, being quit of self-wisdom, strength and righteousness, and looking to Christ Jesus for all.*

How sweet, how gracious, and how delightful is the presence of God to an humble believing soul, to a broken-hearted sinner! The Lord saith, *I will dwell with such a one;* he shall not only come and stand before me, but I will come and sit down with him, I will take up my abode in an humble soul, in an empty soul. *Who is able to stand before me?* (saith God) None can in their own wisdom,

V v v v

Strength,

strength or righteousness, but in Christ we may. From hence we may more than conclude,

Fourthly, *That there is no standing before God in our sins.* God is terrible to sinners, that is, to those who continue in the love and practice of their sins: God is of purer eyes, than to behold and approve evil. David having spoken of those (*Psal. 1. 1.*) *that stand in the way of sinners*, saith (at the 5th ver.) *there is a standing for them in the Judgment.* They that stand in the way of sinners, cannot stand at the Judgment-seat of God. Job said (*Chap. 13. 16.*) *A hypocrite shall not come before him*, that is, he shall not come with acceptance before God. Though hypocrites will thrust themselves into the presence of God, yet they shall not come before him; though now an hypocrite may come before God in any outward performance, yet not with any acceptance: and to be sure he shall not come before God in glory; and if he shall not come before him, how can he stand before him? The Lord will even blow him away. *Only they that fall down before God are able to stand before him.* We must fall down before God, in a sense of our own vileness and wretchedness, and then we shall be able to stand before him, and to behold his pleased face by an eye of faith: A stout sinner shall never stand before him. It is said (*Zech. 3. 1.*) *Joshua stood before the Angel of the Lord.* He had much ado to keep his standing; why? because the Devil stood there to resist him, and pointed to his filthy garments: but the Angel pleaded with the Lord, to take away his filthy garments; and when they were taken away, then he was able to stand before God. It is said (*Zech. 4. 14.*) which is conceived to be meant of Joshua and Zerubbabel) *These are the two anointed ones, which stand before the Lord of the whole earth.* And as they in the type, so all that are Olive-branches, that have the pure oil of the Spirit, may and shall stand before God. We become Olive-branches in Christ, having the oil, or the graces of the Spirit, sent down into our hearts, according to the promise. Holy and humble souls, Olive-branches, they that are full of the grace and Spirit of our Lord Jesus, shall stand before God; but as for man himself, that is, man in himself, in his own wisdom, strength or righteousness, above all, in his sins and unrighteousness, can never stand before God. If he cannot stand before Leviathan? how can he stand before the Lord? This is a great Gospel truth given.

given in by himself, while he is treating of this sea-monster. There is no standing before God in our selves; there is no standing before God without a Mediator; and there is no Mediator but Jesus Christ, who is both God and Man, or God-man, for man to stand before God in.

Thus much of the first use or inference, which the Lord makes from all that he had said of Leviathan. The second inference followeth in the next verse.

Vers. 11. Who hath prevented me that I should repay him?

As in the former verse the Lord gave us instruction concerning his own all-sufficiency and irresistible power, *Who can stand before me?* So in this, he instructs us concerning his own absolute independency, *Who hath prevented me that I should repay him?* Both which parts of the Application, the Lord shuts up with an Assertion of his universal sovereignty and lordship over all creatures, in the close of this 11th verse, *Whatsoever is under the whole heaven is mine.*

Who hath prevented me that I should repay him?

Matter Broughton renders, *who gave me any thing first, that I may pay him again.* These words the Apostle Paul plainly alludes to (some conceive he quotes them) in the 35th verse of the 11th Chapter of his Epistle to the Romans, *Who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him? and it shall be recompensed unto him again.* So saith Saint Paul; and here the Lord himself saith, *Who hath prevented me that I should repay him?* as much as to say, *Who hath first given to me? and it shall be recompensed unto him again.*

Who hath prevented me?

The Lord seems in these words, to make proclamation all the world over, to enquire among Angels and Men, who it is, or whether there be any one that can come forth and say, he hath prevented him.

*Quem ostendat
mih. ut in
creta m. i. i. i. i.
mundi? Vate bl.*

To prevent, is to be aforehand with another in courtesie or kindness, in help or assistance. God prevents man in all these, but no man hath prevented God in any one of them. We may give a three-fold interpretation of this divine challenge.

First, *Who hath prevented me, or who was afore-hand with me in the work of Creation? who helped me to make Leviathan?*

VVVV 2

you

you see what a piece of work he is, how vast, how dreadful a creature he is: who helped me? or who gave me any help in the forming, or creating of him? Several expound this question of the Lords independency in the work of creation; none began to him, none directed him how to create, none counselled him what to create. The Apostle useth that word, *Who hath been his counsellor?* No man hath been the Lords counsellor, nor did he need any counsel, in or about any of his works. And as none were his counsellors to give him advice, so none were his helpers to give him any assistance, to bring the work about; no hand hath been put to it, but his own; no hand was at it, nor in it, but his own. *I am he* (saith the Lord, *Isa. 54. 24.*) *that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self; I have done all alone, all by my self, the Angels did not help me. As God made the Angels without help, so he used not the help of Angels in making any thing else.*

Secondly, *Who hath prevented me*, in governing and disposing the affairs of the world? I have had no counsel hitherto for that: And shall any now take upon them to teach me the art of government.

Thirdly, In general, *Who hath prevented me?* that is, *who hath done me any good office?* who contributed the least benefit to me? to whom am I beholding for the least mite?

That I should repay him.

דלשח
verbo דלש

That is, that I should be engaged to repay him. The word which we render *to repay*, signifies properly *to make peace*; because when debts are paid, and what is due discharged, then all is quiet, there is no matter of difference remaining. As if the Lord had said, *If any one can produce any bill, or bond, or make proof, that I stand indebted to him, I am ready to satisfy him, and to discharge all my obligations. Who hath prevented me that I should repay him?*

Hence note, First;

God will not be in any mans debt.

If any can make it good, that they have prevented him, that they have given him counsel or assistance in his works of creation and providence, or that they have done him the least courtesie, they shall receive to the full worth and value of it. What we do

in way of duty to the Lord, he is ready to reward us for it; we shall not lose our labour, though God be no gainer by it: And though it be through his grace, strength and assistance, that we do any good, yet we shall be rewarded as if we had done it alone. Surely, then God would not be in our debt, if we could do any thing alone, or that did in it self oblige him.

Secondly, Note;

God is afore-hand with us, not we with him.

The Lord prevents us, we do not prevent him: That's it which the Lord would then have Job, and now us to understand, by this question, *Who hath prevented me?* even that himself hath prevented us all, and in all, by his grace and goodness, in any good we have received or done. David waited for this preventing grace (Psal. 59. 10.) *The God of my mercy shall prevent me, he shall let me see my desire upon mine enemies;* he shall prevent, not only my endeavours, but even my desires and wishes. Yet what in this Psalm he professed an assurance of, in another Psalm (to shew that our assurance of mercy must not give a stop to duty) he puts into a prayer (Psal. 79. 8.) *O remember not against us former iniquities, let thy tender mercies speedily prevent us, for we are brought very low.* The Lord hath preventing mercies for his people, in their low estate. Though we do not prevent the Lord, though we are not before-hand with him by our preparations and prayers, by our repentings and reformings in our low estate, yet he hath mercies ready and prepared for us; yea, though we come forth to meet the Lord (as we are advised, Amos 4. 12.) humbling our selves before him, in prayers and tears, yet this doth not prevent the Lord, but he prevents us by his grace and favour, helping us to mourn and pray. And as the Lord alwayes prevents us by helping us to pray, so he sometimes prevents us with an answer to our prayers, before he helps us to pray (Isa. 65. 24.) *It shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear;* that is, they shall have an answer to their prayers, before they have made their prayers: so that, when we have made many prayers, and have been long in prayer, much fasting and humbling our selves, yet mercy prevents us. Mercy comes usually, before we are well fitted for mercy, alwayes before we have merited or deserved it.

• But

But saith not David (Psal. 88. 13.) *Unto thee have I cryed, O Lord, and in the morning shall my prayer prevent thee.* Here David seemed to be afore-hand with God. *Who hath prevented me?* saith God; yet David saith, *My prayer shall prevent thee.* The meaning is only this, That David would pray very early and very earnestly, or that David would watch unto prayer, and so, if possible, even prevent God; not that his prayers did indeed prevent God, but he was resolved to set so hard to, and sit so close at the duty of prayer, that if such a thing could be, he would even prevent him, he would, as we may say, take God before he was awake, as the Psalmist spake elsewhere, *Arise, O God, why sleepest thou?* Their prayer may be said to prevent God, who pray early and earnestly, according to that of David (Psal. 5. 3.) *My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.* And again (Psal. 119. 140.) *Mine eyes prevent the night watches.* He was at it very early, he sought the Lord very diligently. That's all we are to understand by such expressions; for the Lord is then afore-hand with us in mercies, when we are most early and most instant in our duties. The Lord, who is *the beginning and the end*, and who knows the end of all things from the beginning, often gives us our end, or what we aimed at in prayer, before we begin.

Thirdly, Note;

God is self-sufficient, he can do his whole work alone.

Take it in the instance of the Text, he needs no help to create Leviathan, nor needs he the help of any creature to destroy Leviathan; what he made without help, he can (as I may say) unmake without help. The Lord, who is all-sufficient to do any work, or bring what he pleaseth to pass for us, is also self-sufficient, or able to do any work, or what he pleaseth, for himself, that is, to please himself. It is a great honour to God that he can command what he will, and whom he will, to help him in any of his works; but it is a far greater honour to the great God, that he needs not any help to do or bring about any of his works. When the Apostle had said, *Who hath given to him? and it shall be recompenced unto him again?* (Rom. 11. 35.) He presently gives this reason (which is the point in hand) ver. 36.)

For

For of him are all things; that is, he is the sole efficient of all things, all things are from him, as from the first principle or mover; and he orders all things (as it followeth in the same verse) through him are all things. As of him are all things in their constitution, so through him are all things in their dispensation. We have the work of creation in the first part of the verse, *Of him are all things*, and the work of providence in the latter, *Through him are all things*; that is, he dispenceth and disposeth all things. And thus spake the same Apostle to the great Philosophers at Athens (*Acts 17. 28.*) *In him we live, and move, and have our being.* As if it had been said, *Of him are all things, and through him are all things*; and therefore, *to him are all things.* All creatures turn about, as in a circle, to their Creator; all things end in him, or he is the end of all, as all things began in him, and by him.

Deus est omni modo omnium rerum causa.
1. Causa efficiens et causa
2. Causa aduans
3. Causa finalis
quasi in circulo
lucere uidentur.

This truth is a spring of comfort and consolation to all the faithful; or, from this general head many streams flow, which may both instruct and comfort the City of God. From hence we may learn, or be instructed,

First, *Creatures, one or other, men or Angels, cannot merit any thing at the hand of God.* Man gives God nothing, but what he first receives from him; for, *who hath prevented him?* therefore there's no merit, preventing-mercy excludes and shuts it out of doors.

Secondly, which followeth upon that, *God is debtor to no creature*; he oweth us nothing, we owe him all. *Who hath prevented me?* saith God. If we have any thing, we have it from him, but he hath nothing from us; therefore we are in his books, he is not at all in ours. All that God is indebted to us, is by his promises, which proceed freely from himself; we receive no good upon the worthiness of what we have done, but because he hath assured us we shall receive good if we do good, so and so, or are such and such. God gives us much, but *retributes us nothing*; all his rewards are free gifts, or pure alms.

Thirdly, *God can do no creature any wrong.* Man hath no right to any thing he hath inherent in, or, arising from himself; nor hath man obliged God at all to give him any thing: therefore he can do man no wrong, how little soever he gives him, or how much soever he takes from him. So that, if any man shall say, he will not

Deus factus est debitor non aliquid à nobis accipiendo, sed quod ei placuit promittendo.
Aug. de verb. Dom. Ser. 16.
autumidors,
Nihil aliud est quam donis,
Deus enim proprie non retribuit sed tribuit.

contend with me by right, but by might, and shall complain that something is taken from him which he would not, or not given him which he would; what right hath any man to plead with God upon, who hath no right to any thing, but by the gift of God?

Fourthly, *Then the grace of God to man, is altogether free.* Many expound this Scripture, as denying the fore-sight of mans works, or worthiness of his faith, or perseverance in grace, as to the grace of Election. God did not elect us, because he fore-saw any worthiness in us, nor will he save us upon the desert of any thing done by us. The foundation-stone of Election, and the cop-stone of Salvation, are laid in free grace.

Fifthly, *We have no reason to be discouraged, what deficiency soever we see in the creature, as to any thing we desire God should do for us, forasmuch as none have prevented God, either with counsel or assistance in any of those great things which he hath already done, either for our selves or others.* What cannot he do for us alone, who made Heaven and Earth alone! The Lord can begin and finish, how and when he pleaseth: *He is a rock, and his work is perfect.* As in spirituals, he is the Author and finisher of our faith, (*Heb. 12. 2.*) so in temporals, he is the Author and finisher of all our comforts, deliverances and salvations. When we have no help at all in our selves, nor in any creature, there is enough to be had in God (*Hosea 14. 3.*) *With thee the fatherless find mercy;* that is, they find mercy with thee (and if mercy, then help) who are as helpless as a fatherless child, they especially who look upon themselves as fatherless, what help and strength, what fathers or friends soever they have in this world, if God be not their help and strength, their friend and father. When we are convinced that only God can help us, when we have other helps, then God alone will help us, though we have no other helpers; as he promised Judah (*Hosea 1. 7.*) *I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battel, by horses nor by horse-men.* As if the Lord had said, *I will do all for Judah myself alone, though I could have others to do it by.* It is seldome that God hath (as School-men speak) an immediate attingence upon any effect (he commonly useth instruments) yet he sometimes hath, and hath as often as himself pleaseth. As our mercies are alwayes of grace only, so sometimes they are wrought out by the power of God on-

ly

Nemo ut divi-
na illum subse-
quatur gratia
prius aliquid
contulit Deo;
si ergo & ele-
cti præ emen-
te se gratia
sequuntur &
reprobi juxta
quod merentur
accipiunt, &
de misericordia
inveniunt ele-
cti quod lau-
dent, & de ju-
stitia non ha-
bent reprobi
quod ac uferat.
Bene igitur ci-
entur qui ante
dedit. Greg.

ly: And what power soever is seen working at them, 'tis his power that doth the work; his wheel is in every wheel.

Sixthly, *What cause have we to magnifie the free grace and mighty power of God.* He is able to do for us, though all oppose him; and he is willing to do for us, though none, nor we our selves prevent him. Such is the power of God, that he can overcome all opposition in others, against what he hath a mind to do for us; and such is the freeness of his grace, that it over-passeth, or rather passeth by all those indispositions in us, which might cause him to forbear doing, or have no mind to do, any thing for us.

Seventhly, If none have prevented the Lord, if all the good we have, and all that we shall have, floweth freely to us, then we should be very thankful to God for every good we have received, & every full of purposes to praise him for whatever we shall further receive. This Inference the Apostle makes in the last words of (Rom. 11.) *Of him, and through him, and to him, are all things, to whom be glory for ever, Amen.* Let us never be found sacrificing to our own net, nor burning incense to our own drag, as if by them our portion (in spirituals or temporals) were fat, and our meat plenteous. Let us put praise far from our selves, and say with the Psalmist, *Not unto us, not unto us, but to thy name, O Lord, be praise and glory.*

Lastly, Let us be very humble. The Lord puts this question to Job to humble him; & it was shewed in the beginning of the Chapter, that the design of God in presenting this vast creature Leviathan to the view or consideration of Job, was to humble him: for seeing the Lord hath made all things, and can do all things of himself, and doth them for himself, let us lye in the dust before him, let us take heed of pride, high thoughts, and boasting words, in any thing we have, and are; let us say (as the Apostle, Rom. 3. 27.) *Where is boasting? where is pride?* he answers, *It is excluded.* But by what Law? why cannot boasting come in? is it kept out by the Law of works, by any thing that we have done? No, boasting would never be shut out, if we could do any thing of our selves; therefore, saith he, this comes to pass *by the Law of faith*, by casting our selves wholly upon God, both as to our justification and salvation. That God doth all things of himself, should render us nothing in our selves. *Who hath prevented me that I should repay him?*

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The

The Lord having made these uses of what he had said concerning Leviathan, proceeds to a general assertion (as was said) in the close of this 11th verse.

Whatsoever is under the whole heaven is mine.

Possum illi amplam mercedem si velim reddere, cum omnia quæ sub celo ispiam gentium sunt, mea sint, meum est aurum.

These words are interpreted by several of the Jewish writers, in connexion with what went before, thus: *Who hath prevented me, and I will repay him?* As if the Lord had said, *Do not think that I have not enough by me to repay you, for your counsel and assistance, if you dare say, I have had any from you; for, Whatsoever is under the whole heaven is mine.* That's a good sense, shewing the Lords sufficiency to make good his offer. Some make great promises of what they will do, when they have not wherewithal to do it. Yet rather,

Secondly, We may expound this assertion, as carrying on the former Argument, or further to prove that no man can prevent the Lord, seeing all is his already. *Whatsoever is under the whole heaven is mine* (saith he.) The creatures are all mine, I challenge all, I lay claim to all; whether therefore I give to one, or take from another, no man hath reason to question me, or to ask of me a reason, why I did or do so; for, all is my own. And when the Lord saith, *Whatsoever is under the whole heaven is mine*, his meaning is, not only that all under heaven, but that heaven it self, and all that is in heaven, is his also. The Lords Estate or Right, is not confined to the things which are under the heaven. So that, when he saith, *Whatsoever is under the whole heaven is mine*, he saith in effect, all is mine. Thus *Moses* expoundeth this assertion (*Deut. 10. 14.*) *Behold, the heaven, and the heaven of heavens is the Lords thy God, the earth also, with all that therein is.* The reason why the Lord speaks here only of this estate under heaven, is because he was discoursing with *Job* of this inferiour world, and the furniture of it; and it was enough for him to understand, as to the present debate, that all under heaven was the Lords: but in truth, not only is the Earth, the Sea, the Air, with all their fulness and furniture, the Lords, but the Heaven, and the Heaven of Heavens, is the Lords, with all their beauty and glory.

Hence

Hence note ;

The Lord is the great proprietor of all things in this world.

Whatsoever is under the whole heaven is the Lords, or all is the Lords. First, by creation, he hath given all things their being. Secondly, all is the Lords by preservation, he keepeth all things in their being ; *Jesus Christ upholds all things by the word of his power* (Heb. 1. 3.) that is, by his powerful word. The same commanding word which gave all things their being in the beginning, hath hitherto preserved their being, and will to the end. And not only so, but, Thirdly, all things are his in possession, the Lord hath all in his hand : In whose hand soever the things of the world are, they are all in the Lords hand. As *Abraham* said, in his Treaty with the King of *Sodom* (Gen. 14. 22.) *I have lift up my hands to the most high God, the possessor of heaven and of earth* (Psal. 24. 1.) *The earth is the Lords, and the fulness thereof, the world, and they that dwell therein ;* that is, they are all at his dispose. And again, *The world is mine, and the fulness thereof,* saith the Lord himself (Psal. 50. 12.) and therefore, *if I were hungry,* that is, if I needed any thing, *I would not tell thee,* that is, complain to thee, or go a begging to thee, who art but a beggar ; I can help my self, and take what and where I will. There is a fourth title, by which all things under heaven are the Lords, even by *Redemption*. The Lord hath restored the whole world to a kind of new life, by the death of his Son ; *Jesus Christ is the Saviour of all men, especially of them which believe* (1 Tim. 4. 10.) All have some benefit by redemption ; and so, whatsoever is under the whole heaven, the whole Systeme of heaven and earth, is the Lords by redemption ; though the specialty of redemption be theirs only, and intended to them only who believe ; who as they have a peculiar portion (a *Benjamins* Mess) in the grace of redemption, so the Lord calleth them his peculiars, (Exod. 19. 5.) *Ye shall be a peculiar treasure unto me, above all people, for all the earth is mine.* And they are called the Lords portion (Deut. 32. 9.) *The Lords portion is his people, Jacob is the lot of his inheritance.*

Thus, as all under the whole heaven is the Lords, so all is his by a fourfold title, by the titles of creation and sustentation, and possession and redemption. All things visible and invisible have been created, are sustained and possessed by him as their great

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Lord ;

Lord; and all things visible have been redeemed by him from present perishing, and a world of them in this world, that they should never perish, but have everlasting life, John 3. 16.

From this general Assertion, *That whatsoever is under the whole heaven is the Lords,* take these following Inferences.

First, *Then the Devil is a liar, a great liar;* for (*Mat. 4.*) in his last assault against Christ, he boasted that he would give him *all the Kingdoms of the earth, and the glory of them,* whereas the truth is, he hath not a shoe latchet at his dispose: While the Devil saith, all is mine, the truth is, nothing is his but a lye, of that he is the father. As he hath not given a being to the least worm; so he cannot dispose of the least worm, he is not worth a straw, for all is the Lords.

Secondly, Hence we learn, *That there is a lying spirit in most of the children of men, even in all them who look upon any thing they have as their own.* There is a sense in which we have a right to, and a propriety in what we have, and may call it *ours*; but that spirit which moves in most of the children of men, is a lying spirit, when they say, this and that is *their own*. David (*Psal. 12. 4.*) brings in the wicked, saying, *With our tongue will we prevail, our lips are our own, who is Lord over us?* What, have not we, who have so many Lordships, the Lordship of our selves, the Lordship of that little piece of our selves, our lips? But were not their lips their own? not, in the sense they spake it, as if they were accountable to none for them; for their next word was, *Who is Lord over us?* Thus most do, they look upon their lips, and all the members of their body as their own; but what saith the Apostle (*1 Cor. 6. 20.*) *Glorify God in your body, and in your spirit, which are Gods.* And (*vers. 19.*) *Ye are not your own.* Your body is not your own, but it is the Lords; then much less are the things that you have your own; your Land is not your own, nor your cattel your own; the beasts of the earth are not your own, nor the fishes of the Sea your own; nor is a hair of your head your own, nor a pin upon your sleeve: they are all the Lords. Is it not then a lying spirit which possesseth very many among the children of men, who look upon themselves, and what they have, as their own? Their houses and lands are their own, their gold and silver are their own; who is Lord over them or theirs? O let such remember, that themselves, their houses and lands, their gold and silver

ſilver are the Lords, and that the Lord ſaith expreſſly, *The ſilver is mine, and the gold is mine (Mag. 2.8.)*

Thirdly, If all be the Lords, then the Lord is able to ſupply the wants of all who wait upon him, and to ſupply them plentifully. The Lord ſupplieth the wants of all creatures. The Lord keepeth a great houſe he feedeth all that he hath made, he provideth food for Leviathan, *he ſatiſfeth every living thing (Pſal. 145, 16.)* and *(Pſal. 115. 16.) The heaven, even the heavens are the Lords, but the earth hath he given to the children of men; that is, whatſoever of the earth the children of men, that is, men in common, or mankind, have, the Lord hath given it to them; and ſeing his own children have need of it, ſurely he will not deny it them. The Lord (I ſay) hath given the earth to the children of men; and if the Lord hath beſtowed the earth on men, as men, then much more hath he the earth to beſtow upon his own children. Chriſt in his Sermon upon the mount (Mat. 6. 32.) allureth them of it, *Your heavenly father knoweth that ye have need of theſe things. Food and cloathing is in your fathers hand, your father is rich, he is rich indeed, and therefore he can ſupply your wants.* If children do but remember, that their father hath ſuch and ſuch lands and houſes, they think they ſhall be well provided for; how much more may a godly man ſay, my father hath a great deal of land, the whole earth is his, and therefore I ſhall be provided for? The Apoſtle improves this poſition twice (1 Cor. 10.) *First, to make uſe of our liberty, in eating whatſoever is ſold in the ſhambles, asking no queſtion for conſcience ſake; for (ſaith he) the earth is the Lords, and the fullneſs thereof (verſ. 26.)* He makes uſe of it, *Secendly, to perſwade us not to abuſe our liberty (ver. 28.) But if any man ſay unto you, this is offered in ſacrifice unto idols, eat not for his ſake that ſhewed it (do not offend him) and for conſcience ſake (do not offend thy ſelf) The earth is the Lords, and the fullneſs thereof.* As if he had ſaid, why ſhouldeſt thou trouble thy ſelf or others, by eating ſuch meat? ſeing there is enough to be had without running ſuch a hazard, and thou mayſt take thy choice all the world over, *for the earth is the Lords.**

Fourthly, This grand Aſſertion carrieth in it great encouragement, to be much in the Lords work: Why? becauſe he is able to give us a good reward. We ſhall not need to fear any loſs of labour in doing what we do for him, he can recompence us fully,

for

for all is his under the whole heaven; he is able to pay us well for any service we do him. *Saul* wondered why the *Benjamites* followed *David* (what's the matter? said he, *1 Sam. 22. 7.*) *Hear ye Benjamites, will the Son of Jeſe give every one of you fields and vineyards, and make you Captains of thousands, and Captains of hundreds? Can the Son of Jeſe do theſe things for you? It is a wonder that any ſhould ſerve him, that hath nothing to beſtow upon them; but who can wonder that the people of God ſhould ſerve him, and ſtick cloſe to his ſervice, while they do but remember that he hath fields and vineyards, the ſilver and the gold, together with all the great offices and preferments, that he hath in his hand. This was the Motive which the Apoſtle uſed to edge his Exhortation (*1 Cor. 15. 5, 8.*) *Be ye ſtedfaſt and immovable, always abounding in the work of the Lord, for as much as ye know, that your labour ſhall not be in vain in the Lord. He ſaith as much (1 Tim. 4. 8.) Godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come. Godlineſs hath the promiſe of a comfortable portion in this life, as well as of a full one in the life to come.**

Fifthly, *Fear not to loſe for Chriſt.* Do not fear to loſe any thing under heaven for Chriſt, for whatſoever is under the whole heaven is Chriſt's; he is able to make up all again. We need not wonder at that promiſe which is made by Chriſt, *He that ſuffers loſs of any thing for my name ſake, ſhall receive a hundred-fold, now in this time (Mark. 10. 36.)* Not only doth the Lord promiſe a hundred fold, in ſweet inward contentments in this time, to them who loſe for him; but he is able to ſupply a hundred fold, even in this life, of the things of this life: and as he is able, ſo he will ſurely fulfill it, according to that promiſe, when he ſees it fit to give, or us fit to receive ſuch enjoyments. O, ſaith one, I may loſe my lands, and I my trade, ſaith another, and I my liberty ſaith a third. As many fear and fly from ſuffering, becauſe of the puniſhment of ſenſe, ſo not a few, becauſe of the puniſhment of loſs; they are in danger of loſing all, and they are not willing to loſe any thing for Chriſt. Now, I may answer all, who upon that account, fear of loſs, reſuſe to ſuffer for Chriſt, as the Prophet did that King of *Judah* (*2 Chron. 25. 9.*) who, when he had word brought him from the Lord, that he muſt let go the Army of *Israel*, that he had hired againſt the *Edomites*, preſently objected, *But what ſhall*

shall I do for the hundred talents of silver, that I have given to the Army? The man of God answered, *The Lord is able to give thee much more than this:* Do thou obey the Lords command, and do not trouble thy self about the hundred talents, the Lord is able to give thee more than this. This hath been the question of many, when called to suffer, *What shall we do for the hundred talents?* what shall we do for our worldly substance, and subsistence? what shall we do for a lively-hood? I may say as the Prophet then did, the Lord is able to give you abundantly more than what you lose for him.

Sixthly, *As we should not fear to lose for the Lord's sake, so let us not forbear to give for the Lords sake.* Some are afraid to give for the Lords sake, to supply the necessities of their brethren; but remember, what you give to the poor, you lend to the Lord, and to such a Lord as hath all things under the whole heaven for his. If we give, the Lord is able to repay us. The Apostle makes use of this very argument (*Phil. 4. 18. 19.*) *I have all, and abound, I am full, having received of Epaphroditus, the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* What follows? *But my God shall supply all your needs, according to his riches in glory by Christ Jesus.* Do not think you shall want, because of the supply you give to my wants; no, my God shall supply your wants or needs, according to his riches in glory, that is, according to his rich and glorious grace. There is no need to be supplied in the glory of the next life; but there is a glory in rich grace which readily and plentifully supplieth all our needs in this life.

Seventhly, *If all under the whole heaven be the Lords? then all places are the Lords.* This is comfort to those, who are at any time Gods out-casts; he can say to any place, as he did to *Moab* (*Isa. 16. 4.*) *Let mine out-casts dwell with thee, &c.* All countries are the Lords, he can make room for his in any part of the world, for all the world is his. The Lord provided a place for the Church (*Rev. 12. 6, 14.*) when she was cast out, *The Church fled into the wilderness, where she had a place prepared of God.* The wilderness was her troublesome condition, but the Lord provided a place for her then and there. The Lord can command a place for his any where; if not in one country, yet in another, because all the countries and kingdoms under heaven are his domain;

mean; he is Lord over all, blessed for evermore. Whatsoever is under the whole heaven is his, both in his possession, and at his disposition.

Eighthly, If all that is under the whole heaven be the Lords? then go to God for all (*Phil. 4. 5.*) *Let your moderation be known unto all men, the Lord is at hand; he is at hand as a Judge to right you, and he is at hand as a Father to provide for you; therefore be careful in nothing, but let your request be made known unto God by prayer and supplication. If you would have any thing of the earth, you must go to God for it, as well as for heaven it self.*

Ninthly, If all things under the whole heaven be the Lords? then whatever good things you have under the whole heaven, acknowledge the Lord as the Donor and Giver of them all (*1 Chron. 29. 14.*) *When David, together with the Princes and People of Israel, had offered so freely towards the building of the Temple, he said, Lord, who am I, and what is my people? that we should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee.* He acknowledged the Lord as the giver of all, that himself and his people, had given to the Lord.

Tenthly, Is all the Lords? then, use all as the Lords, and not as your own. Remember you are but Stewards; God hath a title paramount to all you have: do not use what is yours as your own, but as the Lords; you are but Stewards of the things you have in this world. The Lord rebuked Israel (*Hos. 2. 8, 9.*) for using their riches, their corn and wine, otherwise than he had appointed; they did not use them as Stewards, they used all as Lords, not as the Lords: They thought it was their gold, and their silver, and their wine, and their oil, their wool, their flax, and they bestowed all upon an idol, and prepared all for Baal. See what the Lord saith in the next verse, *Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax.* All these are mine, and you use them as your own, and bestow them upon Baal. Thus men bestow their gold and silver upon their lusts, upon their pride and intemperance, upon their revenge and uncleanness, yea, to adorn their idols; take heed of applying your possessions to wrong uses. God is the Lord of all, and he will have an account of

of Lords, as they have of their Stewards, what they have done with all, for they are but Stewards.

In the Eleventh place, *Then the Lord may give and take of all that is under heaven, when he pleaseth, and how he pleaseth, to whom he pleaseth, and from whom he pleaseth.* May not he do what he will with his own? (*Mat. 20. 15.*) If he gives to one, he giveth but his own; and if he takes from another, he taketh but his own; if he gives another much, and you but a little, you must be quiet and submit, he giveth but his own. If he give much of this worlds good to evil men? if he adorn and beautifie them with all outward blessings, who hath any thing to say against it? what though men, measuring things by their own reason, see no reason, yet let them know what he bestoweth, is of his own, not of any mans possession; and if he bestow great things upon the unworthy, he doth no wrong to those that are worthy, much less to those who are as unworthy as they: The benefits he bestows upon any are no wrong to others. Upon this ground the Lord commanded the Nations quietly to submit to *Nebuchadnezzar King of Babilon* (*Jer. 27. 4, 5, 6.*) *Thus shall ye say to your Masters* (The Word was given by *Jeremiah* from the Lord to the Messengers of several Princes) *I have made the earth, the man, and the beast that are upon the ground, by my out-stretched arm, and by my great power, and have given it unto whomsoever it seems meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar, &c. And the beasts of the field have I also given to serve him: and all Nations shall serve him, &c.* Thus if the Lord gives, he giveth his own, and if he takes all away from any, it is but his own; thus *Job* quieted his spirit at first, *The Lord hath given, and the Lord hath taken, blessed be the name of the Lord.*

In the Twelfth place, If all be the Lords under the whole heaven, then, *be sure you pay your Land-lord your rent.* Shall we live in the Lords house, and use the Lords land, and not pay him his rent? let us pay the Lord his rent, for we are all Tennants and Tennants at Will. Pay him his rent; you will say, what is that? It is the rent of praise and obedience; the Lord hath a service due to him for all.

In the Thirteenth place, *Let all the godly rejoyce.* All that is under the whole heaven is Gods, it is in the hand of their friend

and father ; all their enemies are in the hand of the Lord, their tongues are the Lords, and their power is the Lords, and all they have is in the hand of the Lord ; and therefore no wonder if David concluded (*Psal. 144. 15.*) *Happy are the people that are in such a case, yea, happy is that people whose God is the Lord,* for they have him, who is Lord of all, of all under the whole heaven.

Lastly, If all be the Lords under the whole heaven, then, let us above all things labour to assure an interest in the Lord. To be able to say the Lord is our God, is the surest way to a worldly estate ; if we have him who hath all, we have all ; as one said, *If God be mine, then all is mine.* 'Tis the happiness of all the people of God, that God is theirs ; *This God is our God, we have waited for him. The Lord, who is our God, is the God of salvation.* Believers appropriate God to themselves ; they do not stand talking of gold and of silver, of houses and lands, but, say they, *God is our God.* Keep close to God in Christ, and he will keep you. You cannot but have enough, when you have God, who hath all things under heaven, yea, and all things in heaven.

J O B, Chap. 41. Vers. 12, 13, 14, 15, 16, 17.

12. *I will not conceal his parts, nor his power, nor his comely proportion.*

13. *Who can discover the face of his garment? or who can come to him with his double bridle?*

14. *Who can open the doors of his face? his teeth are terrible round about.*

15. *His scales are his pride, shut up together as with a close seal.*

16. *One is so near to another, that no air can come between them.*

17. *They are joyned one to another, they stick together that they cannot be sundred.*

THe Lord having spoken both of the quantity or greatness, and of the quality or stoutness of Leviathan; having also, made application of both, in the former part of the Chapter, he now proceeds to a more particular description of him.

Vers. 22. *I will not conceal his parts, nor his power, nor his comely proportion.*

We have here God speaking, *I (saith the Lord) will not conceal his parts.* There is a two-fold opinion about the connection or dependance of this verse.

Some joyn it with the former, the eleventh verse; *Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.* Now, in case any one should stand forth with that boldness as to tell the Lord, he had prevented him, he had been a fore-hand with God; Well, saith the Lord, if any will undertake this, if any man dares affirm, that he hath prevented me, *I will not conceal his parts, nor his power, nor his comely proportion.* I will do him no wrong, I will not shadow, nor obscure his worth; I will let him forth in his fairest colours, or paint him to the life, in all that he is, in all that he can say, or do, or shew himself to be in such a contest with me, or in his under-

*Si quis me ante
vertere, aut
super me
esse possit, ejus
laudes utique
celebrarem.*
Merc.

Y y y 2

taking

taking me about this matter. And when that's done, I shall easily, and quickly convince him, or make him both see and confess, that he is a poor weakling, that he is nothing, or, if any thing, vile, compared with me: For if I do but oppose to him the parts, powers, and comeliness of Leviathan, he will find himself over-matched. Thus, I say, some conceive the Lord referreth to the former words, as promising to him right, that should accept the challenge there made, and say, that he had prevented God, or had been aforehand with him.

*Alii, non tace-
rem mendacis
ita sumitur,
eye 72 enim
cap. 11 3.
Merc.*

Others give it thus, if any man shall venture to answer my challenge, *I will not conceal his lies* (so the word, by us translated *parts*, is rendered, Chap. 11. 3.) nor his boasting words, nor the rhetorical ornaments, nor the comely proportion of his speech, in pleading and arguing with me; all which will be found upon trial, to be but lies, vain flourishes, and mere sophistical fallacies.

But I rather take this verse as a general Preface to that which the Lord intended further to say, in the description of this mighty creature, Leviathan. As if he had said; *O Job, that thou mayst be yet more fully convinced, how unable thou art to deal with this mighty fish; and mayst therein see, yet more clearly, how unable thou art to stand before my power, who have given both being and power to this creature, I shall go on, to give thee a more lively picture, a more particular narrative, a fuller character of him; and, as it were, anatomize this sea monster, in all his parts, powers, and proportions.*

So then, in this context, and forward to the end of the 32d verse, we have the fourth part of the description of Leviathan, even, by the distinct parts of his body, together with the wonderful powers, effects, and operations that appear in them; as acted by that courage, stoutness, and greatness of spirit, with which God have clothed him.

I will not conceal his parts.

*Maiores, cele-
brarem ejus
membra. Druf.*

The Hebrew is, *I will not be silent about his parts*. And when the Lord saith, *I will not conceal*, nor be silent, his meaning is, *I will fully, largely, and evidently declare the parts, the power, and the comely proportion of Leviathan; I will view, as it were, all that is most observable in, and about him; I will do it exactly,*

not

not slightly, or perfunctorily, but like an Oratour declare all his excellencies; I will not let slip, nor omit any thing that is material or conducive to his commendation. So that, when the Lord saith, *I will not conceal*, he intends much more than he expreſſeth; As the Prophet also did (*Iſa. 62. 1.*) when he ſaid, *For Zions ſake will I not hold my peace*; meaning, that he would pour out his heart, and make a loud cry, in prayers and ſupplications for Zions ſake. That's the import of his words, *I will not hold my peace*: As alſo, of thoſe (*verſ. 6.*) *Ye that make mention of the Lord, or, ye that are the Lords remembrancers* (in the concerns of Zion) *keep not ſilence*. The meaning is, ſpeak much for Zion. A man doth not keep ſilence, nor hold his peace, who ſpeaketh only a word or two. But the *Lords remembrancers* muſt ſpeak to the full, much and often; they muſt urge him with many arguments, and plead hard, till he bring forth ſalvation in Zion. I urge this Scripture, as parallel to the Text in hand, where the Lord ſaith, *I will not conceal*, when his purpoſe was to ſpeak copiouſly and largely.

And here the Lord ſetteth down three things concerning Leviathan, which he will not conceal;

First, *His parts*.

Secondly, *His power*.

Thirdly, *His comely proportion*. To theſe three heads, all that can be ſaid of Leviathan is reducible.

I will not conceal his parts or members. This creature is made up of ſeveral heterogeneous parts or members. The word rendred *parts* properly ſignifieth the *bar* or *bolt* of a door, as alſo the *boughs* of a tree: There is a great elegancy in that metaphor, becauſe the members of the body in any creature, are as ſo many boughs ſhot out from the ſtock of a tree. *I will not conceal his parts*.

But, what are the parts which the Lord mentions, or would not conceal?

I answer, The word *parts*, in our language and common ſpeech, ſignifieth the inward abilities, and faculties of any man. We ſay, ſuch a one is a man of excellent parts, or he hath good parts, that is, he is a wiſe man, an underſtanding man, a well-ſpoken man. But here in this place, the word *parts* notes only the limbs, members, and organs of the body, or the ſeveral pieces of the whole compages or frame of the body. Of theſe parts

the

the Lord speaketh in the following part of the Chapter. And he speaketh,

First, Of his skin (ver. 13.)

Secondly, Of his jaws and reeth (ver. 14.)

Thirdly, Of his scales (ver. 15, 16, 17.)

Fourthly, Of his nostrils, eyes, and mouth (ver. 18, 19, 20, 21.)

Fifthly, Of his neck (ver. 22.)

Sixthly, Of his flesh all over (ver. 23.)

Seventhly, Of his heart (ver. 24.)

All these, if not more particular parts, the Lord mentions in this Chapter; and therefore he might well say, *I will not conceal his parts.*

Nor his power.

Parts are one thing, and power is another. There may be great bodily parts, where there is but little power. That which maketh parts excellent, is when they are full of power, or when outward parts are accompanied with inward parts, which are the accomplishments of them. *I will not conceal his power.*

Notum ut
prove sumatur.
Druf.

The Hebrew is, *The word or matter of his power.* Master Broughton renders, *I will not conceal the speech of strength*, that is, the matter of his strength. The Hebrew word signifies, not only a word, but matter, or thing; I will not conceal the things of his power. These powers are expressed afterwards.

First, In his nostrils; *By his nostrils a light doth shine*, in the former part of the 18th verse.

Secondly, In his eyes; *They are like the eye-lids of the morning*, in the latter part of the 18th verse.

Thirdly, In his mouth; *Out of his mouth go burning lamps, and sparks of fire leap out* (ver. 19) Heat riseth out of the vital power of any creature. Leviathans heat is so great, that it is called fire; and from thence, *smoke goeth out of his nostrils, as out of a seething-pot, or caldron* (ver. 20.) *yea, his breath kindleth coals, and a flame goeth out of his mouth* (ver. 21.) All these expressions shew the mighty heat within him.

Fourthly, In his neck (ver. 22.) *In his neck remaineth strength.* He hath not only a neck, but a strong neck.

Fifthly, In his heart (ver. 24.) *His heart is as firm as a stone, yea, as hard as a piece of the nether mill-stone.*

Sixthly,

Sixthly, Such is his power, that he is terrible to others (v. 25.) *When he raiseth up himself, the mighty are afraid. Yea,*

Seventhly, Such is his power, That nothing can annoy him, *the sword of him that layeth at him cannot hold, the spear, the dart, nor the habergeon (ver. 26.)*

And Lastly, Such is his power, That he maketh the deep to boil like a pot, he maketh the sea like a pot of ointment: He maketh a path to shine after him: one would think the deep to be hoary (ver. 31, 32.) Thus the Lord describes, not only the parts, but the power of Leviathan. And in the Hebrew, the word is plural, *powers*, which intimates the greatness of his power, or that he is powerful in every part, each part being full of power.

There is a two-fold power. First, of strength. Secondly, of authority. Leviathan hath no power of authority, though he be called a King over all the children of pride. But he hath a mighty power of strength; That's here intended, *I will not conceal his parts, nor his power,*

Nor his comely proportion.

Of the grace of his disposition. That's the emphasis of the Hebrew. There is a two-fold disposition;

First, Of the mind, which we commonly call a man's disposition.

Secondly, Of the body, which consists in the right placing of the parts, their symmetry order and proportion. Hence we translate fully, *His comely proportion.* Master Broughton renders it, *The grace of his frame*, that is, the due composition and feature of all the members of his body.

Some expound these words *Ironically*; As if when the Lord saith, *I will not conceal his comely proportion*, his meaning were his monstrous uncomeliness. But by their leave; how great, or vast soever any creature is, there may be a comeliness, and proportion, or a due disposition of the members of his body, as well as of a lesser, or little one. There are three things which make up the compleat natural comeliness of a creature. First, Distinction of members; there must be parts. Secondly, Strength, for the exercise of the parts. Thirdly, A due proportion of the parts one towards another; that's it which we properly call *feature*. There may be beauty, but no comeliness, without a due disposition or propor-

Non tacebo
gratiam dispo-
sitionis ejus,
i. e. dicam,
quam concinne
membra ejus
composita sunt.

Ironice dictum;
cum enim hor-
rifica sit immen-
si jimi monstra
dispositio, &
conformatio
totius corporis,
nihil in illo
gratie, & ve-
nistate esse
possit. Cujus-
tan.

proportion of parts ; and where there is a due proportion of parts, there is comeliness, how great soever any creature is. All these concur in Leviathan ; First, parts ; Secondly, power, Thirdly, proportion ; and therefore he is, though a Monster for bigness, yet a comely creature. *I will not conceal his parts, nor his power, nor his comely proportion.*

Hence observe, First ;

God hath bestowed excellent parts, power, and proportion, upon all his creatures, eminently upon some of them.

Whatsoever the Lord made, he made it (as 'tis said) in number, weight and measure, that is, exactly. The fowls of the Air the beasts and creeping things of the Earth, the fishes of the Sea ; all of them according to their kind, have excellent parts, power, and comeliness of proportion. David speaking this in general, brings it down to the particular under hand (*Psal. 104. 24.*) *O Lord, how manifold are thy works* (that is, the works of Creation) *in wisdom hast thou made them all* (all of them, even to the very Fly, are wisely made, in wisdom hast thou made them all) *the earth is full of thy riches, vers. 15.* So is this great and wide Sea, wherein are things creeping innumerable, both small and great beasts ; there go the Ships, there is that Leviathan, whom thou hast made to play therein. Leviathan is made in wisdom, or wisely made ; the wisdom, as well as the power of the great God is visible, in the making and compoſure of him.

Secondly, Observe ;

God is pleased to set forth, and in setting forth, the particular excellencies of natural creatures.

I will not (saith the Lord) *conceal his parts, &c.* God (who is without parts) is seen in the parts of every creature, and therefore he hath not concealed their parts. Men do not light a candle (saith Christ, *Mat. 5. 15*) and put it under a bushel, but on a candlestick. God hath lighted a candle for us to see himself by, in making the parts of every creature, and he hath put that light on as many candlesticks, as he hath made discourses or discoveries of them in any part of the Scriptures ; and that he hath done eminently in the latter part of this Book of *Job*.

Now if God be thus pleased in declaring the parts of natural crea-

creatures, *How much more is he pleased in declaring the parts and excellencies, or those most excellent and amiable parts of the new creature!* That is, the excellencies of man in his inner man. *David saith (Psal. 147. 10, 11.) He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy;* and with them he is much taken: He is infinitely more pleased in speaking of their parts, and powers, and comely proportion, than in those of *Leviathan*, or of any the most comely and beautiful creature in the world. *Jesus Christ could not conceal the parts, the power, nor the comely proportion of his Spouse, that is, of his Church (Cant. 4. 1, 2, 3, 4) Behold, thou art fair my love, behold, thou art fair, thou hast doves eyes within thy locks; thy hair is as a flock of goats that appear from mount Gilead; thy teeth are like a flock of sheep, that are even shorn, &c. Thy lips are like a thread of scarlet; thy speech is comely; thy temples are like a piece of a pomegranate within thy locks; thy neck is like the tower of David; thy breasts are like two young roes, that are twins, which feed among the Lillies.* Thus *Jesus Christ*, you see, was so far from concealing, that he gave his divine rhetorick full scope to depaint all the lineaments, parts, powers, and comely proportion of his Spouse, the Church. *Jesus Christ* was so ravish'd with the beauty which himself had put upon the Church, that like an amorous wooer, he could not (if I may so speak) contain himself from crying up her comely proportion. The rarest bodily beauty takes the heart, and affects the eye of *Christ*, no more than the gaily appearance of a rotting carcase, unless he see spiritual beauty there too; and where he sees that, he is highly pleased, though the body, where such a soul lodges, hath an appearance as little attractive or desirable, as that of a rotting carcase.

Thirdly, Consider the reason why the Lord insists so much in declaring the parts and powers of *Leviathan*; the reason was, that God might declare his own power: it was not for *Leviathan's* sake that God declared his parts, &c. but that he might declare himself in *Leviathan*.

Hence note ;

The parts, powers, and comely proportions of the creature, clearly evidence the excellencies of God.

The Lord chiefly proclaimed his own name, when he proclaimed the name of Leviathan (*Rom. 1. 20.*) *The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* The unseen God hath made all things, that he may be seen in them. When he makes a Comment upon his own works, why is it ? but that he may make a Comment upon himself, and expound his own glory in them. And as the excellencies of the Lord are seen in the works of creation, so in the works of providence ; and he hath therefore made so many declarations of them to us, that his power, wisdom, and justice may shine through them to us (*Psal. 75. 1.*) *That thy name is near, thy wondrous works declare.* And he said to Pharaoh (*Exod. 9. 16.*) *For this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.* All that the Lord doth to, or in the creature, is to get himself a name, and a glory ; therefore let us give God the glory of his power, wisdom and goodness in all his works. It was the saying of one of the Ancients, *A Pagan may deny that there is a Christ, but a Pagan cannot deny Almighty God.* A Pagan may deny Christ, for that's meerly matter of faith ; but sense will lead a Pagan to believe there is a God, or some omnipotent power that hath wrought all these things. If we see a stream, that assures us there is a Spring or Fountain ; if we see a goodly Palace built, that assures us it had a builder, a maker. And if the stream be full, what is the fountain ? If the Palace built be great and magnificent, how great, how magnificent was the builder ! *Every house* (as the Author to the Hebrews said upon another occasion, *Chap. 3. 4.*) *is builded by some man, but he that built all things is God.*

Fourthly, Seeing the Lord is pleased to read such a natural Phylosophy Lecture upon this creature, we may take this Observation from it.

God

Negare Paganus Christum potest; negare Deum omnipotentem non potest.
August. ser.
139. de Temp.

God would have man know the parts and powers of the creatures.

Why doth the Lord in this book, ſpeak at large of them, and of their powers, but that we may take notice of them, and underſtand them? or that we ſhould ſearch and ſtudy them? What the *Psalmiſt* ſpeaks concerning the works of providence, is true of the Lords works in nature (*Pſal.* 111. 2.) *The works of the Lord are great.* And (*verſ.* 4.) *He hath made his wonderful works to be remembred;* that is, that they ſhould be ſpoken of and memoriz'd. And therefore having ſaid at the beginning of the ſecond verſe, *The works of the Lord are great,* he adds in the cloſe of it, *Sought out of all them that have pleaſure therein. His work is honourable and glorious, &c.* The works of God are to be ſearched to the bottom (though their bottom cannot be found) by all thoſe that have pleaſure, and delight either in God, or in his works; and they therefore ſearch them out alſo, becauſe they encrease and better their knowledge of God the Creator, by encreasing and bettering their knowledge about the creature.

From the whole verſe we may infer,

First, If God will not conceal the parts, the power, and comlineſſe of his creatures, then let not us conceal the power, the glory, and the excellency of God: Yea, let us with heart and tongue declare the glorious perfections of God, how holy, how juſt, how wiſe, how merciful, how patient and long-ſuffering a God he is. When God makes the creature known to us, he would much more have us know himſelf, and make him known. *David's* heart was ſet upon this duty (*Pſal.* 9. 14.) *Thou haſt lifted me up from the gates of death, that I may ſhew forth all thy praiſe, in the gates of the daughter of Sion.* As if he had ſaid, This, O Lord, was thy deſign in lifting me up from the gates of death, that is, from deadly dangers, or killing diſeaſes, that I might declare thy praiſe in Sions gates, or, that I might declare how praiſe-worthy thou art to all who come into the gates of Sion. And again (*Pſal.* 118. 17.) *I ſhall not die, but live, and declare the works of the Lord.* In the 40th *Pſalm*, which is a Prophecy of Chriſt, he ſpeaks in the words of the Text (*verſ.* 10.) *I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation, I have not concealed thy loving kindneſs and thy truth from the great con-*

gregation. As the Lord saith here concerning Leviathan, *I will not conceal his parts*, so saith the Prophet, *I will not conceal his loving kindnes, and truth, &c.* Which, as it is most true of Christ, whole work it was to do so, as also the end of all his works, so it sheweth what we ought to do, and what should be the end of all our works, not to conceal the righteousness and goodness of God, but declare them in the great congregation. And as Christ declared the glory of the Father, so should we the glory of Christ. We read the Church engaged in this. As I shewed before, Christ could not conceal the parts of the Church, so the Church could not conceal the parts of Christ (*Cant. 5. 9.*) There the question is put to the Church; *What is thy beloved more than another beloved, that thou dost thus charge us?* The Church being asked this question, will not conceal the parts, nor the power, nor the comely proportion of Christ her Beloved, but gives a copious Narrative of his gracious excellencies (*vers. 10.*) *My Beloved is white and ruddy, the chiefest among ten thousand; his head is as most fine gold, his locks are bushy, and black as a Raven; his eyes are as the eyes of Doves by the rivers of waters, washed with milk, and fitly set; his cheeks are as a bed of spices, as sweet flowers; his lips like Lilies, dropping sweet smelling myrrh; his hands are as gold rings, set with Beryle; his belly is as bright Ivory, overlaid with Saphyres; his legs are as pillars of marble, set upon sockets of fine gold; his countenance is as Lebanon, excellent as the Cedars; his mouth is sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.* Thus, as Christ concealed not the parts of the Church, so the Church concealed not the parts, the power, and comely proportion of Christ. And did we more consider who Christ is, and what he is, both in himself, and unto us, we should be more, both in admiring within our selves, and in reporting to others, his parts, his power, and comely proportion.

Secondly, If God hath not concealed the knowledge of his creatures from us, if he hath not concealed the parts, &c. of Leviathan from us, *Then certainly he will not conceal the knowledge of himself, and of his Son, from us.* We may get to heaven, or be saved, though we know not the creatures thus distinctly; but without the knowledge of God in Christ, we know no salvation (*Acts 4. 12.*) It therefore the Lord hath acquainted us thus particularly

cularly with the knowledge of the creatures, which is an inferior and not ſo neceſſary a knowledge, doubtleſs he hath acquainted us with the knowledge of himſelf, which is altogether neceſſary. *This is life eternal, to know that the only true God, and Jeſus Chriſt whom thou haſt ſent (John 17. 3.)* It is an uſeful knowledge to know the creature, to know the Leviathan; but it is of abſolute neceſſity to know God the Father, Son and Spirit. God hath not concealed himſelf from us, nor his will from us, neither what he would have us do and believe, nor what he will do for us. The Apoſtle Paul could ſay to the Church at Ephesus, *I have not ſhunned to declare to you the whole counſel of God (Acts 20. 27.)* The Lord hath not ſhunned to declare his counſel for our direction, for our inſtruction, for our caution, and for our conſolation; he will not conceal the knowledge of himſelf from us, in what is needful for us to know unto ſalvation.

The Lord having thus prefaced his purpoſe to declare the parts, &c. of Leviathan, comes in the next words to declare his parts.

Verſ. 13. *Who can diſcover (or uncover, as ſome) the face of his garment.*

That is, his garment. The word rendred *face* is redundant. As to flie from the face of a man, is to flie from a man; and to flie from the face of the ſword, is no more than to flie from the ſword. The face of any thing ſtrictly taken, is the ſuperficies of a thing, or that which is uppermoſt. The face of the earth is the upper part of the earth, not the whole earth. But here the face of Leviathans garment, is his whole garment.

But then the queſtion is, what is this garment? I may give you a fourfold answer.

Fiſt, Some learned Interpreters are of opinion, that the Sea it ſelf is here intended by this garment, becauſe the Whale doth, as it were, wrap himſelf in the waters, as we do in a garment. The Sea is his garment, ſaith Mr. Broughton; who can take that from him, and bring him to Land?

Secondly, Others conceive, that by this garment, we are to underſtand, the ſkin of the Leviathan. The natural garment of every creature is his ſkin. At firſt man, not only natural, but only garment, was his ſkin, and afterward his artificial garment was made of ſkins. *Who can diſcover the ſkin of the Leviathan?* that is, who can ſley off his ſkin, and ſo ſtrip him of his garment?

Third-

Quis poteſt illam e mari in ſiccum adducere, & nudam ſiſtere coram hominibus?
Jun. Piſc.
Indumentum ceti vocat cutem, quæ tanquam indumentum tegitur qd. quis detrahit ex cutem? quis exornavit eum? Druf.
Mere.

De balena scribitur quod oculi ejus graviter supercilio- rum pondere operiuntur & prominentis illis quasi vestiuntur; nemoque audet corium illud, quod juvenis indumenti appellatur at- tollere, confestim a belluo vorandus.

Paraph.

Paræmialis locutio esse videtur, q. d. quis audet vel cur- culæ ejus par- niculum dem- here: ut de ho- mine superbo & iracundo di- cimus: ne pilum quidem barba- audes ei extra- here. Bold.

Thirdly, Others who interpret this garment, *the skin*, yet conceive it spoken, not of the skin of his whole body, but the skin about his face, and which hangeth over his eyes, which no man is so hardy (unless he be fool-hardy) as to open and take away.

Fourthly, Some take these words as a proverbial speech, who can take away a piece of his skin, or touch his skin? As we commonly say of a proud and wrathful man, who dares touch him, or pull off so much as a single hair from his beard?

I shall pitch upon the second interpretation, that by the garment of Leviathan is meant his skin, which is his natural garment. There are many remarkable things spoken afterwards in this Chapter, about the skin of Leviathan; Here 'tis called his garment.

Whence note;

God hath given every creature some kind of garment or covering.

The Whale hath his garment; he could not abide the water without it. All trees and plants have a garment, the rind or bark; they could not abide the air without it. Every beast and bird hath a garment; they could not abide either heat or cold without it. 'Tis said of man in the state of innocency, that he was naked (Gen. 2. 18.) And the man and the woman were both naked, and were not ashamed: yet they were not quite naked, they had a natural garment, though not an artificial one, their skin; yea, they had a better natural garment than their skin, their innocency, and that was the reason, *why they were not ashamed*. Since the Fall, mans natural garment is not enough to keep him from either cold or shame, he must have an artificial garment over that; nor is any artificial garment, how thick, or rich, or costly, or fashionable soever, enough to keep him from shame, he must have a spiritual one; he must (as the Apostle exhorts, Rom. 13. 14.) Put on the Lord Jesus Christ; he must put on the new man, which after God is created in righteousness and true holiness (Eph. 4. 24) else he hath reason to be ashamed. All are naked, till they put on this garment, Christ and his Graces. And they that have put on this garment, shall be clothed with the garment of joy and glory. Being clothed thus, we shall not be found naked, as the Apostles word is (2 Cor. 5. 3.) The Lord hath bestowed a garment upon every

every creature, and upon man, garments of beauty and glory. *Who can discover the face of his garment?*

Or who can come to him with his double bridle?

There is much contending about the meaning of these words, or what is meant by this double bridle; but I shall not make any stay about it.

The text may be read thus: *Who can come within his double bridle.* The Geneva translation is near ours; *Who can come to him with a double bridle?* But what is this double bridle?

First, Some understand this *double bridle* as a part of Leviathan. *Intelligit os*
Who can come to his double bridle? or into the doubling of his b.i. *at b a, quæ*
dle? As the verdure or greenness of grass is put for green grass, *detestis frant*
so (say some) the duplicature or doubling of his bridle, is nothing *duplicata spe-*
else but his double bridle, that is, his jaws or mouth, which have *tem habent.*
some resemblance to a bridle when they are opened, or at their *Dial.*
end. Now according to this reading, the meaning is, who dares
come within his lips or jaws, which look like a double bridle?
Surely no man dares make such an adventure, seeing his jaws are
so vast, or wide, and terrible, that it may even strike a man of cou-
rage with terror, or into a fit of trembling to look into them.

Secondly, Others (because the jaws are spoken of afterwards)
understand this double bridle, of any thing which man may at-
tempt to put into his jaws to subdue him with; as if it had been
said, who can coerce or bridle him, though he have never so
strong a bridle, though he have a *double bridle?* The word ren-
dered *bridle*, properly signifies the *reins of a bridle.* There are two
words by which a bridle is exprested, the one signifying the *bit*,
which is put into the mouth of a horse, the other the *head-stall* and
reins, which a horseman holdeth in his hands. Here we may
take it for the whole bridle, and that the strongest bridle, as we
render, *a double bridle:* As if it had been said, who dares come
near Leviathan, as we commonly do to a horse, to put a bridle in-
to his mouth? who will undertake to halter or bridle him, with
all his skill and strength? Thus the Relative *His* doth not respect
Leviathan, but the man who comes to bridle him: And this is
most probable, because, if by the double bridle we understand the
jaws of Leviathan, this would be the same with what is spoken
plainly in the next words.

Fræna nomi-
nantur ea par-
tes quæ utrinque
ad maxillas
desinunt
Quis cum fræ-
no duplicato
audeat ac reda-
ro ad eum, ut
ejus visum in-
ferat, sicut fit
equo. Sed ma-
lo parabolice
intelligere pro-
labiis. Mercet

Verf.

Vers. 14. *Who can open the doors of his face?*

The Lord compareth the gaping jaws of Leviathan to doors, to which also the lips are compared in Scripture (*Psal. 141. 3.*) *Keep the door of my lips.* As by a Metaphor our lips are called doors, so Leviathans jaws bear the similitude of a two-leav'd door; which, *who can open?* This seems to carry on the allusion to a horse, whose mouth must be opened before he can be bridled. Who can force Leviathan to gape, that he may put a bridle into his mouth? That which is said of him in the latter part of the verse, may make any one afraid to do so, for

His teeth are terrible round about, or terrour is round about his teeth.

His teeth are not to be meddled with, they are so terrible. As the holy Prophet said to *Pashur*, that false Prophet, *Thy name shall be called Magor Mithabib, terrour round about* (*Jer. 20. 2.*) So the teeth of the Leviathan are terrour round about. If any one come near him, he will see reason enough to be afraid. *His teeth are terrible.* Dread dwells round about his teeth; and why so? why are his teeth so terrible? Surely, because they are so hurtful, he being able to tear any man to pieces with, or to break a mans bones with his teeth.

Per gyrum dentium ejus formido, Hieron.

Hence note;

That is terrible to us, which we perceive hurtful to us.

The teeth of Leviathan are terrible round about, because he can soon crush those that come near him with his teeth. Now, if that be terrible, which we see can hurt us? let us remember how terrible the unseen God is! His teeth (as I may say) are terrible round about. The Apostle tells us so, while he saith (*2 Cor. 5. 11.*) *Knowing the terrour of the Lord* (that is, knowing how terrible the Lord is) *we persuade men.* God loves to save, but he can destroy us, sooner than Leviathan can crush us, were we between his teeth. The consideration of the terrible-ness that is in any creature, should lead us to consider how terrible the Lord is to those who provoke him. Are the teeth of a Leviathan, or the teeth and paws of a Lion terrible? is the sting of a Serpent, or the poison of Aspes terrible? how terrible then is

is the wrath of God! As what is sweet, and comfortable to us in the creature, should lead us to consider how surpassing sweet and comfortable God is; so that which is dreadful, and terrible in the creature, should lead us to consider how dreadful and terrible God is. And as it is good for us, often to say unto our selves, O how good is God! so to say, O how terrible is God! Yea, David would have us say so unto God (*Psal. 66. 3.*) *Say unto God (that is, acknowledge with admiration) how terrible art thou in thy works!* And (*ver. 5.*) *Come and see the works of God; he is terrible in his doings toward the children of men.* Yea, God is terrible to his own people (*Psal. 68. 35.*) *O God! thou art terrible out of thy holy places, that is, out of the Church and Church assemblies: the Lord many times declares himself very terribly in those sacred assemblies.* How terrible was God in his Church, when he devoured Nadab and Abihu with fire, for offering strange fire before him, which he commanded not! (*Levit. 10. 1, 2.*) How terrible was the Lord out of his Church, when he struck Ananias and Saphira dead! (*Acts 5. 5, 10.*) how terrible was the Lord out of his holy place, the Church, to the Corinthians: concerning whom the Apostle saith (*1 Cor. 11. 30.*) *For this cause (that is, their unworthy partaking of the Lords Supper) many are weak and sickly among you, and many sleep.* God deals terribly with those who are not regardful of him, who prepare not themselves with due and reverential respect to his holiness, for holy duties. *He is a jealous God, and he will not hold them guiltless (that is, he will hold them very guilty, or deal with them as with guilty persons) who take his Name in vain (Exod. 20. 7.)* When the Law was given, so terrible was the sight, that Moses said, *I exceedingly fear and quake (Heb. 12. 21.)* The Lord appeared thus terrible at the giving of the Law, to shew how terrible he will be to sinners, who transgress the Law, and repent not of, nor turn from their sins and transgressions; yea, the Lord (for their trial) shews himself very terrible to good men, to broken-hearted and repenting sinners. Heman had long and sad experience of this (*Psal. 88. 15.*) *I am afflicted, and ready to dye from my youth up: while I suffer thy terrors, I am distracted.* And for this Job made that grievous complaint (*Chap. 6. 4.*) *The arrows of the Almighty are within me, the poison whereof drinketh up my spirit, the terrors of God do set themselves in array*

against me. Now if the Lord make such a terrible war upon Saints, if he terrifie them, even till he hath distracted them; how will he draw up his terrours as an army, or his army of terrours, in battle array against the wicked and ungodly! How often doth the Lord expreis himself by terrible things against such? As he sometimes destroyeth sinners secretly, or without any appearance of terrour (*Hosea 5. 12.*) *I will be unto Ephraim as a moth.* So often openly, he comes upon them as a Lion, or as a Bear, (*Lament. 3. 10.*) *He was unto me as a Bear lying in wait, and as a Lion in secret places.* The Lion and Bear often lye close, and in secret places, to wait for their prey; but they no sooner get them within their reach or danger, but they rise up and devour them openly.

Again, if we are afraid to meddle with terrible things? how should we fear to meddle with sin! Sin hath terrible teeth, it will bite like a Serpent (*Prov. 23. 32.*) and tear like a Lion. 'Tis sin that maketh all things terrible to us. God himself is not terrible, but as we are sinners: sin hath made all things terrible, and troublesome to us that are so. The teeth of Leviathan had not been terrible to man, if man had not sinned against God. *His teeth are terrible round about.*

Beza seems to object from this part of the description of Leviathan, that the Whale cannot be meant by Leviathan, because the Whale hath no teeth.

I answer, First, Though Whales, caught by our Sea-men, have no teeth properly taken, yet they have somewhat which is Analogical to teeth, they have that in their mouths, which is as terrible as teeth.

*Physiorem &
Oream præci-
piat dentes
dicunt.*

And secondly, Naturalists tell us, and *Beza* himself confesseth, that there are many fishes of the Whaley kind, which have very terrible teeth. And though *Bochartus* insisteth much upon the teeth of the Crocodile, which for number are threescore, and for their nature terrible enough; yet he doth not at all improve this part of Leviathans description against the Whale, which, I suppose, he would have done, had he found it unapplicable to the Whale.

Now as Leviathan is armed with teeth, as offensive weapons, to hurt others, and to be a terrour to them, so with defensive armes to secure himself from hurt, as it followeth,

Vers.

Verſ. 15, 16, 17. *His ſcales are his pride, ſhut up together as with a cloſe ſeal. One is ſo near to another, that no air can come between them. They are joyued one to another, they ſtick together, that they cannot be ſundered.*

In theſe three verſes Leviathan is deſcribed. Firſt, By the confidence which he hath in his ſcales; they are *his pride*, being like bucklers of braſs. Secondly, By the natural cloſeneſs of his ſcales; ſo cloſe they are, as if ſealed, *that no air can come between them*. Thirdly, By the indillolubleneſs of his ſcales; they are joyued ſo faſt one to another, *that they cannot be ſundered*.

His ſcales are his pride.

The ſtrong ſheilds have pride, ſaith Maſter Broughton; that is, his ſcales, which are as ſo many ſheilds for his defence, are his pride. The word is not elſewhere rendred *scales*, but *ſtrong pieces* (Chap. 40. 18.) and here it may be rendred, *ſtrong pieces of ſheilds*, ſcales reſembling ſheilds, both in their faſhion and uſe.

His ſcales are his pride, that is, he is proud of his ſcales. Whatſoever any man is proud of, may be called his pride. If a man be proud of his riches, then his riches are his pride; if of his parts, then his parts are his pride; if of his ſtrength and beauty, then ſtrength and beauty are his pride. Leviathan's ſcales are his pride, that is, he is proud of his ſcales.

Here again it is objected, as before about teeth, The Whale hath no ſcales, therefore Leviathan cannot be the Whale. The learned Boſchartus inſiſts much upon this argument againſt the Whale, proving alſo by many authorities (which is clear to fight in thoſe carcaſſes of Crocodiles which are among us) that the Crocodile hath great and ſtrong ſcales, and thoſe very cloſely laid, or joyued together. The objection hath much weight in it, yet theſe two anſwers are given to it.

Firſt, Though Whales taken in theſe parts of the world have no ſcales, properly ſo called, yet they have a very thick and hard ſkin, reſembling ſcales. The ſkin of the Elephant, and of the Whale, is extream hard, and almoſt inſenſible, ſaid the Oracle among Phyſicians.

Balenarum,
& Elephanto-
rum cutes
ſummè duræ
ſunt, & pro-
pmodum in-
ſenſibiles. Ga-
lenus l. 3. de
uſu partium.

As 112 2

Secondly,

Quot ei squa-
mæ tot elypei
quibus adver-
sus omnem vim
regitur.

Arianus me-
morat ex Ne-
archo visum
cetum in litus
ejectum cubi-
torum quinquaginta corio-
rum squamoso ram-
crasso, ut cubi-
tum æquaret.

Secondly, It is reported, that some Whales, or Whales in some parts of the world, have huge scales. *There was seen cast up upon the sea-shore (saith one) a monstrous fish, of fifty cubits long, which had scales all over of a cubit thick.* These were strong scales indeed: and though we have not known or heard of any such in the e parts of the world, yet who can say knowingly there are none such in any part of the world, as literally answer the description of Leviathans scales. I grant, that the three exceptions, which *Bocharius* takes against the testimony of *Nearchus* are very considerable. First, That he stands alone, and is but a single witness. Secondly, That he doth not say he saw such a whale, but only heard it of certain Mariners, who said they saw such a one; which sort of men are not always to be credited. And he adds, Thirdly, That though *Nearchus* should have said, that himself had seen such a Whale, yet little credit were to be given him, he being an Author of no good credit. These considerations, I confess, may somewhat weaken the testimony of *Nearchus*; yet I see no reason, why they should utterly infringe and disable it. For, first, one man may speak truth in it self, as well as two or three, though the testimony of one be not so authentick to others, as the testimony of two or three. Secondly, Though some Mariners over-reach in their reports, yet it doth not follow that they did so from whom that report came. And, Thirdly, Though *Nearchus* be justly charged with failing, and falseness in some things, yet none can say, his whole book is nothing else but a bundle of lies. And if there be any truths in his writings, as, I suppose, no man will deny, but there are many; then why this report of a Whale, or mighty fish, of that kind, with great scales, may not be reckoned among the truths contained in his writings, rather than among the lies, let the Reader judge.

Now though it be questioned, what animal this Leviathan is? yet 'tis out of question, that he hath scales upon him, or that which amounts to scales; For (saith the Lord) *His scales are his pride.*

Some render the words thus; *The majesty of his scales is like strong shields.* He is like a Curassier or an Horse-man, armed Cap-a-Pe, or all over. But I shall abide in our own reading, *His scales are his pride, or his high;* his spirit is heightened by them.

Hence.

Geneva Trans-
lation.

Et illi super-
bia, magnifi-
centia, verbum
medium.

Hence note, First ;

There is a kind of pride in brutes and irrational creatures.

Pride strictly taken, is proper to man ; yet there is more than a shadow of pride in brutes. Even as a man is proud of fine new cloaths, so is a horse of his trappings ; or as a man is proud of a strong glittering shield, so is Leviathan of his scales. And I may safely say, that as some beasts are *proudish*, so all proud men, so far as they are proud, are *brutish*. It is not for want of grace only, but for want of a due exercise of reason, that any man is proud.

Secondly, Note ;

Extraordinary attainments or enjoyments, are occasions of pride.

Why are Leviathans scales his pride ? 'Tis because they are so strong and close, that he thinks himself safe from all injuries under their shelter. The word properly signifyeth a buckler of molten brass. They who are armed with such a defensive weapon, fear neither sword nor spear. Any great enjoyments or attainments, are occasions of pride. The Peacock is proud of his feathers, and the horse of his strength ; and men are proud of their riches and worldly abundance (1 Tim. 6. 17.) *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches.* Some good men, no sooner get a few golden scales, or their scales a little gilded, but they begin to be proud ; therefore the Apostle gave Timothy that charge, to warn such rich men as professed the true faith of the Gospel, to take heed of high-mindedness. And as men are apt to be proud of their riches, so are women of their beauty, and the learned of their knowledge, and the wise of their understanding, and great men of their power, and godly men (if they have but gifts beyond their brethren) are apt to be proud of them : And as some are proud of the gifts given them by God, so many are proud of the gifts given by them to men, I mean, of their good deeds or works of charity. *Salvation* (saith the Apostle, Ephes. 2. 9.) *is not of works, lest any man should boast.* If salvation were by working (either by works of grace, or gracious works, towards God, or works of charity towards men) men would be boasting, which is properly the work of pride. Again, men are very,

apt.

apt to be proud of their privileges. The Nation of the Jews, how proud were they of that privilege, that they were *Abrahams* children, that they had the Law and Temple: Whence the Apoſtle left that ſerious admonition to the Gentiles (*Rom. 11. 20.*) *Becauſe of unbelief they were broken off, and thou ſtandeſt by faith; be not high minded, but fear.* Do not pride yourſelves in your privileges as they did, leſt you alſo be broken off as they are. Laſtly, ſome have been proud, even of their graces; that of the Apoſtle argueth it (*1 Cor. 4. 6, 7.*) *Who hath made thee to differ? (thou haſt grace, and another hath none; who hath made this difference between thee and him? hath not God?) what haſt thou, that thou haſt not received? why then doſt thou boaſt as if thou haſt not received it?* Even they that have received grace, are in danger of boaſting, as if they had not received it. I may ſay, as of all proud men, ſo of all men, who are but toucht with pride, as here it is ſaid of Leviathan, *Their ſcales* (ſome attainments or other) *are their pride.* And hence we may infer, *If great attainments are an occaſion of pride; then*

Let us pray for an humble heart in high enjoyments and attainments. If you have ſtrong ſcales, much ſtrength about you, or in you, beg hard for humility; be not like Leviathan, let not your ſcales be your pride. *His ſcales are his pride,*

Shut up together as with a cloſe or ſtrait ſeal.

Things ſtraitly ſealed up, can hardly be parted. How cloſe the ſcales of Leviathan are, is further ſhewed,

*No ſpiraculum
quidem incedit
per eas.
Hieron.*

Verſ. 16. *One is ſo near to another, that no air can come between.*

The Lord doth not ſay, you cannot put a ſtraw, or a hair between, but *no air can come between.* The air is the moſt ſubtile thing in nature; the air paſſeth through not only little cranies, but imperceptible pores; yet the juncture of Leviathans ſcales is ſo cloſe, that the ſubtile air cannot paſs between. The next verſe is only an heightning of the ſame thing.

Verſ. 17. *They are joynd one to another, they ſtick together that they cannot be ſundered.*

Scales are lap't one over another, like the tiles of an houſe, they ſtick like boards glued. The Hebrew is, *they are joynd a man*

to his brother. 'Tis common in that language to call two things *Vir fratris ad-*
joyned together a man and his brother, or a woman and her sister. *hæc.*

Thus (Exod. 25. 20.) *And the cherubims shall stretch forth their wings on high, covering the Mercy-seat with their wings, and their faces shall look one to another ;* The Hebrew is, *shall look a man to his brother.* Again (Exod. 26. 5.) *Moses giving direction about the loops, for the curtains of the Tabernacle, saith, Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain, that is, in the coupling of the second, that the loops may take hold one of another ;* The text is, *a woman of her sister.* Thus union is expressed, because 'tis supposed a man and his brother, a woman and her sister, keep near together in love. Leviathans scales are joyned as close together as a man and his brother, or as a woman and her sister, that is, they are most closely joyned, or as some take the allusion, they lick together as prisoners, that are linked and chained one to another. This union or closeness of Leviathans scales, shews both his strength and his safety.

Hence note ;

Unity is a great means to keep any strong and safe.

How cometh Leviathan to be so safe ? his scales are close together. If he had never so strong scales, were they not joyned together, they could be no safety to him ; union makes every thing stronger and safer. A company of arrows, bound up together, how strong are they ? by which *Sylurus* invited his Sons to unity. *Ahab*, no doubt, had very strong armour, armour of proof, but it had joynts in it (1 Kings 22. 34.) And so, *A certain man drew a bow at a venture, and smote the King of Israel between the eyes of his harness.* Death, the deadly arrow, made its entrance at the joynts of his Armour. Weak things closely joyned together become strong, and strong things wanting union prove weak. Satan is the strong man Armer, and the Scriptures of truth tell us, that Satans kingdom is not divided, there is no casting out devils by *Beelzebub*. Satan and his agents stick together, as the scales of Leviathan, in opposing the kingdom of Jesus Christ (Psal. 83. 5, 6, 7.) *They have conspired together with one consent, they are confederate against thee.* (Geba, and Ammon, and Amaleck, the Philistines, with the Inhabitants of Tyre, Assur also is joyned with

with them. There were all cleaving together, as close as the scales of Leviathan, in opposition to Israel. Herod and Pilate, once no good friends, laid down all their animosities, and cleaved close together, like the scales of Leviathan, to crucifie Christ; and so have evil men, in all ages, to hinder the progress of his kingdom. It is said (*Revel. 17. 12, 13.*) of the ten horns (which are there expounded to be ten Kings) *these have one mind.* They who seldom agree in their own affairs, agree all in assisting the beast, as 'tis there said, *These have one mind, and shall give their power and strength unto the beast.* The Scripture takes notice of this their union, not as a good thing, but as a strange thing; that ten Kings, of different nations, of different interests and dispositions, should agree in giving their power and strength, that is, their civil power, the power of their kingdoms to the beast; that is, to uphold his kingdom, which is, doubtless, the kingdom of Antichrist. How may this shame those, who profess a love to, and themselves subjects of the kingdom of Christ, for their divisions? Godly men should cleave together, as the scales of the Leviathan which cannot be sundred, in that which is good. And are not their differences and divisions, their distances and breaches to be lamented? which are so very great and wide, that not only the thin circumambient air, but gross circumvening bodies, may come between them. So far are they oftentimes from cleaving together, in duty to God and man, like the scales of Leviathan, that they hang together (as we say) like ropes of sand. The Evangelist Luke speaks of a time (*Acts 4. 32.*) When all believers were like the scales of Leviathan, *Then the multitude of them that believed* (that is, all they that believed) *were of one heart, and of one soul.* Here they were not only joyned, like the scales of the Leviathan, but they were joyned, as if they were all but one scale. Godly men should carry it towards one another, as members of the same body, and acted by the same spirit. They who have relation to those seven ones mentioned (*Ephes. 4. 4, 5, 9.*) should labour to be one, should be found endeavouring (as 'tis there said, *ver. 3.*) *To keep the unity of the spirit, in the bond of peace.*

Further, by way of allusion. The lusts of carnal men in general, are like the scales of Leviathan, sticking so close to them, and one to another, that the Spirit of God, in the Ministry of
 him

his word finds no passage between, till he makes one; yea, hardness of heart, obstinacy and impenitency are expressed by this word (*Lam. 3. 65.*) *Give them, O Lord (saith he) hardness of heart, thy curse unto them. Give them sorrow of heart;* so our translation renders it. The *Hebrew* is, *Give them a shield upon their heart.* The word is the very same, which is here translated *scales*, the scales of Leviathan being as so many shields, so strong and thick, that nothing can enter. It is sad, when we have scales on our eyes. It was said of *Saul*, when in that vision he was stricken blind, that before he received his sight, scales fell from his eyes. *Ananias* being sent to him, said (*Acts 9. 17.*) *Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost; and immediately there fell from his eyes, as it had been scales, &c.* All men naturally have scales on their eyes. It is sad to have a scale on the eye, any thing that doth hinder the sight of spiritual things; but how sad is it to have scales on the heart also! To all impenitent persons, their lusts are as so many scales and shields upon their hearts; and they have so many scales upon their hearts, and those such hard ones, that nothing but an Almighty power can make entrance or impression. None are in so much danger, as they that are fenced and armed with these scales. It is best for man to open a naked breast, to receive every stroke which the sword of the Spirit, the Word of God, makes upon him.

J O B, Chap. 41. Vers. 18, 19, 20, 21, 22,
23, 24, 25.

18. By his neefings a light doth shine, and his eyes are like the eye-lids of the morning.
 19. Out of his mouth go burning lamps, and sparks of fire leap out.
 20. Out of his nostrils goeth smoak, as out of a seething pot, or caldron.
 21. His breath kindleth coals, and a flame goeth out of his mouth.
 22. In his neck remaineth strength, and sorrow is turned into joy before him.
 23. The flakes of his flesh are joyned together, they are firm in themselves, they cannot be moved.
 24. His heart is as firm as a stone, yea as hard as a piece of the nether mill-stone.
 25. When he raiseth up himself, the mighty are afraid; by reason of breakings they purifie themselves.

IN the former context, the Lord spake of the covering or skin, of the jaws and teeth, of the face and scales of this Leviathan. In this he proceeds yet further, to draw out the description of this vast creature.

First, By his strong neefings, *vers. 18.*

Secondly, By his shining eyes, in the latter part of that 18th verse.

Thirdly, By his flaming mouth (*vers. 19.*)

Fourthly, By his smoaking nostrils (*vers. 20.*)

Fifthly, By his fiery breath (*vers. 21.*)

Sixthly, By his stiff neck (*vers. 22.*)

Seventhly, By the firmness of his flesh (*vers. 23.*)

Eighthly, By the firmness and hardness of his heart (*vers. 24.*)

Ninthly, By a twofold effect of all these, even upon the mightiest.

mightiest of the sons of men, when he appears to them, or when they behold him in his motions.

First, He makes them afraid (vers. 25.)

Secondly, He causeth them to purifie themselves, in the cloie of that verse. In these particulars we have a prospect of the whole context. I shall but lightly touch at the most of them, and a little insist upon the last, which we shall find most useful for instruction and admonition.

The four first verses hold out, upon the matter, the same thing, namely, the fierce and furious spirit of Leviathan, discovered in his neefings, eyes, mouth, nostrils, breath, all which are expressed by elegant metaphors, alluding to, or by comparisons made with light and fire, with lamps and sparks, with smook and flame.

Vers. 18. *By his neefings a light doth shine.*

The first thing described in the former context, was Leviathan's terrible head; the first in this, is the power of his brain. Naturalists teach us, that neefing is caused by the thin and subtile vapours included in the ventricles of the brain, which nature striving to expel and put forth, causeth that which we call neefing; So then, *neefing is an effect of the expulsive faculty in the brain.* The Jewish Rabbins have two observations about neefing.

First, They say, neefing is a good sign in prayer; and the reason of it, as I conceive, is this, because it shews there is warmth and heat in the brain, and some fervency of spirit in the duty. That's the reason (I suppose) why they say neefing is a good sign in prayer.

Secondly, Both they and others say, *Neefing is a good sign in a sick man.* We say commonly, *Neefing is a sign of health,* it shews a vigour and quickness in the natural spirits, residing in the brain.

His neefings.

But what are these neefings of Leviathan? They who hold Leviathan to be the Crocodile, say, when he is sunning himself, or lyeth open with his face to the Sun, this causeth him to neefe or sneeze, and then his breath breaking out forcibly at his nostrils, is like a shining light. 'Tis said also, that the Whale

Bbbbb

neefing,

Et tremens irascentisq; cordis de scriptis. Eold.

Sternutatio est, fuit ex subtili a spore incluso in ventriculis cerebri, constante natura vehementius expellere & expurgare. Galen. l. 2. de sympt. causis, c. 2, 3. Inter orandura bonum est signum sternutatio. Sternutamentum bonum est signum aegrotis. Dida Rabbino. Merc.

Si ronebas edis sternutanti si mdis, emicat flammis. Eccl.

*Balena ex
Balaen ob
emittendo &
fundendo a-
guas. Idid.
Cra Balena
habent in
frontibus, Ideoq;
summa aqua
natantes in
sublime nimbos
effluunt. P. m.
Natur. Hist.
1. 9. c. 6.*

*Sternutationes
eius faciunt
splendorem,
cum aqua al-
bescent in aere
dispergitur.
Vide.*

*Aqua quae per
duas fistulas
quam longissi-
me sursum eja-
culatur, Ba-
lena, splendi-
res dicuntur,
quia lucent &
candidant.
Sanct.*

*Palpebrae pro
oculis, meto-
nymice sumun-
tur.*

neeing, spouts out water, at those pipes or holes which he hath placed or made naturally upon his head or forehead (he hath a mouth (as it were) on the top of his head, not to eat with, but to spout out water with) as when a man neeseeth, there comes out a vapour at his nostrils; so the Whale is supposed to neese, when he blows out showers of water through those pipes, up into the Air. The word by which the Whale is expressed in Latine, signifies this action, or his spouting out water; and by these spoutings or neeings, we may say (as it followeth in the Text)

A light doth shine.

Because the water which he spouts up into the Air, with a great and vehement force, meeting, and as it were, mingling with the light there, looks like light, and hath a great brightness in it; so that this action of Leviathan, and the effect or concomitant of it, is as applicable to the Whale as to the Crocodile.

And his eyes are like the eye-lids of the morning, or, like the dawning of the day.

So we translate these words (*Job 3. 9.*) *Let it not* (that is, let not the night in which I was conceived) *see the dawning of the day*, or (as the Margin hath it) *the eye-lids of the morning*. Leviathans eyes are said to be like the eye-lids of the morning, because of the lightfomeness of them. Christ saith (*Mat. 6. 22.*) *The light of the body is the eye*. We may call it so in a double respect. First, because the eye is the most lightfom part of the body, or hath most light in it. Secondly, because the eye gives or lets in light to the whole body. They that want eyes, or their eyesight, dwell in darkness. The eyes of Leviathan are not only light in themselves, but *are like the eye-lids* (that is, eyes) *of the morning*. But wherein doth this likeness consist? I answer, in two things.

First, His eyes are very great, in proportion to his head and body.

Secondly, His eyes are very clear. And so Leviathans eyes may be said to be like the eye-lids of the morning; First, in their greatness; Secondly, in their brightness or clearness. It is usual in Scripture to mention the morning light, when it would express the clearest light. The Prophet (*Isa. 58. 8.*) assuring the Jews of the

the

the greatest outward prosperity, in case they kept a true Faith, *Then shall thy light break forth as the morning.* And when the Prophet *Amos* describes God, *making the morning darkness* (Chap. 4. 13.) As also, *turning the shadow of death into the morning* (Chap. 5. 8.) his meaning is, that the Lord can easily, and at pleasure, change a state of greatest prosperity, into adversity; and a state of deepest adversity, into clearest or highest prosperity.

But some may say, if the Lord intended to set forth the exceeding clearness of *Leviathan's* eyes, it might seem more proper to have compared them to the light at noon-day, than to the morning light.

I answer, Though the light at noon-day is clearer than that in the morning, considered in it self; yet considering the morning light, with respect to its nearness or neighbourhood to the foregoing darkness, so we are more sensible of that than of the light at noon-day. Contraries placed near together, illustrate each other. For, as soon as the morning appears, light conveys it self all over the Hemisphere, and makes a wonderful change in the Air. The morning light coming suddenly, and immediately after dismal darkness, affects us more than the light at noon-day, though greater and clearer. *Leviathan's* eyes shine bright, even like the eye-lids or eyes, that is, the light of the morning. The Ancients give report, that Dragons and Serpents have flaming eyes.

This (saith *Bochartus*) is very true of the Crocodile, whose eyes are so bright, that the *Egyptians* used to paint a Crocodile's eye, when they would signify the morning light; whereas great Authors write, that the eyes of the Whale are even covered with the weight of their eye-brows, or with fat, and are little bigger than the eyes of some sort of bullocks; whence it comes to pass, that the Whale losing his guide, datheth against rocks and Sea-shallows. Thus he. To which I shall only oppose the testimony of no inconsiderable Writer, who affirms of the Whales in the Seas of *Norway*, that their eyes in the night-time shine like a huge flame, so that the fisher-men, who are abroad at Sea, judge them to be great fires. And to what *Bochartus* saith of the Whale, that he is so dim-lighted when deep in the Sea, that he cannot find his way without a guide, I

Ardentes oculos suffusus sanguine designo. Virg. l. 2. Aeneid. Exilis in sicca flammantia lumina torquet. Virg. l. 3. Georg.

Oculi nocturno cantu, ingenitum flammantur modum; Procul enim visi a piscatoribus, ignes esse grandes putantur. Olaus lib. 21. c. 5.

may

may reply from his own shewing out of several Authors, that the Crocodile is no better at seeing when much under water, they reaching, that the Crocodiles eyes are dull while in the water, but out of the water very quick or sharp-sighted, as if then at last he recovered his eye-sight; and if so, he hath no advantage of the Whale in that particular.

Vers. 19. *Out of his mouth go burning lamps, and sparks of fire leap out.*

That is, somewhat goes out of his mouth like burning lamps and sparks of fire. This is a demonstration of the extreme natural heat of Leviathan: There's a continual fire in his mouth; then what is in the kitchen of his stomach, for the digestion and concoction of his meat? If sparks of fire leap out of his mouth, as out of the mouth of a furnace, then we may conclude, there's a great fire kept within.

Vers. 20. *Out of his nostrils goeth smoak.*

We had fire before, and now comes smoak. We usually say, *Where there's smoak there is some fire*; and surely where there is so great a heat, there must be or hath been some smoak; *Out of his nostrils goeth a smoak*. What is smoak? 'Tis air *adust* (say Philosophers) Much heat draws out the airy part of the fuel, and turns it into smoak. Leviathan having such a fire in his bowels, needs must smoak go out of his nostrils, which are as a double chimney to vent it; or to keep the metaphor in the Text, *Smoak goeth out of his nostrils*.

*Pumix est aer
adustus ex
multitudine ca-
loris. Aquin.*

As out of a seething pot or caldron.

The Hebrew is, a *blown pot*, because blowing makes a pot seeth quickly and fiercely. A *Caldron* is a great vessel, wherein much may be sodden or boyled at once, and boyling sends out a great fume or smoak. The Hebrew word rendred *Caldron*, properly signifies a copper or brazen Kettle, in which dying stuff is boyled for the colouring of cloth. It signifies also a pond, and so a great vessel like a pond; as that in the Temple was called a *Sea*, for its greatness.

Vers.

Zion, the perfection of beauty, God hath shined Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him. Again (Psal. 97. 2.) Clouds and darkness are round about him (vers. 3.) A fire goeth before him, and burneth up his enemies round about; that is, he destroyeth his enemies in his anger, as if he consumed them by fire. Once more (Isa. 33. 14.) The sinners in Zion are afraid, fearfulness hath surprized the hypocrites; who among us shall dwell in the devouring fire? who amongst us shall dwell with everlasting burnings? Thus the Scripture speaks of the Lord in his wrath. And doubtless the flaming anger of Leviathan, when provoked, is but like a warm Sun-shine, compared with the provoked anger, and hot displeasure of God against presumptuous sinners. Who is able to abide his wrath? who (in sin) can dwell with those everlasting burnings? who (unpardoned) can stand before the devouring fire, and flames of the Lords displeasure? Thus we have the discovery of Leviathans furious heat; he is all in a flame.

Now the Lord having shewed what work Leviathan makes with his mouth and nostrils, which belong to his head, he comes next to his neck.

Vers. 22. *In his neck remaineth strength, and sorrow is turned into joy before him.*

Leviathans head is strongly joyned to the rest of his body, by his strong neck; yet some question whether the Whale hath any neck or no, because no distinction (which in other creatures is visible) appears between his head and his body. The learned *Bachartus* makes this another argument against the Whale, and a little reflects upon *Diodate*, who joyning fully with him in opinion, that Leviathan is the Crocodile, yet lets go this hold, yielding that the Crocodile hath no more neck than the Whale, as the neck is taken strictly for that discernable distance between head and shoulders; and though he himself grants that several other Authors, by him alleadged, say the Crocodile hath no neck, yet he answers, 'tis safer to credit *Aristotle*, who saith the Crocodile hath a neck, and gives this reason for it, because those animals which have no neck at all, cannot move their heads, whereas the Crocodile (by the testimony of *Pliny* and others) can turn his head upwards, or hold it up backwards to bite his prey.

To

To this some answer, and I conceive their answer may satisfie in this Point, That how little, or how undiscernable soever the space is between the head and the body of any animal, the very joyning or coupling of them together, may be called his neck; and in that sense the Whale hath a neck as well as the Crocodile. To this I may add, that the shorter the neck of any animal is, the stronger it is; and that complies fully with what is here said of the neck of Leviathan,

In his neck remaineth strength.

The Hebrew is, *Lodgeth*. And so Mr. Broughton renders, *I his neck alwayes lodgeth strength*; that is, he is alwayes strong, very strong neck; his neck is so stiff and strong, that strength itself may seem to have taken up its residence there: That's the elegance of the Hebrew. So then, these words shew the great strength of Leviathan. A stiff or thick neck, signifies both strength of body, and stoutness of spirit. Naturalists say, those creatures are very strong, that are thick neckt, as Bulls, &c. and they are weak that have thin slender necks. The Scripture intimates the stiffness and unyieldingness of mans will to the commands of God, by the stiffness of his neck (*Psalms. 75. 5.*) *Left not up your horn on high, speak not with a stiff neck*; that is, with a neck that will not bow to the Lords yoke, nor obey his commands. Humble ones bow their heads to worship God, and yield their necks to his will. For though to *bow down the head like a bull* rush for a day, be not the Fast which God hath chosen (*Isa. 58. 5.*) for that is but an out-side repentance, and they who do so, may still remain stiff-spirited and pertinacious in their sins; yet the bowing of the head hath in it the appearance of a bowed or humbled heart, and a stiff neck is the badge of a proud impenitent one. To speak with a stiff neck, is to speak arrogantly. *Hannah* in her Song (*1 Sam. 2. 3.*) useth this language to the stiff ones of the world, *Talk no more so exceeding proudly; let not arrogancy come out of your mouth*: we put in the margin, *let not hardness come out of your mouth*; that is, let it not appear at your mouths, that your hearts are hard, that your spirits are high and stiff; speak no more as if you were Leviathans, as if you could not bow your necks. 'Tis good to have a neck strong to bear, but there is nothing worse than a strong neck that will not bow; yet the strength of Leviathans neck

*Qui eorum
habent grossam
fortes sunt, ir-
beantes autem
qui illud ha-
bent gracile.
Aristot. in
Physiognomi-
cis.*

C c c c

seems

seems rather to imply his courage than his pertinacy, as it followeth, *In his neck remaineth strength,*

And sorrow is turned into joy before him.

There are three other readings of these words, which I shall name, and come to our own,

*Ante eum exilit
maior. Jun.
n. c. maior
aff. it omnes
obvias; ac si
de illis trium-
phans exalta-
ret maior effe-
ctus ab eo hu-
manitas di-
Gum. Jun.*

First, Some thus, *In his neck remaineth strength, and before him danceth fear.* Several of the learned insist much upon this translation, and their meaning is this; all that come near Leviathan, or within sight of him, are afraid; all the fish in the sea, and all the mariners upon the sea that see him, dance or hast away for fear; as if fear caused by him, triumphing over them, danced before them. He makes such a combustion by stirring the waters, and rolling in them, that he frights every living thing he meets with, none dare stand him.

Secondly, *Matter Broughton* renders it thus, *Before him danceth carefulness,* that is, (as himself glosseth) *he takes or hath no care, meeting with any fish to feed upon, that his taking thought is a gladness.* He is so strong, that he knows he can master all the fish that comes near him, and can have prey enough for the taking, to satisfy his vast stomach, and fill his belly; therefore he takes no care for tomorrow, *before him danceth carefulness.* Christ saith to his disciples, *take no thought for the morrow:* It were well if such carefulness danced before us, as Leviathans cares dance before him. We say of some men, *they sing care away;* and all carking, heart-cutting, and dividing cares, should even dance away before all men. The Apostles counsel is (1 Cor. 7. 32.) *I would have you without carefulness,* as much as to say, let carefulness dance before you, or put it from you; use the means, and be not solicitous about successes or issues. The more we live by faith, the less we live in care, or the more our cares dye; and they whose hearts are full of faith, cannot but have their heads emptied of cares. Some say, we have a great family, many bellies to fill, and backs to cloth, how can we be without carefulness? Consider one Leviathan needs more food than many families, yet he takes no care; God provides for him though he know it not, and will he not provide for those that know him? therefore let carefulness dance before you; That's a good reading for our use and comfort.

Thirdly,

Thirdly, Others translate thus, *before him passeth pennury*. *Ecciem ejus*
 The meaning of that reading is; wheresoever Leviathan comes, *præcedit ego*.
 he leaves nothing but pennury behind him, he devours all before *stæ. Vulg.*
 him, and all little enough, scarce enough for him; all the fish he
 meets with all in the sea he eats them up: the sea hardly affords
 enough to fill his huge belly, & satisfy his hungry appetite. As 'tis
 said of Behemoth, he thinks he can draw up *Jordan*, that is, all the
 waters of *Jordan*; so Leviathan thinks he can draw up the sea,
 that is, all the fish in the sea; so that how much soever he meets
 with, he looks upon it as pennury, at most, as but enough for him.
 So that this translation, *Before him passeth pennury*, may have or
 bear these two interpretations. Either, First, That he makes all
 pennury where he comes; as it is said of the Turkish wars, *where*
the Grand Signiors horse treads, the grass will not grow, he treads
 down and spoils all; Or, as 'tis said in Scripture of those ene-
 mies, *The land was before them like the garden of Eden, and be-*
hind them as a desolate wilderness. Or, Secondly, That he thinks
 all to be but pennury and scarcity (how plentiful soever it is) that
 is before him. That which may suffice many, is scarce a morsel,
 or a mouthful for him; as if all the fish in the sea could not serve
 him for a break-fast. As 'tis said of *Alexander the Great*, when
 he had conquered the known world, he was as hungry and sharper
 as ever, he looked upon all as pennury, and wished there were
 another world for him to conquer. Thus plenty is pennury to
 Leviathan, he is an unsatiable gulf: that's a third reading; our
 own faith,

Sorrow is turned into joy before him. The meaning, I conceive,
 is this, Leviathan is so strong and powerful, such strength remain-
 eth in his neck, that nothing can daunt him, or bring down his spi-
 rit, nothing can trouble him, much less terrifie him, he fears no-
 thing, he fears none; and if any object of sorrow present it self
 to him, 'tis presently *his joy*. That which hath greatest matter
 of sorrow in it, is to him matter of sport, or he makes a sport of it,
 he even rejoyceth in the midst of those things that makes others
 sad; he either makes nothing of them, or no such thing of them
 as they appear to others: *Sorrow is turned into joy before him*. It
 is said of that Land-leviathan *Alexander the Great* before men-
 tioned, that he even leaped for joy, when he was engaged in great
 dangers and hazardous attempts; then he would say exultingly,

עצור עולת-
 וית. Mont. ver-
 tetur in læti-
 tiam. Pagn.
 Quicquid soli-
 tudinem aliu
 partis excitat,
 et exultat
 ipsius animus.
 Bez.

*Jam video
animam meo per-
periculum.*

Now I see danger suitable to the greatness of my spirit. In this sense it may be said here of Leviathan, sorrow is turned into joy before him. But whence was this? surely from his strength, and the confidence he had in it.

Hence note;

They who have great strength, think themselves above sorrow and danger.

Leviathan is so strong that sorrow is turned into joy before him; now full of joy, or how joy ul then is he! as Christ saith (*Mat. 6. 23.*) *If the light that is in thee be darkness, how great is that darkness?* so if our sorrow be turned into joy to us, how great is our joy? Some good men have found it so according to their faith, and men of long men hope it shall be so to them, according to their presumption. A strong man rejoiceth to run a race, whereas a weak man is afraid of it; going is grievous to him, much more running. Whatsoever we have strength to do, it we have hearts also to do it, we rejoyce to do it; yea, we are so apt to rejoyce in our carnal strength of any kind, that the Lord by his Prophet (*Jer. 9. 23.*) forbids it in every kind of strength, in strength of understanding, *Let not the wise man glory in his wisdom*; he forbids it also in strength of estate, *Let not the rich man glory in his riches*; and lastly, he forbids it in this particular strength of body, *Let not the mighty man glory in his might*. And there is great reason we should take heed of being found Leviathans in this, seeing none have been more oppressed and weakened with sorrow than they, who upon confidence in self-strength have thought themselves above it, or that it should certainly be turned into joy before them.

Further, it will not be unuseful to consider, That, as here it is said, *Leviathans sorrow is turned into joy before him*, so it is promised to, and the priviledge of, all true believers, to have their sorrows, or that their sorrows shall be turned into joy before them (*John 16. 20.*) *Verily, I say unto you* (said Christ himself) *that ye shall weep, and lament, and the world shall rejoyce* (here's the case of Christs Disciples in this world, *they shall weep and lament*, that is, they shall have cause to weep, and many times shall actually weep and lament) *but your sorrow shall be turned into joy*. As ye shall rejoyce in spirit under those dispensations which

have

have the greatest occasion and matter of sorrow in them, or as *Euphras* said (*Job* 5. 22.) *At destruction and famine ye shall laugh, ye shall laugh at destruction it self; so at last all the very matter of your sorrow shall be turned into joy.* The most sorrowful things shall not now be able to swallow you up with sorrow, and at last you shall not know by any then present experience any sorrowful thing. All your tears shall be, not only wiped off from, but out of your eyes; Christ will then renew that miracle, in a metaphorical sense, which he once wrought in a natural, of which we read (*John* 2.) *he will turn water into wine*; the waters of sorrow and tribulation, into the wine of joy and consolation. Which blessed priviledge is also clearly preposited (*Isa.* 65. 13, 14.)

Lastly, If by reason of *Leviathans* strength, his sorrow is turned into joy, surely the faithful, who have the Lord for their strength, may turn their sorrow into joy, into such joys, as none shall take from them, or turn back, or again into sorrows.

Thus far concerning the strength of *Leviathans* neck, and the effect of it, his joyful or merry life. The next words shew him strong all over, or in all the parts of his body.

Vers. 23. The flakes of his flesh are joyned together, they are firm in themselves, they cannot be moved.

This compactness of *Leviathans* flesh argues an universal strength. His flesh is so compact, as it were a molten thing, or (as the word rendred firm in the latter part of the verse signifies) like brass, or best-metall moulden in a furnace, and cast into a body. Such is the force of the Hebrew.

The flakes of his flesh are joyned.

Though *Leviathan* be a fish, an inhabitant of the waters, yet the Scripture calls the bulk of his body flesh. So (*Levit.* 11. 10, 11.) *All that have not fins, nor scales in the seas, and in the rivers, of all that move in the waters, they shall be even an abomination unto you, ye shall not eat of their flesh.* In Scripture sense fish is flesh, the Apostle useth the same language (*1 Cor.* 15. 39.) *All flesh is not the same flesh* (that is, it is not of the same kind) *but there is one kind of flesh of men, and another flesh of beasts, another of fishes.* The fish of the sea have flesh, as well as the beasts of the earth: And that which *Job* denied of his flesh

flesh (Chap. 6. 12.) we may affirm of Leviathans flesh, *His strength is as the strength of stones, and his flesh as of brass.* As the scales of Leviathan without, so now his whole flesh within, is spoken of, as if it were made of solid brass. The very refuse, the vilest parts of his flesh (as the word which we translate *flakes* is rendred *Amos 8. 6.*) are firm and strong, being joyned or glued fast together, as the *Septuagint* exprets the significancy of the word, by us rendred *joyned*. And as it followeth,

They are firm in themselves, they cannot be moved.

That is, one part of his flesh cannot be taken from thether, or he cannot be moved; that is, Leviathan is so strong, that nothing can stir him, or cause him to give ground, unless himself please. And as his flesh covering his bones is thus firm, so is his heart, covered and defended by both.

Vers. 24. *His heart is as firm as a stone, yea, as hard as a piece of the nether mill-stone.*

*Cum in omnibus
animantibus
spissum, nervo-
sum, & bene
compactum est.
Arist. l. 3. de
part. c. 4.
Superior mola
כבד dicebatur
ab inquisitione.*

The heart is the principal internal part of any creature; and the flesh of the heart in every creature, is harder than the flesh of any other part of his body; the heart is a very compact and hard piece of flesh. And the Lord would have us know, that the heart of Leviathan is so hard, that the heart of any other creature, in comparison of his, may be called soft and tender. *His heart*

Is as firm as a stone.

That is, 'tis extraordinary hard; which is further intended by the last words of this verse,

Yea, as hard as a piece of the nether mill-stone.

Mills have two stones, an upper (which in Hebrew is expressed by a word, which signifies *to ride*, because it seems to ride (moving or turning round) upon the nether stone, which, because it bears the weight of the work in grinding, is the harder of the two, though both are very hard; as if it had been said, if any stone be harder than another, that's most like the heart of Leviathan.

Now

Now though this may have respect to the literal or proper hardness of the flesh of Leviathans heart, yet we are not to stay in that sense; for there is a moral or metaphorical hardness, as well as a natural or proper hardness. The heart of one man is said to be hard, and the heart of another soft and tender, not because the natural flesh of one mans heart is hard, and anothers soft, but because of a moral hardness or tenderness in the heart of the one or other. There is no difference between them, in the body of a good and bad man, as to tenderness and hardness; but the soul-heart (if I may so speak) of the one, and of the other, differ exceedingly as to hardness and tenderness. The heart of every good man (as to the spiritual constitution of it) is soft and tender; but the heart of every evil man is hard and stony. Again, a fearful man is said to have a soft heart, every little danger pierceth it, or makes an impression upon it; but a man of courage and boldness is said to have a hard heart, or a heart of brass, nothing can daunt him: In this sense Leviathan hath a hard or firm heart, a heart of brass. The hardness of Leviathans heart, notes his courage, boldness, and stoutness; he is not timorous, like many other creatures; his heart is as incapable of fear as a stone, and as impenetrable by any passion, as the nether mill-stone. So that, to say his heart is as hard as a stone, is all one as to say, *He is fearless, or he is courageous.* So then,

*Fortis & in-
repida est.
Jun.
Est fortis &
infra ho corde,
seu animo nihil
timer, Merc.*

There is a threefold moral hardness of heart spoken of in Scripture.

First, Impenitency for sin, is often called hardness of heart. They who go on knowingly to sin against God, are bold daring men, they have hard hearts indeed: Such hearts have all men by nature, and therefore God makes that promise to sinners, *I will take away the heart of stone, and give a heart of flesh* (Ezek 36. 26.)

Secondly, Unmercifulness or cruelty towards men, is called hardness of heart. We commonly say of such a man, he is a hard-hearted man; that is, he is a cruel and unmerciful man.

*Crudeles &
inclementes
aut e saxo ge-
niti, aut cor ha-
bentis saxeum
dicuntur.*

Thirdly, Courageousness and stoutness in appearance of danger, may be called hardness of heart. A man of great courage, hath a heart hardened against all fears and dangers.

Leviathan hath a *hard heart*, in these two latter senses; he is cruel and unmerciful, he spares none, he swallows down all without distinction, a *Jenah* and all, if he meet with him. The Whale hath

hath no mercy, and therefore may be said to have a hard heart.

*Cor durum
signum auda-
cie & fortitu-
dinis. Plin.
l. 11. c. 37.*

Again, Leviathan is full of courage, he fears no colours (as we say) therefore he may well be said to have a hard heart. And those creatures which have the hardest hearts in a physical sense, are observed by Naturalists to be most daring and courageous.

Now, as Leviathan is thus fearless at the appearance of the greatest dangers, so when he appears, all are filled with fear. As he is altogether dreadful, according to the interpretation given of this verse, so he is altogether dreadful, according to the express tenour of the next.

*Vers. 25. When he raiseth up himself, the mighty are afraid,
by reason of breakings they purifie themselves.*

We have had in the seven verses last opened, the description of Leviathan in many things, which cannot but render him an object of fear and terror; surely then, when he shews himself, all will be in a fright, even *the mighty*, who seem best fenced against fear, as the Text speaks, *When he raiseth up himself, the mighty are afraid.*

When he raiseth up himself.

Whither? not out of the water, but in the water, or to the surface of the water; sometimes the Whale swims upon the top of the water. Now, *when he raiseth up himself*, or (as Mr. Broughton translates) *at his stateliness*, or (as another) both putting the word into a Noun, which we put into a Verb, *At his excellency*

The mighty are afraid; by reason of breakings they purifie themselves.

In these words (as was shewed before) we have a double effect of Leviathans raising himself, in sight, or to the view of others.

The first effect is, *The mighty are afraid.*

The second is this, *By reason of breakings they purifie themselves.*

The

The mighty are afraid.

The Lord doth not say, *When he raiseth up himself, the weak, and (as we say) hen-hearted cowards, but the mighty are afraid,* the mighty of all sorts; not only mighty fishes, but mighty men: the stoutest Sea-men and Mariners, yea, Captains and Warriors at Sea, are afraid; and not only are they afraid *when he raiseth up himself* (like a moving mountain) but amazed with fear, and even struck dead with astonishment. The Hebrew word rendered *mighty*, may be carried beyond *mighty men*, even to Angels; and so the vulgar Latine reads it, *When he lifts up himself, the Angels will be afraid.* The word is applied to the Angels all the Scripture over; it properly signifies *strong* or *mighty* ones. Angels are strong and mighty, they excel all other creatures in strength (Psal. 103. 20.) If we take that translation, *The Angels will be afraid*, it is only to shew, that Leviathan is so terrible, that not only the fish in the Sea, and men on earth, but (if such a thing could be) the Angels of Heaven would be afraid of him. As Christ when he would set forth the efficacy of seduction, which shall be in the latter dayes, saith, *False Prophets shall come, and deceive, if it were possible, the very elect* (Mat. 24. 24.) So this Leviathan would make the Angels afraid, if it were possible. As Ships in a storm at Sea, are said to *mount up to the Heavens* (Psal. 107. 26.) though they alwayes keep upon the billows of the water; so by a like hyperbole, we may say, when Leviathan raiseth up himself, the Angels of heaven are afraid. But as the word often signifies an Angel, so it is commonly applied to men of might, strength, and courage. We translate indefinitely, *the mighty*, without determining it upon one or other sort of mighty ones; and so we may understand it of any among the visible creatures that are *mighty*. *When he raiseth up himself, the mighty are afraid.*

Hence Note, First;

Great dangers may put the stoutest into a fear.

Natural fear is a passion or perturbation of the mind, raised by the appearance, or our apprehension of some eminent or imminent evil, ready to take hold of us, or fall upon us. And as some are of so fearful a nature, or are made so fearful by a secret judgement of God upon them, that they are afraid *where no fear is* (Psal. 53. 5.) and

D d d d

(be-

אֱלֹהִים Fortes,
proprie sibi e.
Angeli: hoc no-
mine disti quod
robore polleant
maxime pra
ceteris creatu-
ris; hoc nomen
etiam ad homi-
nes transfertur,
robore & po-
tentis valen-
tes.
Timebant An-
geli. Vulg.

(being pursued with their own guilt) *flee when no man pursueth* (Prov. 28. 1.) or (as another Scripture speaks) *At the sound of a shaken leaf*; so it is natural to all men to fear, in case of real and apparent danger, especially if the danger be like a Leviathan, very great, or if a Leviathan raise himself against them: And therefore Jesus Christ himself, being in our nature, and clothed with flesh, though sinless flesh, began not only to be afraid, but amazed (Mark 14. 33.) a little before his passion, when he saw that greatest Leviathan, the Devil, together with many great Leviathans, raising themselves to swallow him up.

And, if when a Leviathan raiseth up himself, the mighty are afraid, how shall the mighty be afraid, when God raiseth up himself! that's the design of God in this passage. The holy Prophet gave this caution to all men (Zach. 2. 13.) *Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation.* As if it had been said; the Lord now shews himself: he was before as one asleep, or laid down upon his bed, but now the Lord is raised up. What then? *Be silent, O all flesh.* The mightiest have reason then to be silent: How silent? There's a twofold silence; First, from speaking; Secondly, from boasting. That charge in the Prophet is not to be understood of a silence from speaking, but from boasting; as if it had been said, *Be in fear and reverence, for the Lord is raised up out of his holy habitation.* Another Prophet tells us, that at the Lords appearances the mighty shall tremble and be afraid (Isa. 2. 19.) having said a little before, *The loftiness of man shall be bowed down, and the haughtiness of man shall be made low.* He adds, *They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.* When the Lord ariseth to shake this world by his judgements, he will make the mighty tremble, and run into the holes of the rocks, to hide themselves from his dreadful presence. If a creature, a Leviathan, causeth the mighty to fear when he ariseth, how much more may the mightiest of the world fear, when God ariseth! and therefore that prayer of David (Psal. 68. 1.) *Let God arise, let his enemies be scattered; let them that hate him, flee before him,* may well be resolved into this conditional proposition; *If God ariseth, his enemies shall be scattered, and all that hate him shall flee before him.*

This

This may teach the mean and poor of the earth to fear him, who can make the mightiest afraid. When God is angry, the mighty cannot, then much less can mean underlings stand before him. When Leviathan raiseth himself, the mighty are afraid,

And by reason of breakings they purifie themselves.

Mr. Broughton saith, by reason of shiverings. But what are these shiverings or breakings? Leviathan breaks the waves and waters. The waves of the Sea, are expressed in the Hebrew tongue by a word which signifieth breakings, because they break themselves one against another; as also, possibly, because Ships are broken by the waves. And when 'tis here said, *By reason of breakings they purifie themselves*, the meaning may be this; by reason of the waves and troubled waters, which Leviathan makes when he be-
stirs or raiseth up himself, they purifie themselves. Nor doth Leviathan break the waves and waters only, but whatever comes near him he breaks and shivers to pieces; if a Ship be in his way, he breaks it, as some have been taught, to their cost, by sad experience. *By reason of breakings*

Confractio-
nes vocat, quando
Leviathan ele-
vando se flu-
das excitat,
qui propterea
מְטַהֲרִים
appellamur,
quod se invice-
m frangant.

They purifie themselves.

The mighty are afraid when he raiseth himself up; and seeing him make such work, *they purifie themselves*. What's that? There are various understandings and explications of this clause.

First, The word rendred to *purifie*, properly signifies to erre, or to wander out of the way; and it notes, as outward erring or wandering, that of the body, when we know not whither to go, so inward wandering, that of the mind, when we know not what to do. The mind or understanding wanders often, and roves up and down, we know not whither. In this sense, several understand the words; *By reason of breakings they wander*, they are struck with such a fear and amazement, that they run about like men distracted, and out of their wits; or, they (suppose it of Mariners) know not how to guide the Ship, nor how to handle their sails and tacklings. Some chiefly insist upon this interpretation, *By reason of breakings they wander*, or know not what to do next to help or save themselves from perishing. A man in straits, usually saith, *I know not what to do*. They who are in much fear of suffering in any kind, seldom know what to do in any way, for

Aliqui ver-
bum (pur-
gant) expo-
nunt, aberrant;
i.e. ita percol-
luntur metu ut
animis toti
candunt, nec
sciunt quid a-
gant. Merl.
"eccant", i.e.
errore se ob-
stringunt, ut
nesciant, quid
faciant. Nam
מֵדָה ut,
Græcè 'Αναπ-
τάσσειν dicitur,
qui aberrat &

D d d d x their scope. Druf.

their own safety, and often take the unsafest way, running themselves further into danger, while they endeavour to escape it. This is a proper and profitable exposition; and we may note this from it.

Great fears causeth great distractions.

Every worldly fear hath somewhat of distraction in it; and in proportion to the fear, is the distraction: therefore great fear must needs cause great distraction. *When men in a storm mount up to heaven, and go down again to the depths,* 'tis said (Psal. 107. 26, 27.) *their soul is melted because of trouble, they reel to and fro, and stagger like a drunken man, and are at their wits end;* their wit cannot go a step further with them, nor their reason conduct them any longer. We say in the margin, *All their wisdom is swallowed up.* He that fears Leviathan will swallow him up, may soon find his wisdom swallowed up. Wise and mighty men may be mightily puzzled in great dangers, and utterly disabled to make use, either of their wisdom or of their might. Good Jehoshaphat (2 Chron. 20. 12.) when a great enemy was invading him, cried out, *Our God, wilt thou not judge them? for we have no might against them, neither do we know what to do;* we are bereft of counsel. Great dangers even unhinge our reason, and put it out of place. The Disciples of Christ in a storm (Mat. 8. 25.) were not only like men at their wits end, but almost at their faiths end too, crying out, *Lord save us, we perish;* if thou help us not, we are all undone: *And he said, why are ye fearful? O ye of little faith.* There is nothing but faith can keep down the prevailings of fear, in great or prevailing dangers & breakings; and when once we are at our faiths end in a time of extremity, we shall soon be at our wits end also, yea, even quite out of our wits. A faithless man, is no match for little fears; & he that hath but a little faith, or is a man of little faith, may soon be over-matched with great ones. As perfect love, either the actings of our perfect love to God, or the evidence and apprehensions of the perfect love of God to us, *casteth out fear* (1 Job. 4. 18.) that is, all that fear which hath torment in it; so also doth perfect faith in God, that is, a strong, a well-foundation'd, and a well and high-built faith. 'Tis either for want of faith, or for some want in faith, that mighty men by reason of breakings, are not only afraid, but *wander*, as uncertain of their way. That's the first reading. Second-

Secondly, We say, *They purifie themselves*: What's that? there are two interpretations of this translation.

First, Some interpret it of a bodily distemper, coming upon the mighty by reason of their fear. In storms at sea passengers purge their stomachs, usually by vomiting, and sometimes by stool. Thus (I say) some expound this Text, that through extremity of fear, they are surprised with a sudden looseness. The Prophet speaking of a dreadful day, saith (Ezek. 7. 17.) *All knees shall be feeble*, we put in the Margin, *All knees shall go into the water*; the meaning is (as all interpreters give it) they shall not be able to hold there water. And as some, upon a sudden assault of fear, cannot hold their water, so, neither can others their ordure. The reason of it is plain in nature, fear making a great dissipation of spirits, weakens the retentive faculty. Some look upon this, as a sense too low and mean for the intendment of this place, though in it self a truth. And therefore, 'tis enough to mention it; nor ought it to be left unmentioned, seeing it may humble us to consider unto what pitiful exigents mighty ones may be brought, when surprised with dangers. But;

Secondly, I conceive (and upon that I shall insist) these words, *They purifie themselves*, are rather to be taken morally; that is, mighty men, when they see themselves in such danger, mighty Leviathan raising himself, breaking all before him, what do they? *they purifie themselves*, that is, they betake themselves to prayer and repentance; and then they will *purifie themselves* in all haste, by confessing and vowing to put away their sins; then they will (in all haste) make their peace with God, this is a good interpretation. And the word which we translate here to *purifie*, is applied to this spiritual purifying, by confessing of sin, and turning to God, and promises of amendment (Psalm. 51. 7.) *Purge (or purifie) me with hyssop, and I shall be clean*; only there 'tis Gods act, here mans. But as God doth purge us by pardon, so we may be said, to purge our selves by repentance, and earnest suing to God for pardon. And how usual 'is it, even with bad men, when they are in great danger, when they see nothing but death before them, then to fall a praying and repenting, then to confess their sins, and promise amendment, or to become new men. Thus by reason of breakings, when all is ready to be broken, lost, and spoiled, *they purifie themselves*.

Hence

Quando mare
audibit intus
me, et, nausea
aboritur, &
que sunt in ni-
vi ferro vomunt,
stomachum
purgantur.
Lrus.
Alum solvit.
Bez.
Rab. Levi.

For INDICT
in Piet &
Hypocrit ex-
piationem a
peccato impor-
tat. unde er-
tunt expiabunt
se, seipsum
penitentiam agent,
& remissionem
a Deo petent,
presenti mor-
tu discrimine
termini. Scult.

Hence, Observe ;

In great dangers; which threaten present death, or undoing at least, even common men will confess their sins, and make great shew or semblances of repentance.

When the mighty are afraid, when they are in trouble and misery, then they cry to God for mercy, and cry out upon their sins, as the procuring cause of their miseries and troubles. How good, how godly will they be for a fit (and it may work further) in a day of evil! It is said of the Marriners in a storm (*Psal. 107. 28.*) *Then they cry unto the Lord in their distresses.* Even such Marriners, as seldom think of God, nor pray to him in a calm, being in a storm, fall a praying, they purifie themselves: Now they are for repentance, now they will cast their sins over-board, seing themselves almost swallowed up by the raging sea. Thus (*Jon. 1. 4, 5.*) *When the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken: Then the Marriners were afraid; that was the first effect which the tempest wrought in them: and what was the next? that was a fit of devotion; They cryed every man to his God: Now they purified themselves by repentance and prayer. Were not these Marriners grown very good, when beset with evil? Thus many pray, repent, make lamentations over their sins, take up resolutions against their sins in a storm; then, or thus, even carnal, ignorant, common men will purifie themselves in times of great danger. We say well, true repentances is never too late, but late repentance is seldome true. We may say also, Repentance in a storm is good, but repentance in a storm is not always good; real dangers may produce but false, feigned, and forced repentance. And they who repent only when they are in, or because they are in a storm, were never good as yet, nor will they continue in that goodness, which then they make shew of. As a godly man purifies himself when he sees a storm, so he purifies himself in a calm too, or when he is in greatest safety. And if we do not purifie our selves in a calm, as well as in a storm, our repentance is but the repentance of Heathen Marriners. Be in a calm, what you are in a storm; be when you see Lambs, what you were when you see or saw Leviathans.*

Secondly,

Secondly, Observe;

It is a duty to repent when we see great dangers, or (as the Text speaks) great breakings.

To be sure, we ought to repent in a time of trouble: We are to repent at all times, but then most: Be careful you leave not that work undone at any time, but do it very carefully at such a time. It is said of those that *were scorched with great heat* (Revel. 16. 9.) *they blasphemed the Name of God, which hath power over those plagues, and they repented not to give him glory.* And of others under the fifth vial (ver. 11.) *They blasphemed the God of heaven, because of their plagues, and of their sores, and repented not of their deeds.* It was the character of that bad King *Abaz*, that in the time of his distress he *sinned yet more.* What! sin in a storm! sin when God is scorching, plaguing, and distressing us! This is not only greatest impenitency, but highest impudency, or most senseless stupidity. Such are like him, of whom *Solomon* speaks (Prov. 23. 33, 34.) *They are as he that lieth down in the midst of the sea, or as he that lieth (sleeping 'tis meant) upon the top of a mast; where, by any strong blast of wind, or great sway and yawing of the ship, he may be tumbled into the deep.*

There are two things we should do, when we see breakings or great dangers, ready to break us.

First, We should hold fast all the good we have, if we have any. When we are like to lose all outward good things, and that which is better than any or all of them, our lives, we have reason to hold fast all our spiritual and inward good things, the truths of God, our faith in God, our love to God, and all his ways.

Secondly, If as yet we have not really taken hold of God, and good things, 'tis high time for us to do it, when we can no longer hold, but must let go all our loved good things of this life, and even our beloved life.

Thirdly, We should in a day of evil, *Let go all that is evil*, that is, purifie our selves, our consciences, our lives, our hearts, our hands, from all our sins, from all that is sinful; then, if ever, let us be found in the practice of that Apostolical counsel (Jam. 4. 8.) *Cleanse your hands ye sinners, and purifie your hearts ye double*

double minded. They surely are minded, or resolved to be filthy still, and never to purifie either heart or hand, who do not set their minds to purifie themselves from evil, in an evil day. When the Lord breaks us by any judgment or visitation, then 'tis high time for us to *break off our sins by righteousness*, as Daniel advised *Nebuchadnezzar* (chap. 4. 27.)

J O B, Chap. 41. Vers. 26, 27, 28, 29, 30,
31, 32, 33, 34.

26. *The sword of him that layeth at him cannot hold : the spear, the dart, nor the harbergeon.*
 27. *He esteemeth iron as straw, and brass as rotten wood.*
 28. *The arrow cannot make him flee : sling-stones are turned with him into stubble.*
 29. *Darts are counted as stubble : he laugheth at the shaking of a spear.*
 30. *Sharp stones are under him : he spreadeth sharp-pointed things upon the mire.*
 31. *He maketh the deep to boil like a pot : he maketh the sea like a pot of ointment.*
 32. *He maketh a path to shine after him ; one would think the deep to be hoary.*
 33. *Upon the earth there is not his like : who is made without fear.*
 34. *He beholdeth all high things : he is a king over all the children of pride.*

IN the former context, we have had an accurate delineation of the several parts of this mighty creature Leviathan, together with their wonderful operations and effects, even to the terrifying of mighty men, and the putting them upon speedy preparations for death, at his appearance.

In this the Lord gives proof.

First,

First, Of the impenetrableness, or impregnableness of the scales, skin, and flesh of this Leviathan.

Secondly, Of the greatness of his courage, stomach, and spirit, in the midst of greatest dangers and oppositions; both which are shewed in the 26, 27, 28, and 29. verses of this context; which are all of a sence, and therefore I shall very briefly pass through them.

Vers. 26. *The sword of him that layeth at him cannot hold.*

We have in the compass of these four verses, as it were a whole magazine of armes, of war-like instruments and engines. Armes are of two sorts.

First, Offensive.

Secondly, Defensive.

Offensive armes are likewise of two sorts.

First, Such as we strike with, or make use of at hand; of which sort we reckon the sword and the spear.

Secondly, Such as are used at a distance; of which sort are arrows, and darts, and sling-stones: All these offensive weapons are here expressly mentioned. And likewise we have here defensive armes, with which we cover and shelter the body, in a time of battle or danger, from taking hurt; of which sort the helmet is a piece of armour for the head, and the habergeon or breast-plate, for the fore-part of the body. So that here (I say) we have all sorts of armes. And as we have all sorts of armes brought together, so we have the unprofitableness or unserviceableness of them all, or their utter insufficiency to hurt Leviathan, or to save any man harmless, or from being hurt by him, as will appear, while I run over and touch upon these words.

The sword of him that layeth at him cannot hold.

The sword is an offensive weapon, with which we assault our adversary at hand. Now though a man doth lay at Leviathan with a sword, that is, useth his utmost skill and strength to make the sword enter, yet it *cannot hold*, or, as the Hebrew is, *will not stand or abide*; It will either be broken or dulled, and the edge of it turned and abated, or it will rebound without leaving any impression. Master Broughton renders, *The sword of him that layeth at him will not fasten*. As if God had said; if any be so

*Resilie duritie
cargara repul-
su gladii.
Ecz.*

E e e e e bold

bold as to come near, with a sword in his hand, to strike Leviathan, it is to no purpose, for such is the strength of his natural armour, such the hardness of his scales and skin, he is so protected, fenced, and fortified with these, that the sword can do him no more hurt than a thrust or stroke with a bull-rush. *The sword cannot enter.*

No, nor the spear.

That's another offensive hand-weapon, which we use at hand.

No, nor the dart.

That's another offensive weapon, which we use at a distance. Some put these two, the spear and the dart, into one, conceiving that by these two, we are to understand not a spear and a dart distinctly, but a *darting-spear*, or the *spear that goeth forth*: For there are two sorts of spears. There are some spears which are held fast in the hand of him that assaults. There are another sort of spears, called Javelins, which are cast out of the hand. Thus some (I say) conceive that we are to put these two words into one; *Nor can the darting spear, or Javelin* (which is cast out of a mans hand against an enemy with greatest force) enter to wound him.

וְכִי מִן
לַנֶּשֶׁת פְּרִיעָה
נִי, י. ע. קֻמָּה
הוֹמוֹ פְּרִיעָה
פָּעִיט דֵּם מִנִּי
פִּי. יַעֲוִלִּים אֶ
פָּעִיט דֵּם. בֹּלֵד.
הִלָּטִים שְׁפָר-
גִּיט הַלָּטִים, פִּי
פֶּרֶרֶם יִמְבֵּר.
עֲנִיִּים.

Nor the habergeon.

As if he had said; not only cannot these offensive weapons, spear, and dart, or the darting-spear, hurt Leviathan; but those armes which a man puts on to save himself from hurt, cannot protect him: Leviathan will be too hard for him; though he weareth a Coat of Mail, an habergeon, though he be clothed all over with iron, back and breast, *Cap-a-Pe*, yet Leviathan can easily crush him, he can rend his corslet, as if it were but a rotten-ragg, and tear it off as easily as a wisp of straw; for, as it followeth,

Vers. 27. *He esteemeth iron as straw, and brass as rotten-wood.*

That is, he makes no more of iron and brass, than we do of a straw, or of a piece of rotten-wood, which crumbles between our fingers, and is broken with the least strain. You may as soon wound him with a straw, as with a sword, and pierce his Buckler,

Buckler-scales, by throwing a rotten stick at him, as well as by casting a dart or javelin at him; he flights all your artillery, as if he had reason to do it, and fully understood that his skin and scales were an armour of proof against all assaults.

Verf. 28. *The arrow cannot make him flee.*

Arrows are notable weapons used at a distance, which being shot from a strong bow, and drawn home by a strong arm, wound deeply and deadly; yet Leviathan regards not whole showers of arrows poured upon him. The Hebrew elegancy gives it thus, *The sons of the bow cannot make him flee.* *Matter Broughtons* translation holds the metaphor untranslated, *The bows child drives him not away.* Arrows are sometimes called *the sons of the bow*, and sometimes they are called *the sons of the quiver* (Lament. 3. 13.) because arrows are first taken out of a quiver, where they are kept, and so are, as it were, *children of the quiver*; and then arrows are put upon the string of the bow, and being shot out of it, may be called also *sons of the bow*. Arrows come out of the quiver and the bow, as children from parents. And as in this Scripture, arrows are called children, so in another, children are compared to arrows (Psal. 127. 4.) *As arrows are in the hand of a mighty man, so are children of the youth; happy is the man that hath his quiver full of them, that is, who hath many children.* Here (by the way) give me leave to mind the Reader, that 'tis usual in Scripture to call any thing that comes out of, or proceeds from another, its son or child. Thus corn is called *the son of the floor* (Isa. 21. 10.) *O my threshing, and the corn of my floor*; the Hebrew is, *O my threshing, and the son of my floor*. Corn is called the son of the floor, because it comes from the floor, where it is threshed and delivered by the force of the flail, out of the husk or chaff in which it was bred, and lay as a child in his mothers womb. Thus also sparks which come from the coal, are called *sons of the coal* (Job 5. 7.) According to this frequent Hebraisme, arrows are here called *the sons of the bow*. *The arrow cannot make him flee.* Though arrows fly at Leviathan, he scorns to flee from arrows, he will stir no more when you shoot a feathered arrow at him, than if you shot only a feather at him. And as he contemns arrows, so

Sling-stones are turned with him into stubble.

Bows and slings were of great use in war, before the invention of guns. Those *Benjamites* were famous, who, as the holy History reports them, could *sling stones at a hairs breadth, and not miss* (Judg. 20. 16.) David went out against *Goliath* the Giant, weaponed only with a sling, and five stones. Slings are no contemptible weapons, being with a sling-stone David overthrew *Goliath* the *Philistine*, who made the whole host of *Israel* tremble. Yet sling-stones, with this *Sea-goliath*, *Leviathan*, are turned into *stubble*, that is, he even blows them away like stubble, nor cares he at all for their blows. When the *Psalmist* would shew how easily the Lord could subdue the enemies of *Israel*, he prayeth against them in this manner (Psal. 83. 13.) *Make them, O my God, as a wheel, and as the stubble before the wind*, that is, render them weak, and altogether unable to do mischief. The Prophet describes the easy overthrow of the wicked enemy, by this metaphor (Isa. 40. 24.) *The whirl-wind shall take them away as stubble*. And when the Prophet would shew how mighty the Lord assisted *Abraham* against his enemies, he saith (Isa. 42. 2.) *He gave them as the dust to his sword, and as driven stubble to his bow*. Now as in all these Scriptures it appears from this similitude, how unable the strongest are to stand before the Lord, so, when the Lord would shew how impregnable this *Leviathan* is, he saith, *Sling-stones are no more to him than stubble*; yea, and he doubles it,

Vers. 29. Darts are counted as stubble.

We had darts in the 26th verse, yet the original words differ; and 'tis very probable, that as the words differ, so the weapons, intended by them, differed also, though now unknown to us, and so we want names for them, or know not how to name them with a difference. Some interpret the word in distinction from the former, not for darts cast out of a mans hand, but for stones darted out of engines. The Ancients used engines, which cast ponderous stones, with mighty violence against walls and towers, to batter them down, as we do now with ordnance or great guns. Some have queried, whether great guns were not used in that time. The word may bear it: But plainly it may signify an engine out of which stones were slung. These *Leviathan* counts as stubble, yea,

H

Tanquam stipula habemur ab ipso machinæ bellicæ.
Bez.

He laugheth at the shaking of the spear.

To shake a spear, is as it were, to threaten one with a spear; and so to brandish a sword against an enemy, is to defie him, or to bid him do his worst, or it tells him that you will do your best to overcome and conquer him. Leviathan scorns when any threaten him with their weapons in hand. If you shake your spear at him, he *laughs at it*; that is, he slighteth it, he regards it not. 'Tis the same word which is used (*Job 39. 22.*) concerning the horse, *at fear he mocketh or laugheth*; that is, he laughs at those things which give occasion, yea, just cause of fear, and are indeed such as most are afraid of. So doth Leviathan, *He laughs at the shaking of the spear*. Eliphaz saith of a godly man (*Job 5. 22.*) *at destruction and famine he shall laugh*. The godly man is so fortified with a promise and assurance of protection and provision by God, that neither sword nor famine can daunt his spirit, yea, he, as it were, laughs at them, as Leviathan at the shaking of a spear.

Cetus non timet comminationem. Aquin.

Thus I have passed, or potted rather, through these four verses, the general sense of them all being the same, and that to shew that Leviathan is so armed by nature, that no artificial arms can hurt him.

This part also of Leviathan's description, is taken by *Bochartus* as a further proof, that the Leviathan here spoken of, is the Crocodile, whose scales are not penetrable by the force of any weapon; whereas (saith he) the skin of the Whale gives passage to the forcible stroke or thrust of any sharp-edged, or sharp-pointed instrument.

For answer to this, I have no more to say than what hath been said, at the 15th, 16th and 17th verses of this Chapter, concerning the scales of Leviathan, to which I refer the Reader; and shall pass on, when I have given three or four hints, by way of improvement from the whole.

First, *If the Lord hath made a creature that no weapon can hurt, then surely the Lord himself is exalted above all hurt from the creature*; as it is said in another place of this Book (*Chap. 35. 6.*) *If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? that is, thou canst not hurt God with thy sin*. Though men by sin lay at him, as with sword and spear, though they throw their sling-stones of blasphemy

my at him, they cannot hurt him. *Gamaliel* (*Acts* 5. 39.) gives warning against this; take heed what ye do, refrain from these men, lest haply ye be found, even to fight against God. They fight against God, who set themselves to do mischief; but what mischief soever they do to men, or among men, they can do none to God, their weapons reach him not. As *Solomon* tells us (*Prov.* 21. 30.) *There is no wisdom nor counsel against the Lord; so there is no weapon against the Lord: sword, and spear, and dart, whether material or metaphorical, are but stubble before him.* And as the Lord himself is beyond the reach of weapons, and the rage of man, so are they who are under the Lord's protection; therefore it is said of the Church (*Isa.* 54. 17.) *No weapon formed against thee shall prosper; that is, it shall not have the intended effect of the Smith that made it (as that Scripture speaks) nor of the hand that weilds it. The sword of him that layeth at the Church of God, shall not hold; the spear, the dart, nor the habergeon. As none are so much assaulted as the Church, so none are so well armed and defended.*

Secondly, As no offensive weapon can hurt the Lord, so no defensive weapon can shelter us from hurt, if under the wrath of the Lord. Though we have got an *Habergeon*, though we have scales or bucklers like *Leviathan*, yet the Lord hath a sword, a spear, a dart, that can strike through them, that is, through all the defences of the most hardened sinners in the world. There is no shelter to be found, nor defence to be made against the weapons of divine wrath, but only in and by Jesus Christ. God is a shield and Buckler, a Helmet and an Habergeon for believers, against all offensive weapons of men or devils; but where shall unbelievers find a shield or a buckler to secure themselves against the offensive weapons of God!

Again, some in allegorizing this Scripture, say, that *Leviathan* is an emblem of the Devil. Now, though it be a truth, that no outward weapon, no sword nor dart can terrifie or hurt the Devil, yet the Lord hath furnished us with weapons that can pierce the Devil, that *Leviathan*, and defend us from his power (*Eph.* 6. 14, 15, 16.) The sword of the Spirit, the Word of God, will wound that old *Leviathan*; the Breast-place of Righteousness, the Helmet of Salvation, the Shield of Faith, will preserve us from woundings, in the midst of all his fiery darts. How

soon would the Devil, that cunning, and cursed, and cruel Darter and Archer, wound our souls to death, with his fiery darts and poisonous arrows, if the Lord had not given us a shield, a breast-plate, and an helmet, more impenetrable than the scales of Leviathan!

Lastly, This description of Leviathan, carrieth in it a fit resemblance of a hardened sinner, of a sinner resolved upon his evil wayes. Some sinners come at last to such a hardness, that they are like Leviathan, nothing will pierce them; the sword of the Spirit doth not enter them. Though you lay at them with all your might in the Ministry of the Word, though you cast darts, and shoot arrows of terrible threatnings against them, they esteem them but straw and stubble; sin hath so hardened them, that they (as we may express it) are *Sermon-proof, threatening-proof, yes, judgement-proof* too, as to amendment by them, though they are broken and perish under them. Let God say what he will in his Word, or do what he will in his works, they regard it not; they laugh at the shaking of these spears. As a man that hath armour of proof, cares not for sword or spears, fears not an arrow nor a bullet; so 'tis in a spiritual sense with resolved sinners: God having as a just judgement for former sins, given them a shield upon their hearts (as the word signifieth, *Lam 3. 65.*) which we render *sorrow of heart*, and put in the margin *obstinacy*, that is, hardness of heart, they then account reproofs, threats, admonitions, the most terrible words in all the armoury of God, no more than a straw or rotten wood. Woe to these Leviathans, to those who harden their hearts against the Word of God. *Who hath hardened himself against the Word of the Lord, and prospered?* And let all such know, that (as the Apostle speaks, *2 Cor. 10. 4.*) *The weapons of our warfare are not carnal* (that is, weak, dull, edgeless, pointless tools) *but mighty through God, &c.* And that, though now they prevail not to conversion, yet they will prevail to condemnation; and that while they go on to sin, they are but going (as *Solomon* speaks of the young wanton, *Prov. 7. 22.*) *As an Ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver.* God will have a dart at last, which shall enter, a dart which those Leviathans shall not count stubble, nor find to be so.

The Lord proceeds to describe Leviathan, and, as we may conceive,

ceive, to give a further demonstration of the hardness of his scales and skin.

Vers. 30. *Sharp stones are under him, he spreadeth sharpe pointed things upon the mire.*

Mr. Broughton reads it, *His underneath-places be as sharp-sheards*. The word rendred *Sharp stones*, properly signifies the sharp pieces of a pot-theard; that is, stones or other hard things, as sharp and pricking as the pieces of a broken pot-sheard. We may expound this verse two wayes.

First, As being a proof of the hardness and firmness of Leviathans skin and flesh; so hard they are, that he can lye down and rest himself upon hard and sharp stones, even upon the sharp tops of rocks in the Sea, as we lye down upon our beds. *Sharp stones are under him*, but he feels them not; which may be the meaning also of the next words.

He spreadeth sharpe pointed things upon the mire.

That is, Leviathan like some hardy man, or iron-sides, scorns to lye soft on the ouze or mire, but laym, as it were, sharp stones upon it, shews what he can endure without hurt. And so I conceive these words, *He spreadeth sharpe-pointed things upon the mire*, may be thus understood and read, *He spreadeth himself upon sharpe-pointed things, as if it were upon the mire.*

Secondly, We may expound this verse as to the falling off of darts cast, and stones slung at him, or as to the breaking of swords and spears upon his scales, when assaulted with them. As if it had been said, If you cast darts, or sling stones at him, they do not enter, but drop down under him; or, if you assail him with sword and spear, the sword breaks, the spears point is snapt off, and falls under his body. Thus he spreadeth sharp pointed things upon the mire, or spreadeth the mire all over with sharp pointed things. As after a well-fought battel at Land, we may see the field spread over with pieces of swords and spears, and other broken weapons; so is the bottom of the Sea (could you see to the bottom of it) after a skirmish, or day of battel with Leviathan. This is a probable sense, but I rather take the former, as shewing the hardness of his skin and scales, by his insensibleness of any sharp or hard thing that he rests himself upon.

All

All that I shall add is this: It were well for us, if in this case we could be like Leviathan, if we could harden ourselves, or inure our selves to hardships, to lye with sharp stones under us. Surely our flesh is much too tender and soft, and our skin too delicate for the endurance of a lodging upon hard stones, and sharp pointed things. The Apostle gives a futable word of advice to Timothy (2 Tim. 2. 6.) *Do thou endure hardship, as a good soldier of Jesus Christ.* We should labour to endure hardship, and to fare hard, and to lye hard. *Edmond*, a Saxon King in this Land, was called *Iron-sides*. I fear there are few *Iron-sides* among us, such I mean, as are fit and ready to endure hardship, to suffer hard things at Christs call, and for his Name sake: We should be content, as the Church once was (Psal. 68. 30.) *to lye among the pots, yea, as Leviathan, upon the pot-sheards, in that behalf.* The old Martyrs were patient, while they lodged in a coal-house, and ruffled among the straw. Though the Lord doth not exercise with such hardships, yet 'tis the duty of every Christian to get his heart into readiness and willingness to endure them. Though all the followers of Christ are not honoured with sufferings for him; yet they who have not, at least who pray not that they may have, a spirit of suffering, are not worthy to follow him, nor to be called his Disciples, (Mat. 10. 38. Mat. 16. 24. Luke 14. 26.)

Vers. 31. *He maketh the deep to boyl like a pot, he maketh the Sea like a pot of ointment.*

As Leviathan troubles Sea-men, so he troubles the Sea; he macerates and vexeth the waters, he disturbs the whole Ocean where he is, or wheresoever he comes. This is illustrated by a double similitude; First, of a boyling pot, *He maketh the deep like a boyling pot.* Secondly, *He maketh the Sea like a pot of ointment:* Or, as Mr. Broughton renders it, *He sets the Sea as a spicers Kettle;* that is, all in a fume and foam. Spices mingled in a kettle to make ointment, boyl vehemently upon the fire; any liquor boyling is moved, and the more it boyles, the more it moves. Thus Leviathan blustering in the deep, causeth it to look like a boyling pot, or like a pot of ointment. This shews the force of Leviathan; he makes such a buffel, that he, as it were, raiseth a

*Totum oceanum
turbat. Jun.*

FFFF storm

storm in the Sea : a fiercely boyling pot over the fire, much resembles the Sea when the waves foam, and the waters are enraged by the winds. The mighty power of God is set forth in Scripture, calming the Sea when 'tis stormy, and raising storms when it is calm, as might be shewed in many Scriptures. Leviathan can trouble the Sea, when God hath made it quiet ; but he cannot quiet nor calm it, when God hath made it stormy. Leviathan is of a turbulent nature, and he deals only in storms ; his restless spirit will not let the Sea rest, he makes it *boyl like a pot*, &c.

That which is said of Leviathan in his turmoiling the Sea, may well represent the spirit of wicked men, who in this are like Leviathan ; they (as the Prophet speaks (*Isa. 57. 20.*) *are like the troubled Sea, when it cannot rest* ; and as themselves are like the troubled Sea, having continual tumultuations in their own breasts, so they often make others like a troubled Sea.

I shall not here omit what the learned *Bochartus* takes notice of in this verse, both for and against his Assertion, That Leviathan is the Crocodile.

First, Though it cannot be denied, that the Whale makes a greater stir in the Sea, and troubles the waters more than the Crocodile (the Whale being much the greater of the two) yet he conceives the latter part of the verse (where 'tis said, *He makes the Sea like a pot of ointment*) very peculiar to the Crocodile. For (saith he) many Writers commend the fragrancy or sweet smell which the Crocodile sends forth, much like that of musk, or the *Arabian* spices, insomuch that some think *Amber-greese* is taken from that Animal. And hence he concludes, it may well be said, that he (where he comes) makes the Sea like a pot of ointment, which gives a fragrant smell, then especially when stirred, as Leviathan is here said to stir. This is indeed a rare observation, and such as *Bochartus* might well say, he could not enough admire, that the Ancients should give no hint at all of ; his testimonies for it, being from Authors of somewhat a late date, which the Reader may peruse for his fuller observation, if he please. I would not raise any suspicion about the truth of the thing, which *Bochartus* saith cannot but be true, it being asserted by the unanimous vote of people of all Nations, *Indians, Arabians, Egyptians, Assyrians and Americans.*

All that I shall say to it, is only this, That the Text in *Job* having

ing this scope to describe the turbulency of Leviathan in the Sea, seems not to respect the savour or smell of the pot of ointment, but only the troubled motion or ebullition of it, when 'tis boyl- ing over the fire: And in that respect, the Whale maketh the Sea like a pot of boyl- ing ointment, as much as, yea, more than the Crocodile.

" The second thing which *Bochartus* takes notice of in this verse, is an objection which may be raised from it, against his opinion. The Lord speaks of Leviathan, as being in the Sea, and (which is a word of the same significancy) in the deep. Now, the Croco- dile is not a Sea-animal, but a River-animal, therefore Levia- than is not a Crocodile. To this he answers,

First, That the River *Nilus* is called the *Egyptian Sea* (*Isa.* 11. 15.) and quotes a *Jewish Doctor*, who expounds it so. To this I may reply, That other learned men (and among them the late Annotators upon our *English Bible*) deny that exposition, and are very confident, that by the *Egyptian Sea*, is meant (not *Nilus*, but) the *Red Sea*, which out of the main Ocean shoots into the Land, in form and fashion of a tongue.

Secondly, He answers, that not only the River *Nilus*, and the Lakes adjoyning to it, which abound with Crocodiles, but several other great Lakes, both in holy Writ, and by many Writers, are called Seas; and therefore he concludes, the argument will not hold, that by the name *Leviathan* the Crocodile cannot be signified, because the Sea is here assigned as the seat or habitation of *Leviathan*.

~ I grant this is not a concluding argument against the Croco- dile, yet from these words we may gather a probable argument for the Whale; for as the word *Sea* is taken sometimes in a large sense, for great Rivers and Lakes where Crocodiles are, so in strict and proper sense, it alwayes signifies the Ocean, where Cro- codiles are not. And the Scripture tells us, that the proper place appointed by God for the most proper Leviathans seat, is not the Sea, in a large and improper sense, but in that which is most strict and proper, even that which is called the *great and wide Sea* (*Psal.* 104. 24, 25.) as was shewed before. And that we have reason to believe, that God spake to *Job* of and about the most proper and eminent of all those animals, which by Scripture allowance may be called *Leviathan*, was there also shewed. And if so, then we

must necessarily understand the great and wide Sea, by that *Deep* in the Text, which Leviathan *maketh to boyl like a pot*, and by that *Sea* also, which *he* (by his boyliterous motion) *makes like a pot of ointment*.

Thus the Lord in this verse, hath told us what work Leviathan makes when he is below in the deep, and railing himself towards the surface of the Sea; in the next he tells us, what he doth when he swims aloft.

Vers. 33. *He maketh a path to shine after him, &c.*

That is, he swims with such force and violence neer the surface of the water, that you may see a plain path behind him; he makes a great foam or froth upon the waters, which shines like a beaten way.

'Tis good in one sense, to make a path shine after us; that is, by the holiness and righteousness of our lives. The path of the righteous shines as the *morning light* (Prov. 4. 18.) A righteous man walketh not in dark, black, defiled, filthy paths; his are paths of light, and such as lead to that blessed inheritance among the Saints in light. But the path of an unrighteous man, shines only like Leviathan's path, with an ugly foam or froth, or at best, 'tis but like the shining of a pinching frost, or of an aged head, which is not whiteness, but hoariness, and so 'tis still like Leviathan's path; as it followeth in the latter part of the verse.

One would think the deep to be hoary.

The word signifies the *hoariness* of the head of an old man. When we grow old, our hair changeth colour, and the head is hoary. Leviathan makes such a foamy path, that one would think the Sea gray-headed, or that a hoary frost covered the Sea. That metaphor was often used by the old Poets.

All I shall say from this verse, is, to take notice of the good providence of God, that this hurtful and dangerous creature *Leviathan* gives such warning where he is. While he lies below in the Sea he can do no hurt; and as often as he raiseth himself up, he makes a path to shine, he makes the Sea hoary, by which we may the more easily discover and avoid him; whereas otherwise, he might do mischief unawares, or easily surprize the unwary passenger. 'Tis mercy, when they who, like Leviathan, are able to

*Estimabit
abyssum quasi
senescentem.*

*Vulg.
Usitatum est ut
canum & in-
canescere more
dicatur.*

*Elæc inter tu-
mida lute mari
ibat imago.*

*Aurea, sed flu-
da spumabant
cæcula cano.*

*Virg. l. 8. Eni-
ad. do. evitens
navale bellum*

*Augusti atq;
Antonii.*

*Totaq; remigro
sumus ineamit
unde, Catullus*

do much hurt, make such a path shine after them, as gives any an opportunity to escape them, and keep out of danger. Thus we have as it were, the picture of Leviathan, drawn by the hand of God himself: And from all, it appears that he is a very *None-such*, or that his fellow is not to be found, he hath no equal in the visible world; such another is nowhere to be had.

Thus the Lord concludes.

Vers. 33, 34. *Upon the earth is not his like, who is made without fear: he beholdeth all high things: he is a King over all the children of pride.*

These two verses contain the close of all; they are, as it were, the *Epilogue*, the *Epiphonema*, or closing words, with which the Lord shuts up his whole discourse about this creature. As if he had said, *Why should I make further in a description of him by particulars? I will say all, I will wind up all in a word; he is such a one, as in the earth there is not his like.* Or, as if the Lord had said to Job, *I told thee before of Behemoth, that he is the chief of my ways; yet he comes far short of Leviathan, for upon earth there is not his like.* Leviathan is not only the chief in his own dominion, among the fishes of the sea, but also among the beasts of the earth, the strongest and stoutest of which are not to be compared with him.

Before I proceed with the opening of these two verses, according to our translation, which generally holds out Leviathan to be the Whale; and before I touch some other translations, which bear the same interpretation, I shall propose the translation and interpretation given by the learned *Bochartus*, which accommodates these two concluding verses fully to the Crocodile. His translation runs thus, and so doth his interpretation, as followeth,

There is not his like upon the dust, so made, that he should not be bruised (or broken.) He translates the Hebrew (*אין כמותו*) not as we, *upon the earth*, but, *upon the dust*, thereby implying that a creeping thing is here intended by Leviathan: For (saith he) the feet of the Crocodile are so short, that he rather creepeth than goeth; and therefore he may well be reckoned among creeping things: And hence Serpents (being creeping things) are called *Serpents of the dust* (Deut. 32. 24) Now though the Cro-

*Non est ei simile super pul-
verem, ut a-
lium, ut non a-
lium.*

codile

לב להי חת
ut non timeret,
velut esset sine
timore.

Etiam quicquid
altum est de-
spicit: Rex est
supra omnes fi-
lios elationis.

בני שחח
filii elationis.

codile be a creeping thing, yet he differs from ordinary creeping things and Serpents; for they may easily be trodden upon and bruised, as the Lord said to *Adam* concerning the Serpent (the Devil) *it* (that is, Christ the seed of the woman) *shall bruise thy head* (Gen. 3. 15.) But the Crocodile is made that he should not be bruised, that is, he is so made, by reason of his implanted strength, and the hardness of his scales, that he cannot be bruised nor crushed. Others (saith he) render the latter part of the verse. *Made that he should not fear, or to be without fear.* But I had rather keep the primary and proper signification of the word or verb (חת) because it is not altogether true of the Crocodile, that he is without fear; some Authours writing of him, that he flies from those that assault him boldly, and is very bold upon those that are afraid of him, and fly from him. But even the same thing (saith he) may be said of Whales, who 'tis known) hasten away upon the hearing of any noise, or crashing sound. Thus upon the 24th verse.

His translation of the 25th is near ours in the words of it. *Moreover he despiseth whatsoever is high, he is a King above all the sons of elation or height.* Besides (saith he) that the Crocodile hath many things, upon the account of which he is to be preferred before other creeping creatures; he also despiseth whatsoever is high, even the sons of highness, that is, those animals who have higher, or taller bodies, and longer legs than he, by the help of which they are raised up on high, even over these he kings it, being confident he hath greater strength than they: For how high soever they lift up themselves, yet he can easily bring down the greatest of them flat to the ground, with one stroke of his tail, and then kill them, and tear them to pieces. And that the Crocodile doth thus conquer, and king it over, the stoutest and proudest beasts, the learned Authour gives many proofs, from the authority both of ancient and late Writers. So then (as he concludes) those animals which are higher and taller in stature than the Crocodile, are those sons of elation or pride (as Job 28. 3.) and so stand opposed to reptiles or animals creeping on the dust, spoken of in the former verse. Thus far the learned *Bechartus* gives us his translation and understanding of these two verses, completing the description of Leviathan.

I shall now consider our own translation.

Upon

Upon the earth is not his like.

But in what is it, that Leviathan exceeds all creatures on earth? so that *he hath not his like*, or *there is no comparison to him*, as some render the words.

I answer, In these two things, both which appear by what hath been said before, and one of them is express in that which follows.

First, There is none like him for greatness.

Secondly, There is none like him for his fearlessness or stoutness, and therefore it is said, *he is made without fear*: As if the Lord had said, *There is no creature upon earth so stout, but may be made afraid, the very Lion may be skared*. Naturalists speak of some ways, whereby the Lion is made afraid, but nothing can make Leviathan afraid, he is made (as one translation hath it) *That he should fear nothing*, or no man, neither one nor other. And as he feareth none, so all are or have reason to fear him; but when the most dreadful things appear, there is not the least appearance of dread in him. Is not Leviathan full of courage, seeing he is altogether fearless? Where there is no fear there is nothing but courage, or courage at the height. It hath been noted in history, concerning several great men of the world, that notwithstanding all their greatness, they have been very full of fear, they especially, who have been either unrighteous or cruel in the exercise of their power: But Leviathan, though he be great, and cruel too, yet he hath no fear. Fear (as was said before) is that trouble of mind, which seizeth upon us at the apprehension of some impending, or near-hand danger. Leviathan is, not said to be without fear, as they who are not apprehensive of danger, but as they, who though they see and apprehend great danger near them, yet fear it not. *Upon the earth is not his like, who is made without fear*. From the former part the verse,

Observe, First;

It is of God that the creatures are disposed into several ranks and degrees, that one exceeds and excels another.

In some things there is a likeness among all creatures, and there may be something wherein one exceeds them all, and hath none like him; that it is so, is of God. Some men are so bad, that they

Melioris supremæ inter animalia viæ ac fortissimæ describi non possunt, quæm tot alii præcedunt, ad laudem impudens cor Bold. Qui factus est, ut nullum timeat. Hieron.

they have not their like ; it was said of *Ahab*, *there was none like him*. There are also men so good, that there are none like them, as the Lord said to Satan of *Job* (Chap. 1. 8.) *Hast thou not considered my servant Job, that there is none like him in the earth.* There God spake of *Job* with respect to his holiness and righteousness, as here of *Leviathan*, with respect to his greatness and fearlessness; *Upon the earth there is not his like.* Now as it is of the Devil, that any are beyond all others in wickedness ; so it is of the Lord, that any exceed others in goodness, in holiness, in patience, in righteousness, in faith, in faithfulness, in fruitfulness ; this is by special dispensation from the Lord. It is also of the Lord, that any among the irrational creatures exceed their fellows, as was further shewed concerning *Behemoth*, from those words in the fortieth Chapter, *He is the chief of the ways of God ;* and as here it is said of *Leviathan*, *There is none like him, who is made without fear.*

Hence note, Secondly ;

It is of God that one creature is less fearful than another.

As the outward composure of the creature is of God, so also is the inward disposition. Some creatures are (as I may say) nothing but fear ; such is the Hare ; whence we speak proverbially, *as fearful as a Hare.* The Hart is a goodly creature, yet a little dog will make a hundred of them run. But there are other creatures, that may be said to have no fear at all ; *Solomon* gives that character of a Lion (Prov. 30. 30.) *There are three things which go well, yea four, that are comely in going, a Lion which is strongest among beasts, and turneth not away from any, that is, fears not any.* And as among irrational creatures, one is more fearless than another, so it is among men ; one is of a fearful spirit, and another of a courageous spirit. This also is of God, yet there are special and particular reasons, why some men are fuller of fear than others.

Again, when the Lord would express the perfection of this creature, he saith, *He is made without fear.*

Hence

Hence note, Thirdly;

The less fear, the more perfection, unless it be of that fear which is our perfection, the fear of God: then indeed the more fear the more perfection.

We may distinguish of fear: There is godly fear, and natural fear. The less natural fear, the more perfection; but the more godly fear: The more perfection; the more we fear God, the more perfect we are; but the less of natural fear, or fear of the creature we have, the more perfect we are. The perfection of the godly is often exprest by being above, or by being delivered from fear (*Psal. 91. 5.*) *Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.* The Lord saith to many, fear; but there are but few of whom he saith, and for whom he undertakes, that they shall not fear; especially, in a time of such great fear, as is spoken of in that 91st Psalm, a time of Plague, and that in the heat, when the slain of the Lord are many, and men fall by thousands on the one hand, and on the other. Trust in God is the special qualification of the person, who stands under the protection of that promise in the Psalm last mentioned. And the same promise is made to a man fearing God (*Psal. 112. 7.*) *No evil tidings shall make him afraid.* David professed this gracious fearlessness (*Psal. 46. 2.*) *Although the earth be removed, and the hills be carried into the midst of the sea, yet will not I fear.* And again (*Psal. 23. 4.*) *Though I walk through the valley of the shadow of death, I will fear no evil.* 'Tis the perfection of a man not to fear outward dangers; therefore Christ rebuked his Disciples (*Mat. 8. 28.*) *Wherefore did ye fear, O ye, of little faith?* Their faith was very little, else their fear would not have been so great. Now as it is thus in man; the less of natural fear, the greater is his perfection: so also among other creatures, it is a note of their perfection, to be made without fear; for it shews the greatness of their courage, as also of their strength. And, this is absolutely the perfection of God, whose infinite insuperable power and strength, is answered with a most constant serenity and immutability of mind, who as he wants nothing, so he fears nothing. Thus our translation carrieth the verse: I shall touch upon a second, before I part with it.

Ggggg

Hu

Non est in pul-
vere potestas
eius. Hoc
Verbum **לֹא**
significat domi-
natum & po-
tatem, &
quia quæ do-
minatum ha-
bent super reli-
qua solent esse
ratio compa-
rationum &
similitudinem,
ideo significat
comparare, vel
affigulare.

His dominion is not over the dust: he is made without fear. The reason of this variety of translation is, because the word which we render [*like*] signifies power or dominion; and the reason why the same word signifies to have power, as also to compare or *be like*, is, because those things which are great above others, use to be the matter of comparison: And hence it is, that as we, and others, render, *upon earth none is like him, or to be compared to him*; so others, taking the word strictly and properly, say, *his dominion or magistracy is not upon the earth*.

The text thus read, shews the Lords great goodness to men upon the earth; that having made such a huge, vast, dreadful creature, he hath not given him any power or dominion upon the land, but by his providence hath shut him up in the sea, where he can do less hurt: for if Leviathan, or a creature of his bigness and power, should live upon the land, there were no living by him, either for man or beast. As it is an argument of Gods care of, and benignity to mankind, that those land creatures, Lions, Tygers, &c. which destroy and prey upon others, are so ordered, that in the day time, they retire to their dens (*Psal. 104. 22.*) and when night comes, then they go abroad: God shuts them up in the day time, when they might do most hurt, or hinder man from doing good, that is, the duties of his calling abroad in the open fields. (*ver. 23.*) 'Tis also a great part of the wisdom and good providence of God, to shut up the Leviathan within the bounds of the sea; his power, his dominion is *not over the dust, or upon the land*. The Author of this translation glosseth it thus: *How small a matter were it, saith he, to say, that Leviathan hath not his like upon earth*; for another thing is here intended or handled. Here Divine providence is hinted to us, which gives laws and limits to earth and sea, and to all things contained in them: He hath not formed, nor fitted the body of Leviathan with members of use upon the earth; therefore the sea is his dominion, not the land. This is a truth, and a useful consideration.

Yet, I conceive, the Lord doth here rather highten the power of Leviathan, by saying, He hath not his like on earth. For it being taken for granted that he hath not his like in the sea, nothing could be said more to set forth his greatness than this, that he hath not his like at land. And some of the Hebrew Doctors say, the

the Lord ſpoke thus, becauſe beaſts on the land are ſtronger than fiſh in the ſea; and they give a reaſon for it, upon a Philoſophical ground, becauſe much moiſture weakens. Therefore the wonderful, even, preternatural ſtrength of Leviathan appears in this; that he being a water animal, ſhould yet be both bigger and ſtronger than any beſt of the earth. *Upon the earth there is not his like, who is made without fear.* Which, as it is here affirmed, ſo it is demonſtrated in the following words.

Verſ. 34. *He beholdeth all high things: he is King over all the children of pride.*

There is a three-fold interpretation of thoſe words, in the former part of this verſe, *He beholdeth all high things*: Underſtanding by the Relative [*He*] *Leviathan* (for there is another reading which I ſhall touch in the cloſe.)

Fiſt, Theſe words may be expounded, as an argument of the mighty courage of Leviathan. *He* (as it was ſaid before) *is made without fear*, for *he beholdeth all high things*; that is, let things or perſons be never ſo high, never ſo great, never ſo formidable, he beholdeth them boldly; he doth not *wink and look*, but with open face beholds the moſt high and terrible things, for (as it is ſaid before) *he is made without fear*.

Secondly, *He beholdeth all high things*, that is, he beholdeth them with diſdain, as if this were a ſignification of the matchleſs pride of Leviathan: He looks upon high things, how high ſoever they are, as his underlings, or as if they were not good enough for him, to beſtow a look, or a caſt of his eye upon. He is (as one gives his character) pride throughout, or nothing elſe but a piece of pride, extremely proud. Thus to behold is to contemn, and in that ſence we find it uſed in many Scriptures; ſo ſome expound that (*Cant. 1. 6.*) *Look not upon me, becauſe I am black, becauſe the ſun hath looked upon me*, that is, do not contemn me (ſaith the Church) becauſe of my blackneſs by perſecution. So (*Job 37. 24.*) *He* (that is, God) *reſpecteth not any that are wiſe of heart*: The Lord looks upon the wiſeſt men of the world, as unworthy of a look; he looks upon them as infinitely below him; and if any are proud of their wiſdom, he looks upon them with diſdain, he beholds them, and deſpiſeth them and their wiſdom. It is ſaid of Goliath (*1 Sam. 18. 42.*)

GGGG 2

when

*Omne ſublimo
videt, reſt. velut
declaratio præ-
cedentium. Ita-
que eſt ut nul-
lum timeret.
Boid.*

*Videre pro con-
temnere.
Totum ſuperbia
eſt. Nicetas.*

when David came to him, *he beheld him and disdained him*, that is, he beheld him with disdain: When the Giant looked about, and saw David a youth, he disdained him as no match for him. Leviathan is such a Goliath, *He beholdeth all high things*, be they never so high, with a kind of disdain.

Hence, Note;

They who are great in any kind, are very apt to despise others, or to look upon them with disdain, as if they were nothing to them.

Looks of disdain, despising looks, are very common in the world. With what a disdainful eye did the Pharisee behold the Publican (Luke 18. 9, 11.) *I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican*, this pitiful fellow. Pride in self, is always accompanied with contempt of others, and causeth it. The Title of that Parable in the 16th of Luke is, *He spake this Parable, to certain that trusted in themselves, that they were righteous, and despised others.* 'Tis the spirit of a Leviathan, he beholds all high things, how much more low things with disdain. Yet,

Nihil meditatur, non magnum est periphrasis animi res magnas confessoris, sc. respicere ad id quod sublimis est, et nunquam in re humilis sensum, aut intentionem designat. Sancti. Non vacat omnibus rebus adesse Jovi.

Thirdly, Some expound these words as an argument, not of the pride, but greatness and nobleness of Leviathan's spirit, who as he is the highest of elementary animals, so he beholds all high things, he will not meddle with inferiour matters, they are below him. Great men are for great matters. The Heathens said of their Jupiter, *He had no leisure to attend upon, or have to do with small affairs.* Small matters will not go down with Leviathan, he is always looking at great. Such is the spirit of worldly men; they like Leviathan, behold all high things; not the high things of Heaven, but the high things of earth; they are not heavenly-minded, but high-minded. A godly man is heavenly-minded, a carnal man is high-minded. David professed (Psal. 131. 1.) *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, in things too high for me.* What was too high for a King? for a David? yet King David said, his heart was not haughty, nor his eyes lofty, looking at high things; he looked at those things which concerned his duty, to serve God, and his generation, by the will of God, or as God would have him (Acts 13. 36.) he was heavenly-minded, and not high-minded. Solomon speaks of a generation (Prov. 30. 13.) *O how lofty are their eyes,*

eyes, and their eye-lids are lifted up. What generation was this? It was the generation of proud, vain, men; O how lofty are their eyes! who can tell how lofty they are! no mean thing will content them. They have such a hunger after high things, that nothing low is food for them. A godly man is not satisfied with matters which are truly low and small (to him the greatest things in the world are so) yet the lower, the lesser, the least things of this world will serve his turn, as to contentation with them. *Leviathan beholdeth all high things, and therefore as it followeth,*

He is a King over all the children of pride.

That is, he is the chief of all proud ones.

Master Broughton renders it thus, *he is a King over all wild kind.* And a Modern Interpreter abroad, rendering the Hebrew word, by a Latine feminine, saith, *she is a Queen over all the wild kind, or over all savage beasts.* Thus several render it, according to the strict words of the Hebrew, *he is a King over all wild beasts.* The Septuagint translate, *he is a King over all that are in, or that inhabit the waters;* others, that move upon the earth, as the learned Reader may see in the margin. Now, because those wild ones, of one kind or another, are proud, and prouder than tame beasts; therefore we render, *He is a King over all the children of pride:* That's an Heb.isme, *children of pride,* for proud children, or for those that are extremely proud. They who excel in any thing are elegantly called the children of it, as if they were begotten by it, or born of it; they bear the likeness of it, as children do of a parent. Some persons (as Leviathan here) are so like pride, that they may well be called children of pride, as if pride it self had begotten them, and were their father, or the mother that brought them forth and nursed them, or brought them up.

But why is Leviathan called *a King over all the children of pride?*

I conceive the chief reason to be that which I shall give in this Observation, because

Leviathan hath more to be proud of, than the proudest of the world.

They that have most to be proud of in nature, have not so much

Habet hæc magnanimitas, ut mediocribus contentus, maxima negligat. Sen. Superbus verò pusillum animi habet, ergo nunquam mediocribus contentus est, sed inhiat ad majora.

Esq; regina super omnes feras. Jun. Ipsaq; regem agn in ferocis universis.

Tygar. Inter omnia superba primas tenet & facile princeps. Merc.

Filius superbiæ, i. e. superbor, juxta idiomata Hebræorum.

Filius rei aliquæ nun utaturphrafi Hebræica, quæ aliqua insigniter excelsa.

*In superbo nar-
rationem ter-
minat, ut osten-
dat hoc præci-
pue Job fuisse
timendum, ne
Diabolus qui
eum expecterat
adtentandum
præcipue eum
ad superbum
inducere con-
tentur. Aquin.*

*Lapsi videmur
qui hoc de Le-
viathan, et
etiam de Sata-
na interpretati
sunt. C. C.
Tenebras affu-
dit in præti-
bus, oratio re-
laxat, &c.
Cec.*

much to be proud of as Leviathan. What had any natural man (as to the body) to be proud of in comparison of him? is he proud of his strength? 'tis weakness to the strength of Leviathan. Is he proud of his comeliness, or the exact composure of his body? Leviathan excels him in that. In many particulars Leviathan hath that in him, which may occasion pride, or him to be proud beyond thousands. And we may conceive, that the reason why the Lord brings this in the close, is to humble Job, who had carried it too proudly, and stoutly towards God. And therefore Job was specially to beware of this, lest the Devil, who desired to tempt him, should prevail upon him, by suggesting proud and high thoughts of himself, and so make him a subject of his own kingdom; for he is that mystical Leviathan, who kings it to purpose over the children of pride. As if the Lord had said to Job, *Lay down all thoughts and words, which have any savour or tincture of pride. Wilt thou be proud of this, or that, or any thing? know that in his kind, I have given more to Leviathan to be proud of, than to thee: And consider under whom thou art to reckon thy self, if thou art lifted up in pride, even under Leviathan, for he is a King over all the children of pride. And though Leviathan be exceeding proud and haughty, yet I can quickly bring him down; surely, then I can bring thee down, yet more than hitherto I have done. Therefore, O Job, do not contend any more with me, be not unquiet under my hand, who am indeed thy King.*

This leads me to another reading of the verse, which makes the antecedent to *he*, not Leviathan, not the Devil, but God himself.

He that beholdeth all high things, is a King over all the children of pride; That is, God, who beholdeth all high things, and is higher than the highest (Eccles. 5. 8.) he is above the proudest men. So then these words, he beholdeth all high things, having the Relative That supplied, are a circumlocution of God. God indeed be- holds all high things, and high persons: Let men be never to high God behold them. And as he beholdeth all things, so he is higher than the highest things, he is a King over all the children of pride, who are the highest among men, or high above all men in their own conceit. The Lord, as a King, can rule and over-rule the proud, he can bring down their high looks; the Lord said to Job (which may give some light to this interpretation) when he would

sit

ſtir him up, to conſider himſelf what he was able to do, and to do his beſt (*chap. 40. 12.*) *Look on every one that is proud, and bring him low.* Canſt thou do it? canſt thou look on every one that is proud, and bring him low? Thou canſt not, but I can. God beholdeth all high things, he hath them all before him, and is a King over them; he can make the proudeſt, and ſtoutest, and greateſt that are in the world ſtoop to him. That Great Monarch *Nebuchadnezzar*, who lorded it over the greateſt of the world in his days, was at laſt brought to confeſs, that the Lord was a King over all the children of pride (*Dan. 4. 37.*) *Now I Nebuchadnezzar praife, and extol, and honour the King of heaven, all whoſe works are truth, and his ways are judgment, and thoſe that walk in pride he is able to abate.* In this ſence God is a King over all the children of pride.

Now though the words, according to the ſenſe given of this laſt reading, may ſafely be applied to God; yet as moſt among late Interpreters underſtand them literally of Leviathan, ſo many of the ancients, who have written upon this Book, turn this whole deſcription of Leviathan into an Allegory of the Devil (as was toucht before) and to make it out they have run into many needleſs ſpeculations. But I conceive, though it be true, that many things ſpoken of Leviathan are applicable to the Devil, as alſo to Tyrants, to Antichriſt, and all wicked men; and ſome, who are very ſparing in urging the Allegory, yet grant we may, when we read what is ſaid of Leviathan, reflect upon the Devil, and conſider what a mighty power he hath to do miſchief, if the goodneſs and power of God did not reſtrain him: Yet 'tis ſafeſt to keep to the plain ſenſe, and not to buſie our ſelves much in transforming the holy Scriptures into Allegories, in which ſome have been over-bold; nor ſhould any venture to draw Allegories, but out of a natural meaning, as the Apoſtle *Paul* did in the 4th Chapter of his Epistle to the *Galatians*.

I ſhall only adde, that as from the nature of this Leviathan (ſuppoſed to be the Whale) we may receive many inſtructions; ſo the Lord doth ſometimes Preach or Propheſie to whole Nations by him, that is, he gives warning by him to Nations, of ſome great things which ſhall come to paſs among them. 'Tis the obſervation of an Interpreter upon this place. *God (ſaith he) prophesies*

*Dein cetos
quasi peniten-
tie procones-
fuit, dum in so-
lito loco appa-
rentes bellis, &
alios clades
nunciant, ut
homines peni-
tentiam agant.
Sculpt.*

phesies to people and nations by the Whale or Leviathan. And as
other places (he was a Germane) so we have had warnings by him ;
for (saith he) in the year 1620. there was a whale cast upon
the shore of a great river far within the land, twenty and five
ells long and a half, immediately before the great wars, changes,
and troubles which beset Germany. Hence he infers, when these
mighty fishes come into places which are out of their way and
road, or when God casts them upon unwonted shores, it fore-
shews some unwonted thing, or that God will bring guests among
them, that they never thought of.

Thus I have done with this long and large description, which
the Lord makes of Leviathan. There remains only one chapter
more, which gives us the full effect and issue of all the dealings
of God with Job, and of his speakings to Job, about Behemoth
and Leviathan: All was to humble him; and we shall see him
deeply humbled, and eminently restored, in the next chapter.

JOB



J O B, Chap. 42. Verſ. 1, 2, 3, 4, 5, 6.

1. *Then Job answered the Lord and ſaid,*
2. *I know that thou canſt do every thing, and that no thought can bewith-holden from thee.*
3. *Who is he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderful for me, which I knew not.*
4. *Hear I beſeech thee, and I will ſpeak; I will demand of thee, and declare thou unto me.*
5. *I have heard of thee, by the hearing of the ear; but now mine eye ſeeeth thee:*
6. *Wherefore I abhor my ſelf, and repent in duſt and aſhes.*



His Chapter is the concluſion of the whole Hiſtory and Book of *Job*; it conſiſteth of three general parts.

First, Of *Jobs* deep and ſincere humiliation before the Lord, in theſe ſix verſes.

Secondly, Of the reconciliation of *Jobs* three friends to the Lord, or of their attonement and peace made with the Lord (*verſ. 7, 8, 9.*)

Thirdly, Of *Jobs* reſtitution, by the wonderful goodneſs, and powerful hand of the Lord, to as good, yea, to a better eſtate than he had before; from the tenth verſe, incluſively, to the end of the Chapter.

The words under hand, contain the firſt part of the Chapter, and I call them *Jobs* humiliation before the Lord; and in that we may conſider theſe two general parts.

H h h h h

First,

First, *Jobs Testimony concerning God.*

Secondly, *His Charge brought against himself.*

His Testimony concerning God we have in the second verse, &c. that is twofold, or he commends and exalts God in two of his most glorious attributes.

First, About his Omnipotency, *That thou canst do every thing.*

Secondly, About his Omniscieny (as most expound the words) *And that no thought can be with-helden from thee.*

Jobs Charge or Accu ation which he brought against himself, hath these four things in it,

First, The Confession of his own ignorance and rashness in the third verse, *Who is he that hideth counsel without knowledge? I have spoken (saith he) things which I understood not, things too wonderful for me, which I knew not:* Thus he chargeth himself with rashness and ignorance.

Secondly, The Submission of himself to the better instruction and teaching of God, or to what God should be pleased yet further to reveal unto him at the 4th verse, *Hear, I beseech thee, and I will speak, I will demand of thee, and declare thou unto me.* He begs yet a word more with God, and he begs a word more from God, or that God would speak a word more to him.

Thirdly, A Thankful Acknowledgment, that he had already received much more light from God, than formerly he had attained to, at the 5th verse, *I have heard of thee, by the hearing of the ear (I had a knowledg of thee, O God, before) but now (saith he) mine eye seeth thee,* now I have more knowledg, and clearer light concerning thee than ever I had before.

Fourthly, The Issue or Effect of all this, and that is his repentance, *Wherefore I abhor my self, and repent in dust and ashes.* Thus we have both the general parts of the whole Chapter, and the more particular resolution of this first part, which I call *Jobs humiliation.* And in this manner he numbled himself before the Lord (as followeth.

Vers. 1. *Then Job answered the Lord, and said.*

These are the words of the Divine Historian, connecting this Chapter with the former. And all that I shall say upon this first verse,

first verse, shall be but to Answer this Question.

How came it to pass, that Job answered the Lord again, seeing he had professed before (chap. 40. 5.) that he would answer no more? Once have I spoken, but I will not answer; yea, twice, but I will proceed no further. There Job seemed to take up a resolution to answer no more; how is it then, that here this Chapter beginneth with, *Then Job answered the Lord and said?*

I shall give a three-fold answer to this doubt.

First, Thus; we may conceive, *Job*, in the former promise, that he would answer no more, meant it of such a kind of answer as he had given the Lord, and his friends before; he would answer no more in that way, or after that sort; and so it was not an absolute resolve not to answer, but not to answer as he had done. As if he had said, I will answer no more, justifying my self, no, nor so much as excusing my self, or taking off the weight of any charge the Lord hath brought against me: There being such a change in his answer, he may very well be said to answer no more; for he answered no more, as once he did. The best and safest way of justifying and excusing our selves, is to lay our selves at the foot of God: A confession of, or a charging our selves with our sins is the best way of acquitting our selves before God from our sins; I mean, 'tis the best that we can do to justifie or acquit our selves.

Secondly, we may answer thus. 'Tis true, *Job* said he would answer no more, but it is as true that the Lord commanded him to answer again (chap. 40. 1.) For when *Job* had said there at the fifth verse, *Once have I spoken, but I will not answer, yea, twice, but I will proceed no further:* The Lord saith at the (7th verse) *Gird up thy loyns like a man: I will demand of thee, and declare thou unto me.* God called him forth, and bad him speak, I have somewhat to say to thee, and do thou answer me; so that the Lord took off *Job*, or released him from that bond, that he had put upon himself: Thou hast said, thou wilt answer no more, but I will have thee answer yet more. Now though we take up a resolve to do, or not to do such a thing, yet a word from God must over-rule us. As a word from God must over-rule us, not to do what we have resolved to do; so a word from God must over-rule us, to do that which we have resolved not to do.

H h h h h 2

Thirdly,

Thirdly, The Lord had not only given *Job* a command to answer, but inclined, and moved his heart to answer. The reason why *Job* resolved not to answer, was the lowness of his own spirit, and the terror of the Lord that was upon him. The majesty and dread of the Lord put him upon a resolve for silence; but now some favour appearing, and the Lord giving him hopes of a gracious acceptance, he was encouraged to speak, and had a freedom of speech restored to him, and accordingly he answered the Lord. Thus we may save *Job's* credit from lightness, much more from a lie; though after he had said, he would answer no more, we find him answering again, *Then Job answered the Lord and said.*

The Lord having set forth his own infinite power and wisdom, in that long and accurate speech, which he made out of the whirlwind, concerning his works of creation and providence; especially, by his discourse about that *unparallel'd pair, Behemoth and Leviathan*, the greatest of living creatures upon the land, and in the sea: I say, the Lord having by this discourse humbled *Job*, he saw, and was convinced there was no disputing with God, nor enquiring into, much less complaining of, or murmuring at his secret counsels and judgments; he now saw, it was not for him to call God to an account about any of his dealings and proceedings, as sometimes he had done, but rather to adore them: and therefore he submits, and answers only with exalting God, and abasing himself. He begins with the exaltation of God. *Then Job answered the Lord and said.*

Vers. 2. *I know that thou canst do every thing.*

That's his first word; and it teacheth us, That, when we begin to have high and great thoughts of God, we cannot but have low and mean thoughts of our selves. Our own humiliation begins at the exaltation of God; and our self-emptiness and weakness, at the sight of his fulness and Almightyness. Thus *Job* began his humiliation, *I know that thou canst do every thing.*

This verse exalts God both in his omnipotency, and in his omniscience. 'Tis a short, yet a full confession of his faith in this matter; and though it were short, yet it pleased God much and fully, because *Job* uttered it in much faith. *A few words please God, where he seeth much faith.*

First,

Non enigit d
vobis Dom
multa verba,
sed multam fi-
dem.

First, He confesseth Gods Omnipotency, *I know that thou canst do every thing.*

I know.

The word notes a certain knowledge, such a knowledge as leaveth no place for doubting, nor for an uncertain opinionating. *I know*, is as much as, *I am assured*: As Jacob said to Joseph, when he told him *Manasseh* was his first born (*Gen. 48. 19.*) *I know it, my son, I know it, &c.* As if he had said, I do not lay my right hand upon the younger by mistake, but choice; I know very well which is the first-born, and I know what I do, in laying my right hand upon the younger. Thus saith Job here, *I know that thou canst do every thing.* This great truth is fixed and fully settled upon my heart; and I urge my self with all my might now, to give thee the glory of it, though sometimes under my grievous pains and undue passions, I have obscured it, and spoken as if I doubted, or were not well assured of it. *I know,*

That thou canst do every thing.

The word rendred *canst do* notes two things; First, Might; Secondly, Right, to do all things. For indeed, we can do no more than we have a right to do.

Again, It signifies not only a power of doing, but a prevailing power of doing, or a conquering power, a power that overcomes all difficulties, and removes all obstacles or obstructions; such a power is intended in this word. We have it in a proper name (*Prov. 30. 1.*) The words of Agur, the son of Jakeh, even the prophetic. The man spake unto Ithiel, even unto Ithiel and Ucal: Under both these names, *Ithiel* and *Ucal*, some conceive Christ is to be understood: he is *Ithiel*, which signifies (as *Emanuel*) God with us; and he is *Ucal*, that is, powerful and almighty. When the Prophet *Jeremiah* would shew how strongly that people were bent to sin, he speaks to them all as one man (*Jer. 3. 5*) *Behold, thou hast spoken, and done evil, as thou couldst*; that is, thou hast put forth thy utmost Can, thou hast done as much evil as thou canst. As here, Job saith of the Lord, *Thou canst do all things.* So said the Prophet of the people, *Thou hast spoken, and done evil, as thou couldst.* A godly man sins, but he doth not sin as he can, he doth not lay his utmost strength,

פוטנטיא,
pote facere ha-
bit potentior
fuit superavit,
prevaleuit.
Id est tantum pos-
sumus, quod
jura possumus;

nor ſet his ſhoulders to it; but an evil man doth evil as he can, he ſerves his luſt as he ſhould ſerve God, with all his might. I urge that place only to note the force of the word, *I know that thou canſt do*

Every thing.

That is, every thing which is fit for, and becoming thy Maſte-
ry to do, every thing which is good, every thing which is juſt,
every thing which doth not reflect diſhonour upon thy name, eve-
ry thing that is not a contradiction to thy ſelf. Thus, take things
of what kind you will, God can do them; and take things in what
degree you will, God can do them: he can do, not only little
things, but great things, yea, the greateſt things. Great and lit-
tle make no matter of difference with God. As if Job had ſaid,
O Lord, I know and acknowledge there is nothing too hard for thee,
yea, nothing is hard to thee; and that as thy counſels and decrees are
a together wiſe and juſt, ſo thou haſt power enough to execute and
bring them about. Thou canſt do

Every thing.

There is no bound to the power of God, except his own will.
God will not do every thing that he can, but he can do every
thing that he willeth: nothing can ſtop the power of God in do-
ing, where his will is to do. *Thou canſt do every thing.*

Or we may take it thus, *God can do every thing; that is, eve-*
ry thing that he hath ſaid he will do, every thing that he hath en-
gaged himſelf to do by promiſe, or by prophetic; he hath power
to do what he hath ſaid or fore-thewed ſhall be done. Thus Job
gives glory to God, and begins as David (*Pſal. 59. 16, 17.*)
to ſing of the power of the Lord, as well as of his mercy. I will ſing
of thy power; unto thee, O my ſtrength, will I ſing. Here Job ſings
of the power of God, *I know that thou canſt do every thing.* The
words have no difficulty in them; only when Job ſaith here, *I know*
that thou canſt do every thing, it may be queſtioned,

Did not Job know this before? yea, had not Job ſaid as much as
this before? that God could do every thing. In ſeveral paſſages
of the ninth and twelfth Chapters, he ſaid as much as this, and
more cannot be ſaid of God. We have ſaid every thing of God,
when once we have ſaid, he can do every thing. There Job cries
up

up the power of God, together with his wisdom (*vers. 4. &c.*) *He is wise in heart, and mighty in strength; who hath hardened himself against him and prospered? If any ask, what can God do? Job answers, He can remove the mountains, and overturn them in his anger, he shaketh the earth out of its place, he commandeth the Sun, and it riseth not, and sealeth up the Stars, he alone spreadeth out the heavens, and treadeth upon the waves of the Sea.* All these are speakings forth of the Almightiness of God; and he that can do these things, surely can do all things. Now seeing Job was there so much upon this point before, how is it that here he saith, *I know that thou canst do every thing?* as if this were some new matter which he was not acquainted with before, or had never uttered.

I answer, it is true, Job knew this before, but he did not know it before as he knew it now: Though he knew the Lords power before, and spake of it, yet the trouble of his spirit, and the anguish of his soul under his sufferings, did very much darken him as to this knowledge; and therefore when Job saith, *I know that thou canst do every thing*, this knowing is not to be understood as opposed to ignorance only, as if Job knew this now, and did not know it at all before; but knowing here is opposed to a lesser degree of knowledge, or knowing here imports a higher and greater degree of knowledge than ever he had before concerning the power of God. Job spake sometimes before, as if he knew little of this great truth, and he much detracted from the absolute power of God over all creatures by his complainings, especially that he and other innocent ones were afflicted; as also, by his earnest desire of knowing why he was afflicted, being innocent, thereby intimating, that he was not so well satisfied in the dealing of God with him, nor had wholly resigned up himself to the sovereign power and will of God, to be disposed of at his pleasure; so that in this short confession Job seems to speak more largely, thus; *Now at length, O Lord, I know more fully than ever, that thou hast a most just right and power to command and dispose of all things, and that thou both dost and mayst effect whatsoever pleaseth thee; nor ought any to murmur at, much less resist thy counsels or dealings, seeing every thing is, and cannot but be just and righteous which thou dost.* We conclude then, Job knew this truth before, but not as he knew it now.

Hence

Hence note, First;
Knowledge is a growing thing.

And it were well if we were all found growing in knowledge. That's the Apostle *Peters* charge (2 *Epist.* 3. 18.) *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* He puts both together. There is a growth in knowledge as well as in grace; and in proportion to our spiritual growth in knowledge, is our growth in grace: for, though many grow much in notional and speculative knowledge, who grow little in grace; yet they cannot but grow much in grace, who grow much in spiritual and experimental knowledge. As a godly man groweth in knowledge, so in grace too. Knowledge is a growing thing. The rising and encreasing waters of the Sanctuary were a type of the encreasings of knowledge; those waters were first to the ancles, and then to the knees, and then to the loyns, and then to the neck. And as knowledge increaseth, with respect to the several times and states of the Church (for so that place (*Ezek.* 47. 3, 4, 5.) is to be understood) so it is a truth, that there is an increase of knowledge, with respect to the state of every particular believer; his knowledge is first to the ancles, and then to the knees, and then to the loyns, and then to the neck. As some points to be known are so easie or shallow, that (according to that clear and common similitude) a Lamb may wade through them; others so difficult and deep, that an Elephant may swim in them: so the degree of knowledge in the same person, which at one time was very small and shallow, at another time may be swelled into a great deep, and he called a man of deep knowledge. We have a general promise of such an increase (*Isa.* 11. 9.) *The earth shall be full of the knowledge of the Lord, as the waters cover the Sea;* that is, there shall be a wonderful increase of knowledge. That's also the import of *Daniels* Prophecie (Chap. 12. 4) *Many shall run to and fro, and knowledge shall be increased.* Particular persons shall improve in knowledge, and so shall the whole Church. So then, this increase of knowledge is of two sorts; First, it is a knowledge of more things; and, secondly, of every thing more.

We should labour to know more truths; we must thus add to our knowledge. For, though it be true, that every believer hath

received the anointing, whereby he knoweth all things that are of absolute necessity (*1 John 2. 20.*) yet he may come to the knowledge of more things which are exceeding useful and helpful to him.

Secondly, We should labour to know every thing more, as in the Text. *Job* knew before that God was omnipotent, and could do all things; but now he knew it more, and so much more, that the knowledge which he had before might be called ignorance, compared with the knowledge which he had now received. Then we increase our knowledge fully, when we get the knowledge of more things, and of every thing more.

Again, we should labour to increase, as in speculative, so in experimental knowledge. Speculative knowledge alone, goes no further than the notion of what we know; experimental knowledge finds and feels the power of what we know, it subjects us, or makes us subject to what we know; the motions of the Will follow the light and dictate of the Understanding. This is the best knowledge: Knowledge which is felt and acted, is better than that which is heard and declared. What the Apostle *John* said of himself, and his fellow Apostles, who were personally present with Christ while here on earth, with respect to their sensitive knowledge of him, is most true of the spiritual and experimental knowledge which believers have of Christ now in heaven, and they absent from him (*1 John 1. 1.*) *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, that declare we unto you; we declare that unto you which we have seen and felt.* 'Tis a blessed thing, when we can say, that the things which we declare to others, we have felt them, and even handled them our selves. Many (as our usual expression is) handle Texts, and handle truths learnedly and excellently in a discourse, who never handled, no nor so much as touched them by any experience of their sweetness or efficacy, either in their hearts or lives.

Further, consider in what way *Job* came to this proficiency in knowledge; he had been a great while in the School of affliction, before he said, *I know, and I know to purpose, that thou canst do every thing.*

IIIIII

Hence

Hence note ;

Afflictions and sufferings are a special means to increase our knowledge, and wise us in the things of God.

The godly never increase more in knowledge, than under the Cross, under afflictions of one kind or another. *David* saith (*Psal.* 119. 71.) *It is good for me that I have been afflicted, that I might learn thy statutes.* Did not *David* know the Statutes of God before? doubtless he did; he was all-along trained up in the statutes of God; but when God took him into the School of affliction, then he learnt the Statutes of God much better. Let us consider what profiting we find at any time under affliction, as to the knowledge of God, and of our selves; if we do not better our knowledge by one cross, we may expect to meet with another, and another, till matters mend with us. *Solomon* saith, (*Prov.* 27. 22.) *Though thou shouldst bray a fool in a mortar, among wheat, with a pestle, yet will not his foolishness depart from him;* that is, an obstinate sinner (he is the fool there spoken of) though extremely afflicted, is not bettered: but a godly man profits by his affliction, both as to the departure and riddance of his folly, as also to his growth in spiritual experimental knowledge.

Once more (which will give us a third note) *Job* was not only in affliction, but God taught him in his affliction; *Job* had not only a rod upon his back, but a tutor by his side. His three friends had been long with him, and spoken much to him, but he learnt little by them. When *Elihu* had been speaking to him, he yielded somewhat to him, though not fully; but when once God undertook to tutor and instruct him, *Job* learned again, and profited greatly in knowledge.

Hence note ;

Then we profit indeed under afflictions, when God teacheth us in our afflictions.

If we have nothing but the rod, we profit not by the rod; yea, if we have nothing but the Word, we shall never profit by the Word. It is the Spirit given with the Word, and the Spirit given with the rod, by which we profit under both, or either. (*Psal.* 94. 12.) *Blessed is the man (saith David) whom thou chastenest, and teachest out of thy Law.* Chastning and divine teaching

ing muſt go together, elſe there will be no profiting by chaſtning. God was *Job's* teacher as well as his chaſtner; *Job* received many leſſons from God, he taught him quite through the 38th and 39th Chapters, and he taught him quite through two Chapters more, before he ſaid, *I know that thou canſt do every thing.* Thus far of *Job's* knowledge. Let us a little conſider the firſt object of it here expreſſed, the omnipotence of God, *I know*

That thou canſt do every thing.

Hence obſerve, Firſt;
God is good at any work.

That is, at any work that is good; he can do every ſuch thing, nothing comes amifs to him. Among men, one man can do this thing, and another can do that thing, and a third can do more than either; but where will you find a man that can do every thing? One man is for counſel, another for action; one man can build a houſe, and another can till the ground; ſeveral men have their ſeveral arts and myſteries, and it is well if one man can do any one thing well: But God is for all. We have a ſaying (and 'tis a great truth) *He that will be doing of every thing, is no great doer in any thing*; that is, he never excels in any. But as the Lord can do every thing, ſo he is exact and perfect in every thing that he doth. The beſt creature is only a particular good, but God is an univerſal good; there is every good in God: all the good that is ſcattered in the creature, is eminently in him. Now as God is an univerſal good, ſo he is an univerſal Agent; he is in working, as he is in Being; *He can do every thing for us, as well as be every thing to us.* We need not fear if we bring this or that thing to God, that he hath no ſkill in it, as it is with men; if you bring this thing to a man, he is excellent at it; but bring another thing, and he knoweth not how to turn his hand to it: but whatſoever we have to do, if it be according to the will of God, he hath power and wiſdom enough to do it. The Lord had power enough to give a being to all creatures; and hath he not power enough to do all things in and about the creature? cannot he preſerve in all dangers, and provide in all wants? cannot he furniſh with all gifts, and give ſucceſs? cannot he overthrow the high, and exalt the low? cannot he reſtrain the wrathful, and ſubdue the obſtinate?

Aliquis in omnibus, nullus in ſingulis.

cannot he weaken the strong, and strengthen the weak? cannot he make fools wise, and wise men foolish? surely he can do all these things, for he can do every thing.

Secondly, from these words take that grand assertion.

God is omnipotent, his power is infinite.

*Ex mirabilibus
recensities scri-
vit Job atq;
collegit Deum
omnia posse;
non quasi per
inductionem,
sed per deducti-
onem plurimum
ex uno prin-
cipio. Janson.*

This is a principle, one of the great principles of Religion, an Article of Faith; yet I shall not enlarge upon it, having met with it in other places of this book. Only consider here, now *Job* infers this principle; he infers it from the discourse which the Lord was pleased to have with him, in the four former Chapters, wherein the Lord told him of many things that he had done; I have done this and that in the heavens above, and in the earth below, I have made *Behemoth* and *Leviathan*: God had told him of his doings; whence *Job* inferred, *I know thou canst do every thing*. He doth not make this conclusion by way of induction (there is such a way of argumentation in Logick) but by deduction. God hath done this and that, and the other, therefore he can do all things; if he can do this, what cannot he do? if he can make and subdue *Behemoth*, what cannot he do? and if he can make and master *Leviathan*, what cannot he do? Christ (*Luke 5. 20.*) argueth his omnipotency or Godhead in the same manner; for having healed a poor man, and said unto him, *Man, thy sins are forgiven thee*, the Pharisees were very much offended with that word, saying, *Who is this that speaketh blasphemy? who can forgive sins but God alone?* Christ knowing their thoughts, said, *What reason ye in your hearts? whether is it easier to say, thy sins are forgiven thee, or to say, rise up and walk?* I have healed the man; doth not that argue a divine power? why may not I then say, *Thy sins are forgiven thee?* He that can by his own might do one mighty or miraculous thing, can do all things. Such is the power of God, that, as I said before, he hath no limit to it, but his own will.

And seeing the will of God is the limit of his power, let us take heed of desiring him who can do every thing, to do any thing for us, which is not according to his will. Let us bound our desires; let us take heed of saying, this is our desire, and God can do every thing, therefore this which we desire. Consider, is your desire according to the will of God. We cannot urge God with his Omnipotency, to do any thing that is our desire, if we are
not

not first clear in it, that our desire is agreeable to his will : Unless we have a rule for our desire, or we desire by rule, we can have no well-grounded confidence, that God will do that for us, which we desire. God is almighty, not to do what we will or forge in our brain, but to do what himself willeth. Papists say, the bread is turned into the very body of Christ ; but say we, we see, and feel, and tast but bread : They presently fly to this, *God is able to do all things, or he can do every thing* ; this is, to abuse the Omnipotency of God : Hath the Scripture declared any such thing ? yea, hath not the Scripture declared the quite contrary, that Sacraments are but signs of things, not the things themselves. *This is my body*, said Christ ; but he said not, *my body is this*. Christ willed that his body should be represented by bread ; he will not that bread should be changed into his body. The power of God must not be urged beyond his will. We have no revelation of the will of God, that he will transubstantiate the bread at the holy supper into the body of Christ ; but he hath given it as a sacred symbol of Christs crucified and broken body, upon which we are to feed by faith.

That God can do whatsoever he willeth, hath a two-fold use.

First, Of comfort, to all true believers, who stand in the grace of the Covenant. That nothing is too hard for God, is a marvelous Consolation to us in all our hardships. When God promised *Abraham* a Son in his old age (*Gen. 18.*) what a hard task was here for God ? *Sarah* could not believe it, she laughed ; but what saith the Lord ? *Is any thing too hard for me ?* he presently urgeth his own power, where he had declared his will. Whatsoever God hath declared to be his will, either as to particular persons, or the whole Church ; it matters not how hard it is, if we have but his will for it. As Christ will at last *Change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself* (*Phil. 3. 21.*) so according to that working, he is able to change and subdue all things to and according to his own will. When the *Jews* were to be carried into captivity to *Babylon*, the Lord commanded *Jeremy* to make purchase of a field in *Anathoth* (*Jer. 32. 7, 8, 9.*) Now *Jeremy* might object, behold, the *Chaldeans* are come to the City to take it ; and shall I go and buy land ? Is this a time to make purchases ? is this a time

Nostra difficultates Deo perscile sunt.

time to buy land, when the City is ready to be taken, and the whole land like to be lost? yes, saith God, *Buy the field for money, seal the evidences, and take witnesses; for thus saith the God of Israel (vers. 15.) houses, and fields, and vineyards shall be possessed again in this land.* Am not I able to bring you back again? And therefore after *Jeremy* had confessed in prayer to the Lord (*vers. 17.*) *Nothing is too hard for thee* (The Hebrew is, *hidden from thee, or wonderful to thee; because hard things are hidden from us, strange and wonderful to us.* The Prophet, I say, having said this to the Lord in prayer) the Lord said to him (*vers. 27.*) *Is any thing too hard for me?* And to the same point, the Lord spake again (*Zech. 8. 6.*) *Thus saith the Lord of hosts, if it be marvellous in the eyes of the remnant of this people (namely, that Jerusalem should be restored) should it also be marvellous in mine eyes, saith the Lord of hosts, to perform what was said (ver. 4.) There shall yet old men, and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age, and the streets of the City shall be full of boys and girls, playing in the streets thereof.* Who could beleive this? but it was the will of God it should be so: And therefore he said, *If it be marvellous in your eyes, should it be so in mine eyes? You think this can never be brought about. But must it needs be marvellous in my eyes, because it is so in yours? or (as the margin hath it) must it needs be hard or difficult to me, because 'tis so to you? The same word which signifies marvellous, signifies difficult, because that which is difficult and hard we marvel at: But saith the Lord, because this thing is marvellous in your eyes, must it be so in mine, who can do every thing? And we may conceive, that when Job spake thus, he began to have some hope of his restoration. He had lost all, children, and health, and strength, and estate, all was gone, and he many times gave up all for gone, and spake despairingly, as to a restitution; but now God having spoken of what he had done, Job's faith and hope revived in these words, *I know that thou canst do every thing; and among other things thou canst restore all to me again, thou canst give me as much health and strength of body, as many children, as full an estate, as ever I had.**

Secondly, This truth is matter of great terrour to the wicked: As God can strengthen the weak, so he can weaken the strong; and,

as he can raise up the godly, so he can easily pull down the ungodly; as he can fill up the vallies, so he can level the mountains. Thus the Lord spake (*Ezek. 17. 24.*) *All the trees of the field shall know, that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken, and have done it.* It must needs be terrible to the wicked, that God can do what he will, seeing his will is to destroy them, except they repent and turn to him; he hath power enough to do it, and his will is to do it; what then can hinder his doing it, but their repentance for what they have done. *There are no sons of Zerviah too hard for him, who can do every thing.*

Again, from the second notion of these words, *Thou canst do every thing*, that is, thou hast right as well as might to do every thing.

Observe,

The Lord may do, he hath an unquestionable right to do whatsoever he is pleased to do.

God gives a law to all others for their actions, but he is the law to himself. He can do every thing of right he willeth, as well as he hath might to do what he will.

Then let none complain, that God hath done them wrong, for every thing is right which God doth. *Job* had failed in this, by speeches reflecting upon the justice of God in his dealings with him; and therefore we may conceive, that in this confession, *I know thou canst do every thing*, he chiefly aimed at this, to give God the glory of his justice: As if he had said, *Though thou, O Lord, layest thy hand heavy upon an innocent person, and strippest him of all that he hath; though thou, O Lord, makest a wicked man to flourish in this world, and fillest him with outward felicity; yet all ought to rest in thy will, for this thou canst do of right, being absolute Lord over all. I (said Job) know that thou canst do every thing.*

And that no thought can be with-holden from thee.

Master Broughton renders, *that no wisdom was with-holden from thee*; which he thus glosseth. Thou hast made all things in perfect wisdom, to shew thy eternal power and God-head. The same word

בְּרִיבִיז brevitas
 ut, abrupte,
 decerpit, pro-
 prie ut in 22
 fructus vinde-
 ratur. Hinc
 Bozra metro-
 politu Idumee,
 cum vinetis,
 et vini pro-
 ventu sunt e-
 lebris nomen
 sortita est, Isa.
 63. 1.
 Nihil cogito,
 quod non possis
 si velis efficiere,
 quod enim te
 prohibebit, aut
 impediet.
 Druſ.
 Nec acervito
 posse a cogita-
 tione, sc. per-
 ficienda Jun.
 Et quod non
 videriabitur
 a te cogitatio.
 i. e. rei cogita-
 tio atque propo-
 sitio effici. Ito-
 nem. Pisc.

word signifies both *wisdom and thought*, and well it may; for un-
 less we have wise thoughts in our selves, we can never shew
 wisdom, either in our words or actions towards others. There
 is a difference amongst Interpreters, whose thought we are here
 to understand, when Job saith, *No thought can be with-holden from*
thee.

First, Many very worthy and learned men, are of opinion,
 that by thought, we are to understand the thought of God, Gods
 own thought; and so these words are but the carrying on of the
 same thing, or a further explication what was said before, *I know*
that thou canst do every thing; that is, whatsoever is in thy thought
 or in thy heart to do, no power in the world can with-hold thee
 from doing it, *no thought*, that is, not any one of thy thoughts, *can*
be with-holden from thee, that is, from thy fulfilling it, or bringing
 it to pass: what thou hast in thy mind, thou wilt perform with thy
 hand: It thou hast but a thought to do such a thing, thou canst not
 be hindered of thy thought, it shall be done.

The words hold out a very glorious truth concerning God, if
 we take thought in this sense; and as it is a great truth in it self,
 so it is a very useful one to us.

The Observation is this;

Whatsoever God hath a thought to do, he will do it, he cannot be
hindered in the effect of a thought.

As none of Gods thoughts are vain, so none of them are in
 vain or ineffectual, they all reach their end (Isa. 43. 13.) *I will*
work, and who shall lett it? God will work if he hath but a
 thought to work; and if all the Powers in the world set themselves
 against him, they shall not be able to disappoint any one of his
 thoughts (Prov. 19. 21.) *There are many devices in a mans heart,*
yet the counsel of the Lord shall stand; that is, there are many
 thoughts in mans heart opposite to the counsel and thought of
 God. Men think this and that, they make up many things in their
 thoughts, yet can make nothing of them, because against the
 thoughts of God; for all the devices that are in mans heart, can-
 not hinder the effect of Gods counsel, his counsel shall stand fast
 and firm, without any bowing, without any bending, while their
 devices fall and are utterly broken. The conclusion of wise So-
 lomon is (Prov. 21. 30.) *There is no wisdom, nor understanding,*
 nor

nor counsel against the Lord. Let men take or give counsel as long as they will against the Lord, they cannot avoid the effect of his counsels. We have both these, the standing of the Lords counsel, and the overthrowing of all counsels that are against him, in that one Scripture (*Psal. 33. 10, 11.*) *The Lord bringeth the counsel of the heathen to nought, he maketh the devices of the people of none effect: The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. God never loſt a thought: all come to paſs.* This ſheweth the mighty efficacy of the counsel of God; this is more than can be ſaid of any man or men in the world; the wiſeſt and greateſt, have had many thoughts withholden from them. They have thought to do this and that, but could not effect it, nor bring it about (*Pſal. 146. 4.*) *Their thoughts periſh; they have a great many plots in their heads, but they prove nor; they often live to ſee their own thoughts dye. Their thoughts periſh, not only when they dye, but they live to ſee them periſh and dye.* The Prophet (*Iſa. 44. 25.*) ſheweth how the Lord fruſtrates the counſels of men, and turneth them backward; he ſhews alſo, that without him they cannot go forward (*Lamen. 3. 37.*) *Who is he that ſaith and it cometh to paſs, when the Lord commandeth it not?*

But ſome may object, the Lord ſpeaketh of the builders of Babel, as Job here ſpeaketh of him (*Gen. 11. 6.*) *Behold the people is one, and they have all one language, and thus they begin to do, and now nothing will be reſtrained from them which they have imagined to do; as if he had ſaid, there will be no with-holding of them from their thoughts.*

'Tis very true, amongſt men there was nothing to ſtop them; they being all as one man, and of one mind, would have accompliſhed any thing that they did imagine: but though there was nothing upon earth, nothing among men, that could reſtrain them, yet God could do it, and he did it; he confounded their language, and one brought mortar, when he ſhould have brought brick; and another brought ſtones; when he ſhould have brought timber; they thought to build a tower that ſhould reach as high as heaven, they would be drowned no more; but they and their thoughts were ſoon ſcattered and blown away.

This point hath in it alſo abundance of comfort (as the former) for take thought for the thought of God, and it runs parallel with

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what

what I spake before, of the work of God; he can do every thing, every thing that is in his thought to do; we may take fresh comfort from it. Can no thought be with-holden from God? what a comfort is this to all that he hath good thoughts of, or thoughts for good. The heart of God is full of good thoughts to his people, though he many times speaks hard words to them, and doth hard things against them, yet he hath good thoughts concerning them (*Psal. 40. 3.*) *Mary, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which thou hast to us-ward:* Thoughts to us-ward are thoughts for us, that is, thoughts of good intended us. Now hath the Lord many good thoughts for us, and none of these shall be with-holden; is not this comfort? When the Church of the Jews was in *Babylon*, the Lord dealt very hardly with them, though not so hardly as they deserved. But what were his thoughts (*Jer. 29. 11.*) *I know the thoughts that I think towards you* (you do not know the thoughts that I have towards you, but I do: what are they?) *thoughts of peace, and not of evil, to give you an expected end,* that is, the end which you expect and wait for. What a mercy is this, that no thought of God can be with-holden, whenas he hath so many thoughts of mercy and good things to his people!

Again, I might shew how dreadful this is to wicked men, for the Lord hath nothing but thoughts of revenge and evil towards them: But 'tis enough to hint it.

Before I pass from this interpretation, some may object. If all the thoughts of God shall be brought to pass, and none can with-hold them, if God will do what he hath a purpose to do; then what need we trouble our selves so much in prayer? For if God hath any thoughts of good to us, it shall be done; but if not, we cannot bring it to pass by prayer: And so some urge, what need we repent and humble our selves, the thoughts of God shall be fulfilled. To this, I say, in general, take heed of such reasonings; for as they are very absurd and reasonless, so they are very dangerous, and leave us remediless. More particularly,

I answer, thus; Though God hath thoughts and purposes of good to his people, yet whatsoever good he will do for his people, he will be sought unto to do it for them; and therefore prayer, repentance, and humiliation, are needful to bring forth thoughts of good from God to us. And though no man can hinder

der the bringing to pass of any of his thoughts, yet we may help their birth and bringing forth. So much of the first interpretation of these words.

And that no thought can be with-holden from thee.

Secondly, no thought, that is, no thought of man can be with-holden from thee; thou knowest the thoughts of every one, what they are, of what kind they are. The Latine translation is express, *There is no thought secret to thee.*

Some read the whole verse thus. *Thou knowest that thou canst do thing every, and no thought is hidden to thee.* As if Job had said, O Lord, as none know what thy power is better than thy self, or as none know like thy self what thou canst do, even that thou canst do all things, so none know better than thy self, not I my self, what my thought, or opinion, or faith rather is, concerning thy power and self-sufficiency to do all things. Which manner of speech importeth the deep submission of himself unto God, or a kind of demission, or letting of himself down into God, while he saith nothing expressly of himself, or what his thoughts were of Gods power; but refers all to God, as knowing him and his mind fully, and subjects himself wholly to his testimony. So that he seems to call God to witness, or appeals to God as a witness of the sincerity of his heart, in the acknowledgment which he made of his All-sufficiency, as the Apostle Peter, of his love to Christ, when so often pressed him, even a third time, with that searching question, *Simon, son of Jonas, lovest thou me? Lord, thou knowest all things, thou knowest that I love thee* (John 21. 17.) Peter would not be confident, that he loved Christ more than those; but referred himself, in that matter, to the judgment of Christ, who knew all things, and himself, both as to the truth and degree of his affections to him perfectly. Thus said Job, thou knowest (and I acknowledge) that no thought can be with-holden from thee; therefore not mine.

Hence, note;

Our very thoughts are plain to God; neither is there any way of concealing our thoughts from him.

We cannot put our thoughts into a secret place where God cannot see them; we cannot with-hold them from God, as we easily may from man, if we can but hold our tongues, and not let our thoughts drop out of our mouths in words. (*Psal. 139. 2.*) The

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Lord

Lord knoweth *our thoughts* afar off. He knew what thoughts there were in the hearts of the Jews (*Jer. 4. 14.*) *O Jerusalem, wash thine heart from wickedness, that thou mayst be saved: how long shall thy vain thoughts lodge within thee!* These vain thoughts, were thoughts about their continuance in that peaceable condition, that the enemy should never come to molest them, or they should never come into the hand of the enemy; as others afterwards had vain thoughts, that they should be speedily delivered out of their hands. First, They had vain thoughts, that they should never go into captivity. And Secondly, They had as vain thoughts, that they should be presently delivered out of captivity: These are your vain thoughts, and these I know, saith God. Our thoughts are as open to God, as our works; all our thoughts, good and bad, are alike known to God: He knoweth our good thoughts, and the thoughts which we have to do good. If we have a thought of good to any man, the Lord knoweth it; and if we have a thought for evil to any man, the Lord knoweth it. The Lord knoweth not only what thoughts are evil in their own nature, but what are detrimentally evil unto others. Thus spake distressed *Jeremy*, in the person of the whole Jewish Church (*Lament. 3. 60, 61, 62.*) *Thou hast seen all their vengeance, and all their imaginations against me. Thou hast heard their reproach, O Lord, and all their imaginations against me, and their devices against me all the day long.* The Lord knoweth all the good thoughts that others have for us, and all the evil thoughts which they have against us: Now, If no thought of ours can be with-holden from God, then keep guard, and watch over your thoughts; hold your thoughts in good order, for you cannot with-hold your disorderly thoughts from God; bring every thought into captivity to the obedience of Christ (*2 Cor. 10. 5.*)

Secondly, If the Lord knoweth all our thoughts? then certainly all good thoughts shall be rewarded, as well as good words, yea, even as well as good deeds. As the Lord will not lose a good thought (which was shewed in the former point) so we shall not lose a good thought; God will reward them fully, for he knoweth them fully. There was a good thought in *David's* heart, to build the Lord a temple, and the Lord said (as *Solomon* his Son reports it, *1 Kings 8. 18.*) *Whereas it was in thy heart to build a house to my name, thou didst well that it was in thine heart, I take it as well,*

well, as if thou hadst done it. God takes notice of our thoughts. And therefore this is comfort when we can do but little, yet God knows what we would do, what work our thoughts are at; and our thoughts are our best and choicest works, they are the *first-born of the soul*. Wicked men may do works, and speak words, good for the matter, but they cannot properly think good thoughts.

Thirdly, if the Lord knoweth our thoughts, then evil thoughts shall not go unpunished. When the Lord brought the deluge upon the old world, we find him speaking thus (*Gen. 6. 5.*) *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* God spake not of their works, but of the imagination of their hearts, their thoughts. The Apostle counsel'd *Simon Magnus* to repent of his wickedness, and pray God, if *perhaps the thought of his heart might be forgiven him* (*Acts 8. 22.*) There lieth the danger; take heed of evil thoughts: we are in as much danger by them, as by the worst evil actions. Take heed, First, of proud thoughts; though *pride blossoms not*, that is, though it appear not openly, nor hang out its flag in words and works, yet take heed of it. Secondly, take heed of wanton and adulterous thoughts, though you act not wantonly, nor commit adultery. Thirdly, take heed of covetous thoughts, though you proceed not to covetous practices. Fourthly, of envious thoughts, or of being troubled at the good of your neighbours, though you hinder not his good. Fifthly, take heed of revengeful thoughts, or of devising evil against your neighbour, though you hurt him not, nor bring evil upon him. Sixthly, take heed of hard thoughts of God, whatsoever his dealings be with you. Though you murmur not, though you speak not hard words of his dealing with you, yet if you think hardly of him, and question his justice or goodness in your hearts, he takes notice of it. Seventhly, take heed of discontentful thoughts with your own condition, though sad and bitter. This was *Job's* sin, and it is conceived that he spake thus, as acknowledging that he lay open before God, as knowing all his thoughts of discontent. Eighthly, above all, take heed of blasphemous thoughts of God, which the devil hoped to bring *Job* too. Take heed of these and of every every evil thought, though not acted, knowing also, that every evil act hath its evil thought belonging

*Recognoscit se
internus fuisse
aliqua cogita-
tione superba
pulsatum, quod
Deum non la-
tuisse cognoscit.
Aquin.
Latini existi-
mant loqui so-
lum de suis
involuntariis
cogitationi-
bus, sive su-
perbie de sua
sanctitate, sive
iniquae expo-
sulationis
cum divina
providentia.
Accusat cogi-
tationes suas.
Philip.*

to it, and that no thought can be with-holden from God.

Thus much for the first part of *Jobs* humiliation, his exalting of God in his omnipotency, and in his omniscency; he is omnipotent, he can do every thing, nor can any of his thoughts be with-holden from him, by any power of man; he is omniscient, no man can with-hold or hide his own thoughts from God.

Job having made that great acknowledgement of the power and knowledge of God, *I know thou canst do every thing, neither can any thought be with-holden from thee*, comes to the confession of his own weakness and ignorance.

Vers. 3. *Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not.*

Who is he?

That is, what manner of man is he? or what is he for a man? what a man hath he been?

That hideth counsel.

We had these words at the second verse of the 38th Chapter, where the Lord said chidingly to *Job*, *Who is this that darkneth counsel by words without knowledge?* Here *Job* saith humbly to God, *Who is this that hideth counsel?* There is some change in the words; little, if any, in the sense. There the Lord said, *Who is he that darkneth?* Here *Job* saith, *Who is he that hideth?* &c. both may be taken as intending the same thing, darkning and hiding being of a like signification, and things in the dark can no more be seen, than things hidden. Yet some Jewish Writers conceive, that *Job* here doth somewhat abate what the Lord spake, or did extenuate the matter, as to his own faultiness and miscarriage; As if he indeed granted, that he had hid or concealed the counsel of God, but would be excused in this, that he had darkned it. This is a nice difference, and I doubt not but the spirit of *Job* was so low and graciously humbled, that he spake with the most and highest fervency, to humble himself, when he said, *Who is he that hideth counsel?* But how had *Job* hid the counsel of God?

I answer, First; He had hid the counsel of God by not declaring it so much or so fully as he ought. *David* prophesying of Christ,

Christ, saith (*Psal. 40. 10*) *I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation.* What is meant by *not hiding*, in the former part of the verse, is expressed by *declaring*, in the latter part of it; and when he saith, *I have declared*, his meaning is, I have amply and clearly made known thy faithfulness. So that, because *Job* had not so clearly as he should declared the righteousness, or the righteous counsels of God concerning him, and his dealings with him, he may be said to have hid the counsel of God. While we do not magnifie God, we lessen him; while we do not declare, to the utmost, his power, we hide it; and therefore *Job* thus chargeth himself, *Who is he that hideth?*

Or we may take it thus, more distinctly; *Job* hid the counsel of God,

First, by being so much in setting forth his own innocency. How much he insisted upon that argument, hath been shewed before from other places of this book. While we set forth our selves, we obscure God. *Job* should have been less in his own commendation, and more in the praises of God.

Secondly, *Job* may be said to have hid the counsel of God, because he was so much in amplifying and aggravating his own sufferings, not well considering the counsel of God in laying those sufferings upon him: Had he duly weighed the counsel of God in afflicting him, he would have proceeded as he began (*Chap. 1. 21.*) to bless God, both in and for his affliction.

Thirdly, He may be said to have hid the counsel of God, because he expostulated with God, as severe towards him in his afflictions; as if Gods counsel had been only to put him to pain. Such complainings of the living man, *Jeremiah* checkt, while he said of God (*Lam. 3. 33.*) *He doth not afflict willingly, nor grieve the children of men.* As it is not in the heart or counsel of God to afflict men with his heart (as the words there imports) so not to break their hearts (unless with godly sorrow for their sin) by affliction. Therefore *Job* speaking so much of Gods severity, hid the counsel of God, which was only to try his graces and his goodness, and graciously to do him good in the latter end. *Who is this that hideth counsel*

Without knowledge? Or, for want of knowledge.

But, was Job an ignorant man? was he without knowledge? No, but he had not a right knowledge of the counsel of God concerning himself; which though it was some excuse to him, yet it did not altogether excuse, nor acquit him from the fault. *Who is he that hideth counsel without knowledge?* I shall not stay upon observations from this verse, because I did it at the second verse of the 38th Chapter. I shall only consider that difference among Interpreters about this word *counsel*, to whom it doth refer.

*Quis est enim
qui celat à te
consilium?
Sept.*

First, some refer it to Job, and conceive that he chargeth himself with this error, that he had hid his own counsel from God, or that he thought his counsel was hidden from him. The Septuagint render it plainly to this sense, *Who is he that hideth counsel from thee?* No man can hide the counsels, nor the most secret in-
rendments of his soul from God; all things, even the thoughts of the heart, are naked and manifest before his eyes, with whom we have to do. 'Tis best for us to reveal our selves to him, from whom we cannot with all our skill and cunning conceal our selves, as was further shewed from the latter interpretation of those words in the former verse, *No thought can be with-helden from thee.*

But we may sully discharge Job of this, for he often professed that his most secret wayes were known to God, yea, that the way of his and every mans heart, was known to God (*Chap. 10. 19.*) *If I sin, then thou markest me.* Read also *Chap. 16. 19. Chap. 31. vers. 1.* And if we look back to the 5th verse of the first Chapter, there 'tis reported of Job, that he offered sacrifice for his children after their feasting; for (saith he) *it may be that my sons have sinned, and cursed God in their hearts.* He knew, if it were but a sin in their hearts, God took notice of it; and therefore doubtless he had the same apprehension of his own heart-sins.

Secondly, others who take it for Job's own counsel, give this sense; *Who is he that hideth counsel without knowledge?* As if he had said, *I am the man that have hid my counsel, or my own meaning, for want of due knowledge how to express it.* Many hide the truth of their own apprehensions and opinions, in the darkness or confusedness of their expressions. Some have a clear notion of things

things in their head, yet cannot bring it out, and ſo hide counſel for want of knowledge to make it known. This interpretation carrieth a fair ſenſe for *Job's* excuſe, acquitting him of any wilful or purpoſed ſpeaking amiſs: he had better things in his mind than he ſometimes uttered, or he wanted ſkill rightly to utter his own mind, and ſo darkned counſel without, or for want of knowledge.

But I rather adhere to thoſe, who take counſel here, for the counſel or purpoſe of God in afflicting *Job* ſo grievouſly, and leaving him entangled in the bryars of thoſe troubleſom and intricate diſputes with his friends, who came to comfort him.

Thus *Job* ſpeaking in the third perſon, intends himſelf (which manner of ſpeaking is frequent in Scripture) *Who is he?* &c. that is, *I am he that have hid counſel without knowledge.* For doubtleſs *Job* did well attend thoſe words of God in the 38.th Chapter (verſ. 2.) *Who is this that darkneth counſel by words without knowledge?* And being ſtruck with them, confeſſeth here, that God had met with him in thoſe words. And hence read theſe words of *Job* with an additional preface, as if they were a repetition of Gods words, *Thou haſt ſaid, who is he that hideth counſel without knowledge?* That is, thou haſt ſaid, that ſome body hideth counſel without knowledge, and I acknowledge 'tis I, *I am he*; and ſo he falls down convinced before the Lord, as *David* before *Nathan*, telling him in the name of the Lord, *Thou art the man.* I Ego ſum, qui
confeſſi ſi, ſaid *David*, I am the man, I have ſinned; ſo ſaith Job, I am the man, I have hid counſel by words without know-
ledge.

Some underſtand this his hiding, to be only his forbearing to utter and celebrate the praiſe of God in his counſel, or the purpoſe of Gods providence towards him. But I conceive the fault which he confeſſeth here, is not a bare reticency, or his not ſpeaking of the counſel of God, but his not ſpeaking rightly, or becomingly, of his counſel; which agrees fully with what followeth, where *Job* ſpeaks in the firſt perſon, or in his own perſon, and takes the charge home to, and upon himſelf.

Therefore have I uttered that I underſtood not, &c.

Mr. Broughton renders, *Therefore have I talked that I have not underſtood.* L 1111

Thetur. Druf.

The Hebrew word rendred *understood*, imports a distinct knowledge of things (*Prov. 14. 8.*) *The wisdom of the prudent, is to understand his way*; that is, to know what to do, and how or in what manner to do every duty in all the changes of his life. Thus the Angel *Gabriel* was commanded concerning *Daniel* (*Dan. 8. 16.*) *Make this man to understand the vision*; that is, whom it concerns, when and in what manner it shall take effect, and be fulfilled. Such an understanding as this *Job* had not of the things which he had uttered; and therefore confesseth, *I have uttered that I understood not, I have spoken (as we say) I knew not what*; which may refer to such like passages as are in the former part of this Book (*Job 19. 7, 8.*) *Behold, I cry out of wrong, but I am not heard; I cry aloud, but there is no judgement: He hath fenced up my way, that I cannot pass, and he hath set darkness in my paths.* *Job* did not well understand himself when he spake thus; and there are several other such extravagant speeches of his, up and down this Book. And doubtless he did not barely confess that he had erred in speaking, nor did he only acknowledge that he had not used such reverence as became him, in speaking to God, but that he had spoken such things as were scandalous, and gave just matter of offence, and at which several of his friends did actually take offence. At best he might well acknowledge he had rashly uttered things that he did not fully understand.

Non intellige-
bam quæ dixi
quum de tuis
judiciis quere-
rer. Et te de-
coravi ex equo
bonos & malos
confundere. Merc

Thus *Job*, who thought he had spoken wisely enough, while man spake to him, and he spake to men, now hearing God speak, and he speaking to God, doth more wisely confess that himself was not wise, and that his light was but darkness concerning the works of God, much more concerning his counsel in those works. As if he had said, *I have spoken many things of God, and of his excellencies in this dispute with my friends; yet I have hidden, or not hit, but slip that which I should have most insisted upon and studied to make manifest, even the sovereignty of God over me, and all that I am or have; as also, the counsel, aim and intention of God in laying his hand so sorely upon me: but now being better informed about the reason of Gods dealings with me, I confess I have uttered that I understood not,*

Things too wonderful for me, which I knew not.

Job was a man of great understanding; yet here were things too

WOB-

wonderful for him. What were they? The counsel of God, the nature of God: these are past finding out. There are wonders in God which man cannot apprehend, much less comprehend. *Job* spake of things far above his reach, even of *wonderful things*; and therefore no wonder if he spake unduly of them. *I* (saith he) *have uttered things too wonderful for me, which I knew not.* *Job* here confesseth, that he wanted knowledge; and we know (though he were a mirror of patience) that many impatient speeches passed from him. Now, here we have the root of all that impatience which this good man shewed in his afflictions; he had not a clear knowledge about the counsel or meaning of God in afflicting him.

Hence note;

Impatience flows from ignorance.

Did we understand these two things; First, our own sinfulness; Secondly, the sovereignty of God; we should never be impatient. Did we understand our own sinfulness, that we have deserved greater evils than any the Lord hath laid upon us; and did we understand the Lords sovereignty, that he may lay upon us what sufferings he pleaseth, though we had not sinned (for we are wholly his, and he may do with his own what he will) did we (I say) understand and meditate upon these two things, it would quiet our minds in the greatest storms of adversity, and be a preservative against all impatience. But if with these two, we consider a third thing; that the end which the Lord hath in bringing sufferings upon his people, is to do them good, how unreasonable a thing will impatience appear? Shall we be impatient at our profit! If we are well instructed in this great truth, that *all things work together for good to them that love God, and are the called according to his purpose* (Rom. 8. 28.) Where is there any room for impatience, in those who are effectually called, and truly love God! *Impatience flows from ignorance.*

Again, in that *Job* confesseth himself to be the man that hid the counsels of God, when he had only been speaking unadvisedly of them,

Note;

He that ſpeaketh improperly and unſkilfully of the counſel or things of God, hideth them.

When in diſcourſes about divine truths, we do not advance the honour of God, we, as it were, caſt a vail upon it. *Not to do what we ought, is to do what we ought not; our omiſſions of good, may be cenſured as commiſſions of evil.* We ſhould diſplay and magnifie the wiſdom of God in all his dealings with us, and diſpenſations towards us, elſe we do unwiſely.

Thirdly, *Job* chargeth it upon himſelf as a fault, that he uttered what he knew not.

Hence note;

Our words and our underſtandings ſhould go both together.

Let us take heed of venting with our tongues, what we have not in ſome good degree reached with our underſtandings. The underſtanding ſhould give light to the tongue; nor need we any other light to ſpeak by, but that of the underſtanding. True light cannot ſhine out of our mouths, if there be much darkneſs in our minds. How ſhall we utter knowledge, if we have it not? (*Pſal. 147. 7.*) *God is the King in all the earth: ſing ye praiſes with underſtanding.* In ſinging praiſes, as there is an exerciſe of our affections, ſo there ſhould be of our underſtanding alſo. The Apoſtle puts it twice in thoſe duties of prayer and praiſe (*1 Cor. 14. 15.*) *I will pray with the Spirit, and will pray with underſtanding alſo; I will ſing with the Spirit, and I will ſing with the underſtanding alſo.* A word ſhould not go out of our mouths, but ſuch as the underſtanding dictates and directs: better not to ſpeak, than ſpeak what we know not. If we underſtand not what we ſpeak, we ſeldom edifie others, never our ſelves. As the tongues of ſome utter things above their experiences and affections, ſo do the tongues of others utter words beyond their judgements.

Fourthly, When *Job* ſpoke, he thought he had ſpoken very well, yet now he is convinced of his weakneſs and miſtakes in what he ſpoke.

Hence

Hence note,
Good-meaning men may sometimes arrogate, and pretend to more knowledg, than cometh to their share.

They may think they know the truth in a better manner and measure than indeed they do: Our opinion of our selves is often greater than our knowledg of other matters; and we may soon imagine we know that, which indeed we know not. The Apostle saith (1 Cor. 8. 2.) *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* He that really knoweth any thing, as he ought, cannot but have thoughts that he knoweth it; but he that thinketh, that is, is much, or proudly thinking that he knoweth any thing, doth only think so, for he knoweth nothing as he ought, that is, really, groundedly, and effectually.

Fifthly, Observe;
God will bring his servants at last to see how short they are of that knowledg, which they sometimes presume to have.

Job thought he had more knowledg than he indeed had, and God made him see it. 'Tis a work of great goodness in God, to shew us how defective we are both in knowledge and goodness. We are full of self, till God convinceth us of our self-emptiness; we are full of self-wisdom, and self-strength, and self-righteousness, till the Lord convinceth us, that our wisdom is folly, our strength weakness, our righteousness an unclean thing, and sheweth us, yea causeth us to receive and take Christ for our righteousness, strength, and wisdom. God did not leave Job till he had brought him out of, and off from himself, as to whatsoever he had too high an opinion of, or any confidence in himself.

Again, Job was upon his humiliation before God; he had not any gross sin to charge himself with (for he stood still upon his integrity, as he had done before; nor was Job mistaken in that point, he had not lived in any gross sin) That which he charged himself with, was want of knowledg, and his error, in managing his cause towards God arising from it.

Hence

Hence note,

Sixthly, *Our ignorance and errors, are to be confessed and bewailed before the Lord, and we to be deeply humbled for them.*

What though we have not any open wickedness to charge our selves with? what though the world cannot charge us, nor we our selves, with any foul and black-fac'd enormities; yet have we not errors, have we not ignorances, have we not weakneses to confess? *Jobs* eye had none of those beams in it; but he began to see the moates in his eye, and repented of his shortness in knowledge, and of his rashness in language. Though great sins call loudest for repentance, yet the least sin, even a sin of ignorance, calleth us to repentance also; and wo to those who knowingly neglect, or stop their ears against that call. When *David* was only stagger'd at the providence of God giving prosperity to the wicked, & so spake unadvisedly with his lips (as *Job* in a parallel case did) *Psal.* 73. 13, 14.) *Verily, I have cleansed my heart in vain, and washed my hands in innocency: For all the day long have I been plagued and chastened every morning.* Yet as soon as he recovered out of this temptation, how deeply did he charge himself (*ver.* 22.) *So foolish was I, and ignorant; I was as a beast before thee.* Why did he then call himself a fool, a beast? was it for adultery and murder, which were once his sins? no, but for ignorance and rashness. *David* called himself a beast, in judging of the dealings of God by sense, not for living in any beastly sensuality. Let us remember, and not lightly pass it over, that though we have not (which rarely we have not) gross sins to confess, yet we have ignorances and errors too too many. The same *David* said and prayed (*Psal.* 19. 12.) *Who can understand his errors? cleanse thou me from secret faults;* that is, from those faults and errors which I do not understand, yea, cleanse me from this fault, that I have not a better understanding. As he there prayed to be kept from the dominion (and so from the guilt) of presumptuous sins, that is, of sins committed against the light of knowledge, so to be cleansed from the guilt of his secret sins, that is, of sins committed without his knowledge. Thus a godly man acknowledgeth his weakneses, and lies low before God, in sense of them, when he hath not great and gross sins to be humbled for.

Seventhly,

Seventhly, As *Job* was now discovering his former ignorance; ſo, upon an increaſe of knowledge, he was growing up into a clearer light about the things of God, than he had manifested in his former diſcourſes.

Hence note;

It is a good degree of knowledge and underſtanding, to be convinced that we know and underſtand little.

As to be conſcious of our weakneſs, is a great part of our ſtrength; ſo, to be ſenſible of our ignorance is a good degree of knowledge. *Agur* ſaid of himſelf (*Prov.* 30. 2.) *Surely I am more brutiſh than any man, and have not the underſtanding of a man; I neither learned wiſdom, nor have the knowledge of the holy.* This good man was none of the ignorant ones, he had knowledge in a large meaſure, and was growing into a further light, while he thus bewailed his own darkneſs. *David's* knowledge was then cleareſt, when he made that confeſſion, *So ignorant was I.*

Eighthly, When was it that *Job* ſaw he knew little? It was when God was come nearer to him, when God had been dealing with him, and ſpeaking to him.

Hence note;

No man knoweth what a nothing he is in knowledge, and grace, and goodneſs, till the Lord is pleaſed to reveal himſelf to him.

It is upon ſome eminent diſcovery of God to us, that we ſee we have little grace, righteouſneſs, or knowledge. While we compare our ſelves with our ſelves, or compare our ſelves with others below our ſelves, we have high thoughts of our ſelves; but when we compare our ſelves with God, who is infinitely above us, we are little, we are nothing, we are little or nothing in our own eyes; when God appears in his ſuleneſs to us, we appear empty to our ſelves.

Laſtly, From thoſe words, *Things too wonderful for me, which I knew not.* Theſe wonderful things being the dealings of God with him, according to the counſel of God concerning him,

Note,

* Note,
Nimble, *The dealings of God with men are wonderful.*

Not only the decrees of God from eternity, but the works of God in time, are full of wonder; nor can his works in time be otherwise, seeing they bear the express image, and are the issue of those eternal decrees. *Jesus Christ* is called *wonderful, counsellor* (Isa. 9. 6.) and he is wonderful in his counsels: As the works of God in us, so his works towards us are called wonderful. (*Psalm* 40. 5.) *Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward.* The works of God (as of man too) are the birth of his thoughts, and the thoughts of God about the birth of man, have many wonders in them. *David* said (*Psalm* 139. 6.) *Such knowledge is too wonderful for me, it is high, I cannot attain unto it.* What knowledge was it that he could not attain unto? The context tells us, it was the knowledge of Gods knowledge, concerning the formation of his body, before he was born (*ver.* 14. 15. 16.) *I will praise thee, for I am fearfully and wonderfully made, &c.* Again, the Prophet having described the various courses and methods which God useth in humbling sinners, by afflictions and tribulations, which are shadowed under those Metaphors and Allegorical expressions of Plowing and Harrowing, and the different ways of Threshing out the Corn, by the staff, or the rod, or the wheel. The Spirit of God doth not there intend the husband-mans work alone, in which yet there is much of God, and his teachings: The Prophet (*I say*) having done this, concludes (*Isa.* 28. 29.) *This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working.* And as there are wonders in the works of God, which are the fulfilling of his secret and hidden counsel; so there are wonders in the Word of God, which is his revealed and open counsel (*Psalm* 119. 18.) *Open thou mine eye, that I may behold wondrous things out of thy Law.* The Law is wonderful; but the Gospel is, as it were, a continued wonder, and we shall be for ever wondering at, and admiring the grace and goodness of God discovered, therein when we come to heaven; and now, as we see further into the mystery of Christ, we do it too (*1 Cor.* 2. 7.) *We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world. Eye hath not seen,*

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. They are wonderful things, which man, by all his natural wisdom, cannot attain unto. Philosophers, who pry into all the secrets of nature, cannot understand these supernatural secrets, how long soever they stand prying upon them: And though Job had been long considering of, and speaking about those things of God, which the eye often sees, and the ear heard, yea, which he himself (to his grief) had felt; yet he saw reason enough at last to say, that even those things, in the whole compass of them, exceeded his reason; *I (said he) have uttered that I understood not, things too wonderful for me which I knew not.*

Job having thus acknowledged his want of knowledg, and the weakness of his understanding in the mysteries of providence, applyeth himself to God for instruction in the next verse.

Ver. 4. *Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.*

This is Job's humble petition; and it consisteth of two parts.

First, That God would not reject, but give ear to a poor creature, burdened with the sense of his infirmities, in his addresses to him; *Hear, I beseech thee, and I will speak*, or as Mr. Broughton renders, *Oh, hear me, when I do speak.*

Secondly, That God would admit him under his tuition, and instruct him, while he waited for advice and counsel: *I will demand of thee, and declare thou unto me*; Lord, teach thou me. Job speaketh submissively as became a learner; he is not now what he was, he comes to God in another manner, than he had done before;

Hear, I beseech thee, and I will speak.

As if he had said; I have formerly desired to plead my cause with thee (*Chap. 13. 22.*) and thou hast justly checkt, and chid me for it (*Chap. 38. 3. Chap. 40. 2.*) as if I presumed I could teach thee; but now I see my error, I submit, and earnestly desire to be taught by thee. I have spoken heretofore otherwise than I ought, and otherwise than I purpose to speak hereafter: I spake before in a challenging strain (*Chap. 13. 22.*) *Then call thou, and I will answer: or let me speak, and answer thou me.* There Job seemed

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to

to challenge God, to be either opponent or respondent, and he would argue, or dispute it out with him. But here, though his words are near the same in sound, yet his sense is far different; *Hear, I beseech thee, and I will speak:*

I will demand of thee, and declare thou unto me.

*Interrogantem docere
benigne, qui
me tuar disciplinæ planè
submitto.
Merc.*

There is a two-fold demanding; First, as a Disputant; Secondly, as a Suppliant. Job would now demand as a Suppliant unto God, not as a Disputant with God. We may be said to demand or enquire of God, when we consult his word, nor name reason. Is an innocent person (as Job) be afflicted; where shall he enquire the reason of it? if he only respect his affliction, and compare that with his own innocency, he will quickly murmur at, and complain of the dealings of God with him: But if he look to the Word of God, which tells him that God is a Sovereign Lord, and that God hath promised, not only to be with his in trouble, but that their troubles shall work their comforts; he will not only be patient under, but glory in his tribulations.

*Interrogabo te sc. petendo, orando, pulsando.
Aquino.*

*Qui rogat, non
est.
Interrogare sapientem dicitur
dis sapientia
est. Apotheg.
Arab.*

The Hebrew word which we translate, *demand*, may well be rendered *petition* or *crave*: The common sense of the word *demand* seems too high for Job's spirit and condition. *Matter Broughton* renders, *I will make petition unto thee*, or an humble suit unto thee; as if he had said, I will pray for, and beg this favour of thee, that thou wouldst teach and inform me better. It is not an authoritative demand, which is a kind of command, but a submissive demand, this demanding is the asking of a question, not the requiring of a right. He that asks a question, implyeth that he stands in need of information, and that he is desirous to learn; *And to put questions to a wise man is half wisdom. I will demand, or put questions unto thee:*

Declare thou unto me.

The Hebrew is, *make me to know*, make me a knowing man. As if Job had said; *Lord, if thou wilt teach me, I shall soon get knowledge and understanding; and therefore I resign my self wholly to thy teachings.* The true submission of mans will to Gods will, is to hearken to the counsel or wisdom of God, and not to sit down in our own,

But

But as it was questioned at the first verse, how *Job* could answer, seeing he had said I will answer no more; so here it may be questioned, why the Lord spake no more to *Job*, seeing here he desired to receive further instruction from him?

I answer, First, *Job* made this suit to God, upon this condition, that God would please to enform him, if he saw need, or should think fit to do it. Secondly, *Job* spake this doctrinally to shew what he and others ought to desire & submit to, even the teachings of God. Thirdly, I answer, that the Lord seeing his submission, saw there was no need of speaking any further to him, but broke up the whole disputation, determining for *Job*, and giving him the day against his three friends, as will appear further in the sequel of the Chapter.

From this verse,

Observe,

First, *The sense of our wants puts us upon prayer.*

When *Job* was sensible that he wanted understanding and knowledge, he came to God for it. *Give me to understand, cause me to know.* True and fervent prayer floweth from a tence of our wants. If we see not our selves in need, why should we pray? And when really we shall have no need (as in heaven) there will be no need of prayer; all will be praise, and all shall be in everlasting praises.

Secondly, The person to whom *Job* maketh his application for teaching, being God himself,

Note;

we know nothing of God, nor of our selves aright, till God teacheth us, till he declareth and maketh is known to us.

Every good gift, and every perfect gift, is from above, and cometh down from the father of lights, &c. (*1 Jam. 1. 17.*) As no man can either make or redeem himself, so no man can teach or instruct himself. What we know of God, we know, from God? 'Tis in his light that we see light. The light may shine round about us, and we see it not; unless God enlighten us, as well as send us the light, we are never the better. At conversion, the Lord first opens the eyes, and then turns from darkness to light (*Acts 26. 18.*) So under every dispensation, we are in the

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dark,

dark, till God opens our eyes, and give us (by his own immediate or mediate teachings) light about it.

Thirdly, note ;

If we desire God should teach us, or if we would be taught of God, we must ask it of him.

We find the godly often putting up this request to God. *David* was much in this petition (*Psal.* 119. 33, 34.) *Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end : Give me understanding, and I shall keep thy law.* He did not only desire God that he would teach him, but give him a faculty, to receive his teachings (*vers.* 35.) *Make me to go in the path of thy commandment.* See how the *Psalmist* joyneth these petitions together. First, *Teach me the way of thy statutes.* Secondly, *Give me understanding*; as if he had said, *else thy teachings will do no good.* Thirdly, *Make me to go in the path of thy commandment*; as if he had said, though I understand thy statutes, yet, unless thou help me, I shall not be able to walk in them, no, nor to take one right step in them ; therefore, *Make me to go in the path of thy commandment.* Again (*Psal.* 143. 10.) *Teach me to do thy will, for thou art my God; thy spirit is good, lead me into the land of uprightness.* As the Lord teacheth us our way, and hath promised to teach us always, in all things needful for us to know and do; so he hath taught us by the written practise of many, as well as by his written precept, that we must pray for his teaching.

Fourthly, *Job* was humbling himself, and now he begs of God, that he would teach him.

Hence note ;

Humble souls desire and give up themselves wholly to be taught by God.

They hang upon his mouth for instruction, and renounce their own wisdom. *Eliphaz* gave *Job* that advice (*Chap.* 22. 22.) *Acquaint thy self now with him, and be at peace, and good shall come unto thee : Receive, I pray thee, thee law from his mouth, and lay up his words in thy heart.*

Fifthly, In that *Job* prays for teaching in this form, according to the Hebrew, *make me to know,*

Observe,

Observe ;

The teachings of God are effectual, they make us know.

Men may teach others knowledge, but they cannot make them know. God can make a very dullard quick of understanding. Men may instruct the understanding, but they cannot give understanding ; God doth both. The teachings of God are effectual to all purposes. First, to enlighten the ignorant. Secondly, to convince gain-sayers. Thirdly, to convert sinners. Fourthly, to comfort those that are sorrowful. Fifthly, to relieve such as are doubtful. Sixthly, to encourage the fearful. And, Seventhly, to raise up and recover those that are fallen. Thus *Job* is become a petitioner to the Lord for instruction, having confessed his own ignorance and weakness. And that he had formerly profited under the teachings of God, and was now in a further way of profiting, is evident by that which followeth.

Vers. 5. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.*

Job had no sooner asked for teaching, but God taught him, though not formally and explicitly as he desired, yet really and effectually, as he needed. For, this verse seems to be a real answer to the petition he made in the former verse ; and in it *Job* asserts two things.

First, *That he had heard of God by the hearing of the ear.*

Secondly, *That now his eye did see him.*

There are two opinions about the general sense of this verse, and I shall conclude in a third.

First, Some conceive these discoveries of God to *Job*, were only, inward to his soul ; so that when he saith, *I have heard of thee by the hearing of the ear, but now mine eye seeth thee*, we are not to understand him, as if he had had any visible appearance of God, but that these words may be taken,

First, as a comparison between a slight hearing, when the mind is not intent upon what the ear heareth ; and a serious hearing, which brings the mind fully into the ear. As if *Job* had formerly been a careless hearer, but now an attentive one ; and so the knowledge which *Job* had of God formerly, was little compared with his present knowledge. He had a knowledge of God by hearing only be-

before, but his mind was not intent upon it; he heard only with the hearing of his ear, but *his eye did not see*, that is, he had not a clear sight or knowledge, which is an intellectual sight of the things which he heard. But doubtless, *Job* was no slight hearer of the word in former times; he did not hear the word in the dayes of his prosperity, as if he had only (as we say) given it the hearing: for, had he not seriously hearkned to the voice of God in those dayes, he had never obtained such a testimony as God gave of him, towards the end of those dayes; yea, this very phrase, *I have heard of thee, by the hearing of the ear*, implyeth serious and attentive hearing.

Secondly, Others who deny any visible manifestation of God to *Job*, grant that the first part of the verse, notes serious hearing and receiving of the word, the latter more; so that here, say they, is a comparison between that lesser light or knowledge which *Job* had of the will of God before, and that fuller light which he got upon this discourse which the Lord had with him; the former being but as of a matter heard, this as of things seen. The Scripture sometimes calls clear knowledge sight. So that, look how much that which we see with our bodily eyes, is clearer to us than that whereof we have only heard the report; by so much the knowledge which *Job* had now of the things of God, especially about the whole mystery of Gods dealing with him, was clearer and fuller than what he had before, even as if he now saw what before he only heard. As we say, *One eye-witness, is better than ten ear-witnesses*; so one eying of the word of God (the eye of the mind fully and distinctly taken in what is heard) is better than ten earings of it; that is, when little or nothing is taken in at the ear, but a sound of words: For then only we may be said to know divine things, by the seeing of the eye, when we know them not only from without by the report of others, but from experience within our selves. The Apostle saith of those, who took joyfully the spoyling of their goods for the truths sake, *They knew in themselves, that they had in heaven a better and a more enduring substance* (Heb. 10. 34.) that is, they had even got a sight of that heavenly enduring substance. Hence in Scripture, vision is applied to spiritual things heard; and we are said to see the Word of God (Jer. 2. 31.) *O generation, see ye the Word of the Lord; have I been a wilderne?* &c. As if the Lord had said, *Ye have*

have heard it before, but now see it. Seeing notes the highest knowledge ; then we see what we hear, when we fully understand what we have heard. Thus they expound this Text, who judge there was no outward vision at all, but that *Job's* seeing was only spiritual and intellectual.

Secondly, Others affirm, that *Job* had an outward apparition, and that the eye of his sense was affected. And concerning this,

First, Some are so much of this opinion, that they say Christ appeared in humane shape to *Job*, as he did to many of the holy Patriarchs and Prophets of old ; which apparitions are by the Ancients called *preludes to his incarnation*. And some Jewish Writers tell us, that *Job* upon this sight of God, had a spirit of prophesie given him ; but they need not insist upon that, for several have had apparitions, who were no Prophets.

Secondly, others say, the appearance of God to *Job* was only in or by a cloud, with the whirlwind. But that he had a vision or sight of God one way or other, is asserted, as by many of the Jewish Writers, so by most of the Christian Ancients.

And doubtless, when the Lord spake to him out of the whirlwind, he had a vision, or an extraordinary manifestation of God, even to his eye : Not that God in himself can be seen, *No man hath seen God at any time (1 John 4. 12.)* It is reported by the Jewish Writers, that the Prophet *Isaiah* was sawn alunder by his own Nation, for saying, that he had seen the Lord (*Isa. 6. 1.*) *I saw the Lord sitting upon a throne, high and lifted up.* This they counted blasphemy, and put him to death for it, say some : yet others say, he was put to death for his plainness in reproving the Princes and people of *Israel*, in those words (*Isa. 1. 10.*) *Hear the word of the Lord ye Rulers of Sodom, give ear to the Law of our God, ye people of Gomorrah.* But of that by the way. I say, God in himself cannot be seen ; he is seen only by those visible demonstrations of his presence, which he is pleased to make of himself, as here he spake to *Job* out of the whirlwind.

I conceive we may take in both ; so that when *Job* speaketh of *his hearing by the ear*, he intends that teaching which he had in former times by the Ministry of his Ancestors : And that, when he saith, *But now mine eye seeth thee*, he intends that teaching which

which he had from the present appearance of God to him for his instruction and humiliation; *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.* As if he had said, Lord, heretofore I heard of thee, for I was religiously brought up; I had Parents and Ancestors, who declared to me who the Lord was; and I heard many things of thee, which took impression upon my heart heretofore; but I never had such an impression as in this tempest, I never heard God speaking thus immediately to me; nor did he ever give me any such visible demonstration of his presence, as he hath vouchsafed me at this time, speaking out of the whirlwind. And from all we may conclude, that as Job had a powerful illumination of the Spirit, so an outward apparition of the Glory and Majesty of God, or of Gods glorious Majesty to convince and humble him. So that, though Job had a saving knowledge of God formerly, yet this discourse of God with him, and discovery of God to him, had made him a better Scholar than all his earthly teachers. *I have heard of thee by the hearing of the ear,*

But now mine eye seeth thee.

That is, now I have as clear a sight or knowledge of thy mind and will, of thy justice and goodness, of thy power and sovereignty, as if I had seen thee with mine eyes, and had seen or looked into thy heart. Or thus: Not only hast thou graciously intrusted me, by speaking so much to me, but thou hast manifested thy self present with me, by an aspeetable sign, *Mine eye hath seen thee*; that is, thou hast given me to see that which assures me thou art neer unto me, namely, the Cloud, out of which thou hast been pleased to speak and make known thy mind to me, who am but dust and ashes.

The Lord may be seen these four wayes;

First, In his Word. Secondly, In his works. Thirdly, In outward apparitions. Fourthly, And above all, God is seen in his Son, our Lord Jesus Christ, whom the Apostle calls (*Heb. 1. 3.*) *The brightness of his glory, and the express image of his person*; and in whose face the light of the knowledge of God shineth (*2 Cor. 4. 6.*) And hence Christ saith (*John 14. 9.*) *He that hath seen me, hath seen the father.* The invisible father is seen in his Son, who was made visible in our flesh, *John 1. 18.* Thus God may be seen. But in his nature God is altogether invisible, he

he cannot be ſeen. *Mofes ſaw him that is inviſible* (Heb. 11. 27.) that is, he ſaw him by an eye of faith, who is inviſible to the eye of ſenſe. *I have heard of thee by the hearing of the ear, but now mine eye ſeeeth thee.*

Hence note, Firſt ;

It is a great mercy, and much to be acknowledged, that we have the word of God ſounding in our ears.

Faith cometh by hearing (Rom. 10. 17.) The Prophet ſaith (Iſa. 55. 3.) *Hear, and your ſoul ſhall live.* Now if faith and life come by hearing ; to have the word of God ſounding in our ears, muſt needs be a great mercy. Though to have the word only ſounding in our ear, will do no man good, yet 'tis good to hear that joyful ſound. Though that ſad Propheſie mentioned by Chriſt (Mat. 13. 14.) be fulfilled in many, *By hearing ye ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee, and ſhall not perceive ;* Yet he ſaid to his faithful followers (verſ. 16.) *Bleſſed are your eyes, for they ſee, and your ears, for they hear.* They receive a bleſſing by hearing, whoſe ears are bleſſed when they hear. O how many ſouls are bleſſing God, that ever they heard of himſelf and his Son, our Lord Jeſus Chriſt, by the hearing of the ear. To have an ear to hear, is a common bleſſing ; but to have an hearing ear, or to hear by the hearing of the ear, is a ſpecial bleſſing.

Obſerve, Secondly ;

We ſhould hear the Word very diligently.

That phraſe, *I have heard of thee by the hearing of the ear* (as the Hebrew Writers note) ſignifieth a very attentive hearing. Every hearing is not an hearing with the ear, nor every ſeeing like that we intend, when a man ſaith, *I ſaw it with my eyes.* One may ſee and not ſee, hear and not hear. The Word of God is to be heard with a hearing. Such doublings in Scripture have a great emphasis in them. As when the Lord ſaith, *They are curſed with a curſe,* it notes a great and a certain curſe is coming ; ſo to hear by the hearing of the ear, implyeth fruitful hearing, and a laying up of that in the mind which hath been heard (Pſal. 44. 1.) *We have heard with our ears, O God, our fathers have told us, what work thou didſt in their dayes, in the times of old.* They who thus hear with their ears, treasure up in their hearts, and do with their

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hands what they have heard. The Lord charged Ezekiel (Chap. 44. 5.) *Son of man, mark well and behold with thine eyes, and hear with thine ears, all that I say unto thee; that is, mind diligently what I shew and say unto thee.* The Lord called for the exercise of both senses, in attending to what he spake to the Prophet: He did not only say, *Hear with thine ears*, but *see with thine eyes*; that is, hear as if thou didst even see that which thou hearest. For though possibly the Lord presented somewhat to the eye of the Prophet, as well as he spake to his ear, yet the former notion may well be taken in, yea, and intended in that command. Many hear as if they had no ears, and see as if they had no eyes. One of the Ancients taking notice of that, saith, Such kind of hearers are like *Malchus* in the Gospel, who had his ear cut off. From those words, *But now mine eye seeth thee*, taken distinctly,

Observe, Thirdly;

God revealeth himself more clearly and fully at one time, than at another.

Seeing is somewhat more than hearing, though it be attentive hearing. As the full and clear manifestation which we shall have of God in the next life, is expressed by seeing, and called vision; so the fullest and clearest apprehension which we have of God, and the things of God in this life, is a degree of seeing both him and them, 'tis the sight of faith, and may also be called vision. A true and strong believer tastes, and feels, and sees the truths of the Gospel which he hath heard; his faith (which is the eye of his soul) is the evidence of those things to him which are not seen, nor can be seen by an eye of sense: He by the help of the Holy Ghost looks stedfastly into heaven, and (with this eye) *seeth the glory of God, and Jesus standing at the right hand of God* (in his measure) as blessed Stephen did (*Acts 7. 55.*) This sight of God and spirituals, hath three things in it beyond that ordinary, though real knowledge, which comes in by the hearing of the ear. First, a surpassing clearness. Secondly, an undoubted certainty. Thirdly, a ravishing sweetness, and the overflowings of consolation.

Fourth-

Fourthly, Note ;

According to the measure of Gods revealing himself to us, such is the measure of our profiting in the knowledge of God.

The word is spoken to all, in the publick Ministry of it, it is scattered upon all; but they only learn to know God & themselves truly, to whom God doth inwardly reveal it, & whose hearts he toucheth and openeth by his Spirit. *Every man* (saith Christ, John 6. 45.) *That hath heard & learned of the father, cometh unto me; that is, All that are taught of God, believe on me.* And the more any learn of the father, the more they come to, & abide the more closely with the Son. Job understood more of God, and the mind of God more, in all those questions he put to him, concerning the heavens, the earth, the Sea, concerning the beasts of the earth, and the fowls of the Air, concerning *Behemoth* and *Leviathan*, than ever he did before. The more immediate and extraordinary revelations of God, are alwayes accompanied with notable effects: And though few profit in knowledge, according to the measure of the mediate and ordinary Revelation, yet probably the more revelation we have of that kind, the more we profit.

Fifthly, Job had these great discoveries after God had kept him long in affliction.

Hence note ;

God doth usually reveal himself most to his people after great sufferings.

Hence some are of opinion, that in these words Job pointed at his two states. First, that of his prosperity ; then he heard of God only by the hearing of the ear. Secondly, Of his adversity ; then his eye saw him, that is, he greatly profited in the knowledge of him. There are two things which God usually bestows upon his people in the day of, or soon after their affliction ; First, more cordials and consolations : He gives *that strong drink to those that are ready to perish, that wine unto those that be of heavy hearts*, He bids them *drink and forget their poverty, and remember their misery no more* ; as *Solomons* metaphors may well import (*Prov.* 31. 6, 7.) Secondly, as the Lord gives more consolation in such a day, so more illumination ; the head is bettered by it as well as the heart. Many have got much inward light or

knowledge, both of God and of themselves, of their mercies and of their duties, by being, or after they have been brought into much outward darkness. *David's* experience taught him this, else he had never said (*Psal. 119. 71.*) *It is good for me that I have been afflicted, that I might learn thy statutes.* He had never learned, either to know the Statutes of God better, or to keep them better by his affliction, if God had not been with him, and revealed himself further to him in the day of his affliction.

Lastly, Note;

When God manifests himself much to any man, great impressions are left upon him.

As will appear further in opening the next verse.

Vers. 6. *Wherefore I abhor myself, and repent in dust and ashes.*

This verse concludes that part of the Chapter, which I call *Job's* humiliation. He made confession before of his own ignorance, uttering things that he understood not, things too wonderful for him, which he knew not; he confessed also the great goodness of God to him, in that he had both heard of him by the hearing of the ear, and also that his eye had seen him: from all which he inferred this resolve of deepest self-abasement before God.

Wherefore I abhor my self, and repent in dust and ashes.

This word (*wherefore*) is diligently to be attended, for 'tis the hinge upon which the whole matter turneth. This *wherefore*, may have a double reference.

First, To the sight which he had gained of his own folly, weakness and vileness, of which having made confession in the former words, he adds *wherefore*; that is, for as much as I am thus convinced of mine own sinfulness, *I abhor my self, and repent in dust and ashes.*

Secondly, This *wherefore*, may have reference to those higher, clearer and fuller manifestations of God to him. He had heard of God by the hearing of the ear, there was much in that; but now his eye had seen him, he had a light or a discovery of the excellency and Majesty of God, as much surpassing and exceeding what
for-

formerly he had, as eye-sight doth the hearing of the ear: *Wherefore*, the light being come thus fully in upon him, concerning the glory, sovereignty, goodness, faithfulness, and all-sufficiency of God, he cryeth out,

I abhor my self, &c.

The Hebrew word signifieth the greatest disgust against himself, a kind of reprobating himself, or (as we speak) a turning of his stomach, at the thought and remembrance of what he had said and was. Some render, *wherefore, I reprehend or reprove my self*: but to abhor our selves is more than to reprehend or reprove ourselves. Others, *I reject, I despise, I slight my self, I turn away from my self*. All these renderings shew to how little or low an account Job was now come in his own sight: Our reading, *I abhor*, takes in all the rest and more. The Lord useth this word negatively concerning his people (*Levit. 26. 11.*) *I will set my tabernacle amongst you, and my soul shall not abhor you*; the meaning is, my soul shall greatly delight in you: And at the 15th verse of the same chapter, affirmatively of them, *If you shall despise my statutes, or if your soul abhor my judgments, then, &c.* despising is less than abhorring. To abhor the judgments of God, is to cast them not only out of our affections, but out of our judgment too, and to judge them unworthy or unfit to be owned and obeyed. Again, at the 30th verse of same chapter, *I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you*, that is, I will manifest the utmost and highest of my displeasure against you. Once more in the same chapter, *When they be in the land of their enemies, I will not cast them away, neither will I abhor them*. To abhor is to cast away, and to look upon a person or a people as cast-aways. Read also (*Deut. 7. 26. Deut. 23. 7. Psal. 5. 6. Psal. 129. 163. Prov. 24. 24. Jerem. 14. 21. Amos 5. 10. chap. 6. 8. Zech. 11. 8.*) from all which texts we may collect the weight and great significancy of this word. To abhor things or persons, imports the deepest dislikency or dislike towards either. *I (saith Job) abhor*

EGO significat
est nauseare,
vel reprobare
eum fastidio.
abjicere, ab-
minare.

My self.

The word (*my self*) is here supplied by our translators. The
Hebrew

illa priora. q. d.
non tantum illa
prius à me co-
gnata & di-
stincta sunt, sed
etiam detestor.
Bez.

Hebrew is only this, *wherefore I abhor*, leaving us to suppose what he did abhor: Our translators make the supplement thus, *I abhor my self*, that is, whatsoever may be called *my self*, self-wisdom, self-righteousness, self-strength, self-ends, and I would see the end of sinful self. Another translation saith, *I abhor those former things*, that is, whatsoever I formerly thought or spake amiss. I do not only dislike them, I do not only retract and recant them, but I abhor them. And if you would know what those former things were, which here he renounceth and abhorreth, you may take it in these seven words.

First, I abhor, that ever I cursed the day of my birth.

Secondly, I abhor, that I wished so often for death, that I wooed the grave, and so hastily called for my return to the dust in the day of my affliction.

Thirdly, I abhor, that ever I despaired of my restoration, or that I gave up my self as a man utterly lost for this world.

Fourthly, I abhor, that I used so many complaints of the severity of the Lords dealings with me.

Fifthly, I abhor, that I was so bold, as to desire to plead with God.

Sixthly, I abhor, that I was so much in setting out my own righteousness and innocency.

Seventhly, I abhor, that ever I spake any word, which should in the least darken or reflect upon the goodness, mercy, faithfulness, righteousness, and sovereignty of God in his dispensations towards me. These are the things which had unwarily passed him in the heat of disputation with his friends, and these he now abhorreth. Take it either way, *I abhor my self*, or *these things*, it comes all to one; for the truth is, he did abhor himself for those things, which he had spoken with so much imprudence and impatience, while he was under the hand of God. *I abhor my self* (neither is that all)

And repent.

ON in Ni-
phal. significat
consolari, in
Piel. penitere.
Drus.

Job was not only affected to abhorrence, but to repentance. The word translated *repent*, signifies two contrary things in Scripture.

First, To grieve, which is proper to repentance; sorrow and repentance ought to go together.

Secondly,

Secondly, To comfort or to take comfort ; thus it is rendered (Gen. 24. 67.) *Isaac was comforted concerning the death of his mother* (2 Sam. 13. 39.) *David was comforted concerning Amnon.* (Psa. 77. 2.) *In the day of my trouble I sought the Lord, my sorrow ran in the night and ceased not ; my soul refused to be comforted.* It may seem strange, that the same word which signifies sorrow and repentance, should signify also comfort and to be comforted : but sorrow and comfort meet in true repentance ; godly sorrow doth not hinder, much less quite exclude, and shut out joy in God. Repentance is ushered in by godly sorrow, and grief of heart for sin, and it concludes with comfort and joy of heart in God who pardoneth sinners ; and therefore the same word which signifies *to repent*, may well signify both to grieve and to take comfort. Repentance is a change from a bad state to a good, and a turning from the worst of evils, *sin*, to the chiefest good, *God himself* ; and therefore must needs be followed, if not accompanied with much sweetness and comfort. A Greek translator renders it expressly so in this place, *Wherefore I abhor my self, and take comfort in dust and ashes* ; and doubtless, while Job was repenting in floods of sorrow, his comforts came flowing in. There is a laughter, in the midst of which the heart is sorrowful, and the end of that mirth is heaviness (saith *Solom*, Prov. 14. 13.) and there is a sorrow (that's a blessed sorrow) in the midst of which the heart laughs, and the end of which heaviness is mirth.

To repent (in the general nature of it) *is to change both the mind and way*, and so take up new principles and new practices. A man that truly repenteth, is not the same man he was before he repented ; he can say, *I am not I*. And as in true repentance there is a change from a bad to a good mind, and from a perverse, to a right and righteous way ; so in repentance, there is a change from a troubled to a quiet mind, and from a painful to a pleasant and delightful way. So then, there is a two-fold change in repentance ; First, A change of the mind from sin. Secondly, A change in the mind from sorrow. Many are the griefs and gripes, the troubles and perplexities, with which the conscience of an awakened sinner is followeth, till he hath unburdened himself by confession and repentance ; when once he hath truly done so, how great is his peace ! & how sweet are his consolations ! And therefore, when the Apostle saith (2 Cor. 7. 10.) *Godly sorrow worketh repentance to sal-*

vation

καὶ ὡς περὶ
δυσὶν ἐμὴ καὶ
ἐν τῷ. Et con-
solationem ac-
cepti in pulvere
et cinere.

vation, not to be repented of; his meaning is, the repentance which it works is matter of great rejoycing, or fills the soul of an humbled believing sinner with great joy.

I abhor my self (saith *Job*) *and repent.* But how did *Job* repent? his was no ordinary repentance, therefore, he adds, *I repent,*

In dust and ashes.

That is, either;

First, Throwing my self upon the ground, (*Jer.* 6. 26. *Jer.* 25. 34. *2 Sam.* 12. 16.) or,

Secondly, Sitting upon the ground in the dust, as (*Job* 2. 8. *Isa.* 58. 5. *Jonah* 3. 6.) or,

Thirdly, Casting dust upon my head (*Job* 2. 12.) Dust cast upon the head was the embleme of an afflicted heart. And to sit in the dust, or to cast dust upon the head was anciently the ceremonial part of repentance. *Job* doth not leave that out, *I repent* (saith he) *in dust and ashes*; and so some express it, *I repent with outward wonted ceremonies.* But, I conceive, we need not take it strictly; *to repent in dust and ashes*, being only a proverbial speech, implying very great, solemn, and serious repentance.

There is another rendering of this latter part of the verse, thus, *I repent, as looking upon, or accounting my self dust and ashes*; 'tis an argument of much humility and humiliation to do so. *Abraham* gave himself no higher a title before the Lord (*Gen.* 18. 27.) *I have begun to speak, who am but dust and ashes.* If we take it thus, *I abhor my self, and repent, looking upon my self but as dust and ashes*, it is a good sense also, and reacheth the purpose which *Job* was upon, or which was upon *Job's* spirit in that day and duty of repentance. There is no difficulty in the words, they yield many useful observations: *Wherefore I abhor my self.*

First, As the word *wherefore* refers to that signal discovery which *Job* had of God, who did not only manifest himself to him by the hearing of the ear, but by the seeing of the eye, that is more fully than before;

Observe,

Solitis ceremoniis penitentiam ago.

Obſerve;

The clearer manifeſtations we have of God, the greater and deeper are our humiliations.

Job ſaw more of the power, more of the ſovereignty, more of the holineſs of God in himſelf, and more of his goodneſs to him, than he had done before; and therefore he abhor'd himſelf. That place is parallel to this (*Iſa. 6.*) where, as ſoon as the Lord had declared himſelf in his holineſs and glory, the Prophet cried out (*ver. 5.*) *Wo is me, for I am undone, becauſe I am a man of unclean lips, and I dwell in the miſt of a people of unclean lips; for mine eyes have ſeen the King, the Lord of hoſts; that is, my bodily eyes have ſeen the ſigns of his preſence, and the eye of my ſoul is ſo over-preſt, with the preſent weight of his glory, that I cannot (in this frail condition) bear it, but muſt ſink under it; Wo is me, I am undone.* As the wicked ſhall at laſt cry, *wo and alas,* at the angry preſence of God, and ſhall indeed be undone for ever: So a godly man may now cry, *Wo is me,* at any unuſual appearance of the holineſs and glory of God, and cry out, *I am undone,* I know not how to bear it. *Iſaiah* was not only a Prophet, and a true Prophet, but a very holy Prophet, an Evangelical Prophet, one that ſpoke glorious things of Chriſt to come, yet he had never ſeen ſo much of God before, nor was he ever ſo deeply humbled before, he never cried out before, *I am undone;* which word implieth the greateſt ſence of his own nothingneſs, vileneſs, and wretchedneſs. The true reaſon why men carry it ſo high at any time with God, is, becauſe their notions and apprehenſions of God, fall ſo infinitely below him. Did we know God more, how ſhould we fear before him, and ſtand as men aſtoniſhed at the preſence of his majeſty! It is our darkneſs about God which emboldens us beyond our bounds, or the line of creatures. The Prophet *Habakkuk* ſaith of himſelf (*chap. 3. 16.*) *When I heard, my belly trembled, my lips quivered at the voice, rottenneſs entered into my bones, and I trembled in my ſelf, that I might reſt in the day of trouble.* When I heard, that is, when God revealed himſelf to me by that ſpeech at the 2d verſe of the chapter, *O Lord, I have heard thy ſpeech, and was afraid;* then ſaid he (at the 16. verſe) *When I heard, my belly trembled.* The reaſon why carnal men and hypocrites carry it ſo ſtoutly before God, is, becauſe they know not God aright;

O o o o

they

*Qui Deum vi-
di fieri non po-
teſt quin ſeſo-
lacuſet con-
ternat Et
deſpectat non
cum certis
notis ſua
impuritate,
quam ſi ſua
puras op. oſito
fuerit. Brent.*

they may boast of their knowledge; but as the Apostle saith (1 Cor. 8. 2.) *He that thinketh he knoweth any thing knoweth nothing as he ought.* The Scripture tells us, what that knowledge is which a carnal man hath of God: He knows God in his own light, not in the light of God; or he judgeth what God is, by what himself is (Psal. 50. 21.) *Thou thoughtest that I was altogether such a one as thy self.* Not that he thought God was a man; he had not such gross thoughts of God: but he thought God, as to his holiness, was such a one as himself, who was indeed, notwithstanding his pretensions to holiness, a very unholy, a meer carnal man. When the Lord said to him, *Thou thoughtest that I was altogether such a one as thy self*; it is, as if he had said, Thou measuredst me by thy self, and because such things pleased thee, thou wouldst needs conclude that they pleased me too. Had men a clear knowledge of God, as he hath revealed himself, they would soon be convinced, that God is not only not altogether, but not at all such a one as themselves. We never see how imperfect we are, till we see our selves in the light of Gods perfection: and when we duely see our selves in that glass, we greatly abhor our selves; for we cannot but see much deformity in our selves, when we behold the beauty and glory of God. And, as when we behold that beauty, we shall abhor our selves for our deformity and defilements; so we shall be daily mending and cleansing our selves from them, according to that matchless beauty which we behold in him. As we have departed from God by our unlikeness, so we shall get nearer to him by getting more of his image and likeness.

Secondly, This *wherefore* in the Text refers to the sight that Job had of himself, as well as of God. When Job saw more of himself, or himself more, then he said, *I abhor my self.*

Hence, Observe;

The more we see and know our selves, the more we shall be abased, and lye low in our selves, and abhor our selves.

The reason why we are so proud of our selves, is, because we are so ignorant of our selves. Did we know our own ignorance and mi-understandings, as Job now at last did, we should strike sail and come lower; much more, did we know all those abominations that are in our hearts, did we know what pride, and covetousness, and earthly-mindedness lye there, what inordinate creature, love what passions lye there, what envy lyeth there;

*Nusquam se
melius depro-
hendit modus
humane im-
perfectioris,
quam in lumi-
ne vultus Dei:
in speculo di-
vine visionis,
ubi in die qui
est plus de
plus videns,
quid sibi deest,
emendat indices
similitudine
quicquid deli-
quit dissimila-
tione. Similitu-
dine appropin-
quant ei, a quo
longe factus est
dissimilitudo.
August. l. 11.
Confess. c. 9.*

there ; did we understand how deceitful and false our hearts are, both towards God, our selves, and towards one another, we should abhor our selves exceedingly. There are two things which we should study, that we may walk humbly. First, To know God ; Secondly, To know our selves. A Hea-then said that word (*know thy self*) *came down from heaven* ; and did we once know our selves aright, what frail, and blind, and sinful creatures we are, how humble and heavenly should we be ! rightly to know that we are creatures would cause us to live more like new creatures. David seeing some men do things so unlike men (*Psal. 9. 26.*) prayed thus, *Put them in fear, O Lord, that the Nations may know themselves to be but men.* There are such in the world as know not themselves to be but men ; they behave themselves as if they were gods, and not men, as if they were all-sufficient, or as if all their sufficiency proceeded of themselves, and they the founders of their own greatness and power. The Assyrian said in plain terms, *I will be like unto the most high,* (*Isa. 14. 14.*) I do not reckon my self amongst mortals. There are many, who never attained that Assyrian Princes height, who yet have much of his spirit, and speak as if they knew themselves to be more than men, at least, as if they knew not themselves to be but men, nor considered themselves as frail, dying, and accountable creatures. Did we remember that we are but creatures, that we are the work of Gods hand, this would keep us low and humble ; but did we know what sinful polluted creatures we are, we should soon come, not only to a lower estimate, but an utter abhorrence of our selves. *We over-think our selves, because we do not know our selves ; we over-rate our selves, because we do not understand our selves.* Even Job was too high in his own thoughts, in his own books, till he came to know and understand, that he had uttered things that he knew not, that he understood not. *Wherefore,*

I abhor my self, and repent in dust and ashes.

Observe, Thirdly ;

True repentance is joyned with self-abhorrence, and with an abhorrence of all that we do, of all that we are.

True repentance is joyned with an abhorrence,

First, Of sinful self, or of our selves for sin. The Prophet speaking of their repentance, who had gone a whoring from God,

O o o o o 2

said

ſaith (*Ezek. 6. 9.*) *They ſhall loath themſelves for the evils which they have committed in all their abominations.* And when the Lord had promiſed to bring the children of *Iſrael* to their own land, he tells them, what work they ſhall be at there (*Ezek. 20. 43.*) *There ſhall you remember your ways and doings, wherein ye have been deſpised, and ye ſhall loath your ſelves in your own ſight, for all the evils that ye have committed.* Once more in that Prophet, (*chap. 36. 31.*) *Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath your ſelves in your own ſight for your iniquities, and for your abominations.* In all theſe ſcriptures we have loathing of ſelf for ſin and evil done. And as there is a loathing of unſul ſelf in true repentance, ſo

Secondly, Of righteous ſelf, or a loathing of our ſelves in the good, in the beſt, that we have done. We may ſoon ſee that in the beſt of our duties, which will ſtir up this ſelf-abhorrence, or which gives us cauſe enough to abhor our ſelves. So *Job* did as to all the glitter of his moral virtues, of which he ſpoke ſo much before in ſeveral places, eſpecially in the 31. chapter. He that truly repents, doth not only abhor his ſin, ſo as never to commit it again; but he abhorreth his righteouſneſs, ſo as never to truſt in it at all. Thus the Apoſtle ſpoke (*Phil. 3. 7, 8.*) *I count all things but loſs for the excellency of the knowledge of Chriſt.* What did he account loſs? not only the evil that he had done, but all the good that he had done; he accounted that but dung, that he might be found in Chriſt, not having his own righteouſneſs, which is of the law. Self-righteouſneſs is gold, and to be embraced in converſation; but 'tis dung, and to be abhorred in juſtification: *Job* abhorred his own righteouſneſs from the beginning of this diſpute in that point, though he ſpoke ſo much of it (*chap. 9. 31.*) *If I waſh my ſelf with ſnow water, and make my hands never ſo clean, yet ſhalt thou plang me in the ditch, and mine own cloaths ſhall abhor me, or (as in the Margin) my own cloaths ſhall make me to be abhorred.* What means he by his cloaths? Surely, not the cloaths that were upon his body, but his moral cloathing, his own works of righteouſneſs, according to the law. Theſe cloaths (*ſaith he*) will make me to be abhorred; I ſee, I cannot be accepted in them, nor juſtified by them. *Job* was clear in that before; but now he doth not only abhor his own righteouſneſs, as to truſting in it, but as to talking ſo much of it, or ſo much as to talk of it.

it. Christ saith, *Let not thy left hand know what thy right hand doeth;* that is, take not much notice of thy own good deeds. As a repenting person will not touch at all with his former evil deeds, so he will not talk, nor take much notice of his own good deeds. The best of himself is little to himself.

Before I pass this point, it may be enquired, First, what this self-abhorrence, which accompanies true repentance, works in those that have it, with respect to sin, or sinful self.

I answer, It works these five things.

First, A dislike of sinful self; he grows into a distast with sin, it relisheth not his renewed palate, and so will not (like unseasonable meat) go down with him.

Secondly, A hatred of sinful self. 'Tis but an easie step from distast and dislike to hatred. That soon falls under our displeasure which pleaseth us not. No sooner did *Amnon* dislike his sister *Tamar*, whom he inordinately liked a little before, but the Text saith (2 Sam. 13. 15.) *He hated her exceedingly, so that the hatred wherewith he hated her, was greater than the love wherewith he had loved her.*

Thirdly, An indignation against sinful self. The spirit of a true penitent riseth against sin, as against an open enemy, or a false friend (2 Cor. 7. 11.)

Fourthly, An utter averſation, or alienation from sinful self. As they who live in sin are averse and alienated from the life of God, that is, from holiness; so they who repent of sin, are alienated and turned away from the sins of their former life.

Fifthly and lastly, An opposition against sin. There is not barely a turning away from it, but a war against it, a desire to destroy and mortifie it, to do it (as I may say) the greatest mischief we can. Thus dislike is followed with hatred, and hatred with indignation, and indignation with averſation, and averſation with opposition, wrought and rising up in a penitent soul against sin.

But, Secondly, it may be asked, why doth a repenting soul abhor sinful self?

I answer, He doth it upon these four considerations.

First, Because it appears to him as a filthy thing (*Ezek. 16. 5. Psal. 38. 7. Prov. 12. 22.*) All which Scriptures shew, that as sin is a filthy thing in it self, so it appeareth such to a repenting soul. They that love their hoes, look upon them as fine things, or

as their beauty : but to a repenting soul , nothing appeareth more dirty and filthy ; and who abhors not that which is so to him ?

Secondly, A repenting soul looketh upon sin as a hurtful thing to him. We naturally turn from, and abhor that which is so. We abhor the poyson of a Toad, and the sting of a Serpent : To taste the one, or to be bitten by the other, is no more deadly to the body, than sin is to the soul.

Thirdly, A repenting soul is sick, very sick of his sins, they have burdened his conscience, as unwholsom food doth the stomach. Now, if a man abhors that which hath made him stomach-sick, much more will he abhor that which hath indeed, and not so much from the quantity as from the quality and nature of it, made him conscience-sick.

Fourthly, A repenting person hath vomited or cast up his sins by an humble confession of them alwayes to God, and in some cases to men (Repentance is the souls vomit.) Now, as any man loaths his own vomit; so a man truly repenting, loaths the sin which he hath thus vomited. Upon all these accounts a repenting soul loaths *sinful self, or sin in himself.*

Thirdly, But why doth a repenting soul abhor righteous self ? I answer,

First, Because he is convinced, that self-righteousness is a weak imperfect thing, even in sanctification ; and therefore he is so far from boasting of it, or trusting in it, that he hath a kind of abhorrence of it.

Secondly, He seeth, that as to justification it is a filthy abominable thing (*Isa. 64. 6.*) *All our righteousness are as filthy rags.* And as he abhors it, because 'tis unfit and incompetent in it self for that use, so because 'tis utterly inconsistent with the renour of the Gospel, wherein God hath removed all mans righteousness, how pure soever it may be, from that use, and directed us to look only to the righteousness of Christ for that use, which the Apostle calls the *righteousness of God* (*Rom. 10. 3.*) and that in a twofold respect. First, because 'tis that which the wisdom of God the Father hath provided for us ; and, Secondly, which the worthiness of God the Son hath wrought out and procured for us.

Take two or three Inferences from the general Observation thus far prosecuted,

That

That true repentance is joyned with self abhorrence.

First, Then self-admirers are no repenters. They are at the furthest remove from abhorring themselves, who admire themselves.

Secondly, Self-justifiers, are no true repenters. Christ told the Pharisees (*Luke 16. 15.*) *Ye are they which justify your selves.* They are far from abhorring themselves, who justify themselves; such surely are highly pleased with themselves, and have much confidence in themselves, therefore very far from self-abhorrence.

Thirdly, What shall I say of their repentance, who instead of abhorring themselves, abhor others? (*Luke 18. 9.*) *Christ spake a Parable unto certain which trusted in themselves that they were righteous, and despised others,* and presently instanced in the Pharisee, who despised the poor Publican, and called him in contempt, *This Publican*; he would (as we say) hardly touch him with a pair of tongs. They that despise others, are usually, if not alwayes, much pleased with themselves.

Fourthly, If these self-boasters, and self-admirers, &c. are not repenters, then, do they repent who are so far from abhorring sinful self, and righteous self, that they take pleasure in sin and unrighteousness, whether their own or others? The Apostle speaks of such (*Rom. 1. 32.*) *Who knowing the judgement of God, that they which commit such things, are worthy of death, not only do the same, but have pleasure in them that do them.* That's a dreadful word (*2 Thes. 2. 12.*) *That they all might be damned, who believe not the truth, but had pleasure in unrighteousness.* O how far are they from abhorring their own righteousness, who take pleasure in unrighteousness! How are they puffed up with that which hath but a shew of righteousness, who please themselves with that which is really unrighteous!

Fifthly, If true repentance be accompanied with self-abhorrence, then do they repent, who return to those sins which they say they have repented of? do you think the dog loaths his vomit, when you see him go back and lick it up again? (*2 Pet. 2. 22.*) When once the Jews loathed or abhorred *Manna*, they had no mind to eat of it, though it was Angels food. When *Job* loathed his life, he said, he would live no longer (*Chap. 7. 16*) *I loath*

loath it, I would not live alwayes; that is, not at all, not an hour longer in this world. He that is weary of his life, thinks, to live but a day, or a little longer, is to live alwayes, or that his life will never end. Thus, if a man doth truly loath and abhor his sin, he will not return to it again, though it hath been as sweet to him as Manna, yea, as life it self. I do not say, that he who loaths and abhors his sin, can never relapse into the same sin, or be overtaken with it again; but this I say, he that truly repents, never delights in sin again, he never goeth back to it, and licketh it up as a dog his vomit. A good man may fall into the same sin, but he never returneth to the same sin; he may be overtaken with the same sin, but he never taketh up the same sin again. That's the Apostles word (Gal. 6. 1.) If any of you be overtaken with a fault, &c. A good man may be overtaken with the same fault, but he never taketh up that fault, nor runs a course in that sin again.

I shall only add these two words, for the working of our souls to this self-abhorrence.

First, The more we abhor our selves, the more God delighteth in us; the more we are displeased with our sins, the more is he pleased with our persons, the worse, the viler we are in our own eyes, the better we are, and the more beautiful in the eye of God.

Secondly, Unless we abhor our selves, God will abhor us. I may say, unless we so repent as to abhor our selves, God will abhor our very repentance. There is no true repentance, without some degree of self-abhorrence; yea, of self-condemnation. Let us not take up this word *repentance* too easily, that is, when we know not what this word *self-abhorrence* meaneth. We defile this holy, this precious thing called *repentance*, when our hearts are not fully taken off from that or those sins, of which we say we repent. All such would have that go for repentance towards God, which indeed is but a mocking of God, and can never be joyned (from which true repentance cannot be separated) with faith toward our Lord Jesus Christ (*Acts 20. 21.*) *I abhor my self* (said Job)

And repent in dust and ashes.

I shall here give somewhat about the nature of repentance in
 gene-

general, and then gather up thoſe particular Obſervations which ariſe from theſe words about it.

Repentance is a grace of the Goſpel wrought in the heart of a ſinner by the Word and Spirit, turning the whole man from all ſin, to God, in the ſincere and univerſal obedience of his holy will.

In this deſcription of repentance, we have four things conſiderable.

First, The nature of it, or what it is, *A grace of the Goſpel.*

Secondly, The ſeat of it, or where it is wrought, *The heart of a ſinner.*

Thirdly, The means by which it is wrought, and that twofold. First, *Instrumental, The Word.* Secondly, *Principal, The Spirit.*

Fourthly, The iſſue or effect of it, *Conversion or turning;* wherein two things are to be taken notice of. First, the term from which the turn is made, *Sin, and all ſin.* Secondly, the term to which the turn is made, *God;* thus explained, In the ſincere or univerſal obedience of his holy will, or in the praſtice of every known duty.

First (I ſay) *Repentance is a grace of the Goſpel.* Some poſſibly may ſay, *Job* was before the Goſpel. I anſwer, no; The Goſpel was publiſhed long before *Job* was born, even as ſoon as God promiſed the ſeed of the woman (*Chriſt Jeſus*) ſhould bruſe the Serpents head (*Gen. 3. 15.*)

The whole body of Goſpel duty moves upon theſe two feet, *Faith and Repentance.* Some have queſtioned, which of theſe two graces hath the precedency, or takes the firſt ſtep in the motion of the ſoul heaven-ward? All that I ſhall ſay in anſwer to it, is, First, that where theſe two graces are mentioned together in Scripture, uſually repentance is named firſt, becauſe it appears firſt, and is moſt viſible to us in its aſtings; yet Faith is to be underſtood firſt, becauſe without that no man can come to Chriſt as a true penitent, for pardon of ſin and reconciliation unto God. Secondly, in thoſe Scriptures, where true ſaving repentance is ſpoken of alone, it ſuppoſeth faith alſo; and where true ſaving faith only is ſpoken of, it neceſſarily implyeth true repentance.

This repentance is ſo much a grace of the Goſpel, that the firſt Sermon that ever was preached at the approach of Chriſt, or at the

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opening

opening of the Gospel in the new Testament, was, *Repent ye, for the Kingdom of Heaven is at hand* (Mat. 3. 2.) And the end or design of the first sacrament or seal of the Gospel-covenant, is expressed to be repentance (Mat. 3. 11.) *I baptize you with water unto repentance*; yea, the first word of the first Sermon (upon record) which Christ himself preached in person, was, *Repent* (Mat. 4. 17.) *From that time Jesus began to preach, and to say, repent.* This also was the substance of the Apostles Sermons, when first sent forth by Christ to preach the Gospel (Mark 6. 12.) *They went out and preached, that men should repent.* The first word of counsel which the Apostle Peter gave to the Jews, crying out, *men and brethren, what shall we do,* was, *Repent* (Acts 2. 38.) And the Apostle Paul saith, that the whole of his work in preaching the Gospel, was his testifying both to Jews and Gentiles, *repentance toward God, and faith toward our Lord Jesus Christ* (Act. 20. 21.) 'Tis through the Gospel only, that repentance is possible. And this appears two ways.

First, Because we have not a liberty to repent, or we are not admitted to repent, but by the Gospel. We find no place for repentance in the Law strictly taken, or as opposed to the Gospel. The Law speaks thus (Gal. 3. 10.) *Cursed is every one that continueth not in all things, that are written in the book of the Law, to do them.* Where we see, First, the Law requires personal obedience, *everyone must do for himself.* Secondly, The Law requires perpetual obedience, *every one that continueth not doing.* Thirdly, The Law requires universal obedience, *every one that continueth not in all things.* If any one continue not at all times in all things (saith the Law) or if he fail but once in any one thing, he is gone for ever, he is cursed. The Law doth not say, if a man continue not to do all, let him repent; that admits no second thoughts, but claps the curse presently upon the offender. If Adam as soon as he had eaten of the forbidden tree, had bewailed his sin, and said, *I repent,* no favour could have been shewed him, while under the Law.

Secondly, Under the Law there is no ability given for repentance. All the promises of a broken heart, and of godly sorrow, are appendants of the Gospel. This spiritual curse which falls upon the soul sinning under the Law, is impotency for sin. Death in sin, is the punishment of sin; and therefore when Adam had sinned,

finned, he never gave the least intimation of, nor shewed the least inclination to repentance; all he did, was to hide himself from God among the trees of the garden, and to hide his sin from God (as well as he could) by vain excuses; he had not a heart to mourn for his sin, nor a tongue to confess it, till the Promise came, and the Gospel was published, and then (though his repentance be not mentioned, yet) doubtless he repented. And hence the Apostle concludes Apostates from the profession which they once made of Christ, under an utter impossibility of repentance (*Heb. 6. 4, 5, 6.*) And the reason why the fallen Angels never repented, was because they had no Mediator, nor did Jesus Christ take their nature on him (*Heb. 2. 16.*) Thus far of the first thing in the description of repentance, the general nature of it; 'tis a grace of the Gospel.

Secondly, Consider the seat or subject of it, where 'tis wrought, the heart of a sinner. Repentance is *heart-work*, or it is a work upon the heart: There repentance began in those converts (*Act. 2. 37.*) whom the Apostle Peter advised to a thorough work of repentance (*vers. 38.*) The promise of repentance runs in this tenour, *I will take away* (saith the Lord, *Ezek. 36. 26.*) *the heart of stone out of your flesh, and give you an heart of flesh.* When David said (*Psal. 51. 17.*) *A broken and contrite heart* (he means only a repenting heart) *O God thou wilt not despise.* As faith is wrought in the heart, *and with the heart man believeth* (*Rom. 10. 10.*) so repentance is wrought in the heart, and with the heart man repenteth. Neither a weeping eye, nor a confessing tongue, nor (in case of wrong done to man) a restoring hand, will be taken for repentance, without a broken heart.

Thirdly, Consider the means by which saving repentance, or repentance to salvation, is wrought. 1. *By the Word*; 2. *By the Spirit.* The Word of God is the usual, the ordinary instrument in the hand, that is, in the power of the Spirit of God, working repentance in the heart of man. The word of a Philosopher, with all his reasonings; the word of an Orator, with all his flourishings, cannot do it: only the Word of God spoken in plainness and simplicity, hath strength and efficacy to do it. The Word is compared to a fire, which melts the hardest heart; 'tis also in the same place (*Jer. 23. 29.*) compared to a hammer, which breaketh the rock in pieces. The Word passing through the ear,

pierceth the heart (*Acts 2. 27.*) Now when they heard this, they were pricked in their hearts. And when, even the devils Devotionists, they that used curious arts, burnt their books (*Acts 19. 19.*) it is said (*vers. 20.*) so mightily grew the Word of God and prevailed. The word of God cloathed with the Spirit, hath (as to this matter) a fourfold operation. First, to awaken a drowlie soul (*Eph. 5. 14.*) Secondly, to enlighten a dark soul (*Acts 26. 18.*) Thirdly, to convince a gain-saying soul. Fourthly, to convert a wandering soul (*Acts 26. 18. 1 Thes. 1. 9.*) Till the soul is awakened, it cannot be enlightened; till it is enlightened, it cannot be convinced; till it is convinced, it cannot be converted; and until it is all this, it hath not truly repented. For,

Fourthly, (as was said in the description first laid down) the effect of true repentance, is the turning of the whole man from all sin to God. All the members of the body, the hand, the foot, the eyes, the ears, the tongue, are turned; all the faculties of the soul, the understanding, will, affections, are turned from all sin: First, of what kind soever, whether of omission or commission against God, neighbour, self. Secondly, of what degree soever; little, as well as great; appearances of evil, as well as apparent evils.

Further, as in repentance there is a turning from sin, so unto God, in the sincere obedience of his whole will. We read in Scripture, First, of Gods returning to us; Secondly, of our returning to God: both are acts of repentance. When God returns to us, he repents of the evil of trouble brought, or threatened to be brought upon us; and when we return to God, that's a fruit of our repentance, for the evil of sin committed against him. Unless our repentance bring us neerer to God, we (as we say) are never the neerer for our repentance; that is, our repentance is not good, nor shall we have any good by it. The Prophet found *Israels* repentance defective in this (*Hos. 7. 16.*) *They return, but not to the most high.* Some in repenting, return only to self; that is, their own peace, interest and advantage, is all that moves them to it, or is designed and aimed at by them in it; they mind not the glory of God, nor his reparation in honour, which hath been by their sin greatly impaired. The Lord was down-right with *Israel* in this (*Jer. 4. 1.*) *If thou wilt return, O Israel, saith the Lord, return unto me;* intimating, that *Israel* used to make some kind of repenting

repenting turns, but short of God; they minded not God sincerely in them, but the removal of some rod or trouble that was come, or which they feared was coming upon them. They return to God in repenting, who repent with a holy resolve upon their hearts to obey God, and with a longing desire to enjoy God all the days of their life.

Thus upon the occasion of *Jobs* saying, *I repent*, I have briefly opened the duty of repentance, of such a repentance as without all peradventure *Job* was then exercised in: His was the grace of repentance; his repentance was wrought in his heart, chiefly by the immediate word and speakings of God to him; He turned fully in it from all his passions and expostulations with God (which were at that time his special sin) to a meek, quiet submission to the will of God, and a resting in his dispensations. All this was wrapped up in this short word, *I repent*.

Further, consider, when *Job* said, *I repent in dust and ashes*; he was not then to begin his repentance, he had repented long before; yet then he began a new work of repentance, or then he renewed his repentance.

Hence note, First;
New sinnings call for new repentings.

As the new leakings of a ship calls for new pumpings and repairs; so, I say, new sins call for new repentings. There is a first repentance, and there is a second repentance: First Repentance is our coming out of a state of sin, of which Christ spake (*Mat.* 11. 20, 21.) *Then began he to upbraid the Cities, wherein most of his mighty works were done, because they repented not: Wo unto you Chorazin, and wo unto you Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes; that is, they had come out of their sins.* Those converts in the *Acts of the Apostles* (chap. 2. 38.) repented, that is, they came out of a sinful state. Now, as there is a repentance, which I call our coming out of a state of sin; so there is a repentance, which is a coming off from this and that act of sin; and this is the repentance which *Job* was upon.

Again,

Again, this repentance, as to acts of sin, is two-fold. First, Our ordinary and every days repentance. Secondly, Our extraordinary repentance. When we have fallen greatly, when we have sinned extraordinary, or when the Lord brings any extraordinary judgment upon us, then the Lord expects extraordinary repentance: such was *David's* repentance in the 51. *Psalm*, and such was *Job's* repentance here; as it was in general for sin, so for some extraordinary sinful failings.

Secondly, Consider what was *Job's* sin? *Job* was no vile person, he had committed no gross acts of wickedness. If you would know what *Job's* sin was, it was impatience under Gods dealings with him, and his distrustfulness as to Gods delivering of him; yet even his were great sins.

Hence note;

Not only gross sins, murder, adultery, and the oppression of our neighbours are great sins; but impatience under the hand of God, and unwary speeches concerning the dealings of God with us, are great sins.

Every great sin is not a gross sin. Drunkenness, and swearing, and adultery, and murder, are gross sins; but impatience under afflictions and unbelief, not resting upon God in an evil day, these are great sins, though not gross sins. Remember, not only are gross sins great sins; but many sins, which appear not to the eye, nor to the ear, may yet be great sins, especially, as to the person that committeth them.

Thirdly, note;

Not gross sins only, but slips of the tongue, and impatience under Gods hand are to be repented of.

Job not only acknowledged these to be sins, but repenteth of these; nor had he any other matter to repent of. When we are under some great sickness, or any other affliction, as we are to repent of former sins, so let us repent of our sickness and affliction-sins, that is of impatience, or any unwary speeches in our affliction. These *Job* repented of.

Again; how did *Job* repent? It was in dust and ashes.

Hence

Hence Observe, Fourthly ;

Open sins must have open repentance.

That's intended by repenting in dust and ashes. We are not bound to repent openly of all our sins ; but in these two cases we are. First, When we have done any thing that hath openly dishonoured God. Secondly, When we have scandalized or offended others. In these cases we must repent openly, so far, that they who are concerned may have a testimony of our repentance. When *Job* repented in dust and ashes, he (like those servants of *Benhadad*, who came with ropes about their necks) testified that he deserved to be thrown into the dust, or to be burnt to ashes. We can neither edifie nor satisfy such as are grieved by our sins, unless our repentance be visible, and we appear repenting. As the light (of our zeal) must so shine before men, that they may see our good works ; so the light of our repentance must so shine before men, that they may see us humbled for, and turning from our evil works, and glorifie our father which is in heaven.

Fifthly, Note ;

We may testify our repentance by outward signs.

Here was not only the reality of repentance, but the ceremony of it. There are many outward signs of repentance spoken of in Scripture : Such are, First, *Smiting upon the thigh* ; thus *Ephraim* is described repenting (*Jerem. 31. 19.*) Secondly, *Smiting upon the breast* ; so the Publican is described repenting (*Luke 18. 13.*) *He smote upon his breast, and said, God be merciful to me a sinner.* Thirdly, Laying aside our ornaments ; thus the Lord commanded the *Israelites* (*Exod. 33. 5.*) *Put off thy ornaments from thee, that I may know to do unto thee ;* as if God had said, humble thy self openly and repent. Fourthly, The putting on of sack-cloth ; this the *Jews* were called to do (*Isa. 22. 12.*) Fifthly, Holding down the head. The *Jews* (*Mat. 23. 5.*) were not reproved for doing that, but because they did it like a bull-rut, only when a storm was upon them ; Sixthly, Renting the garment, and walking softly. So did *Ahab* (*1 Kings 21. 27.*) Seventhly, as in the text *Job* saith he did, sitting in dust and ashes. I do not say these, or the like, are absolutely necessary to repentance, but they are lawful, and have their use. When the

Bellarminus
l. 1. de peniten.
lib. 7. SS. per
curramus.

the Prophet (*Joel 2. 13.*) said, *Rent your hearts, not your garments*, that is, rent your hearts, rather than your garments; it was not a prohibition, but a direction: or if rent your garments, be sure you rent your hearts also, else all your outward modes of repentance are in vain and insignificant. Some Popish Writers make the essence of repentance to consist in these or such like outward signs; but though we deny that, yet we grant these may be signs of true repentance: For as to bow the knee is not to pray, although he that prayeth usually boweth the knees, as a sign of an humble heart in prayer; so to sit in the dust and weep, is not to repent, although the truly penitent, usually do so. The essence of repentance consists in a broken heart for sin, and in breaking off the course and custome of sin, turning to God fully.

Further, this outward ceremony of sitting in dust and ashes, intimates the greatness of *Jobs* repentance, or that he repented greatly, under a deep sense of, and with bitter mournings for his former miscarriages in the time of his affliction.

Hence note, Sixthly;

A soul truly humbled maketh a very serious work of repentance.

Panisset me ex
siccum, & stu-
diofissimè, quod
illu externa
symbolu signi-
ficabatur. Jun.

It is a common thing to say, *I repent*; but few know what it is to repent in dust and ashes. They who repent indeed, judge, arraign and condemn themselves as at Gods tribunal, they put their mouths in the very dust. Repentance is heart work, and deep work: they who are brought in a spiritual sense to dust and ashes, find it so. Though some sinners corrupt themselves and their ways, more deeply than others, yet all sin is of a deep dye, and corrupts deeply, and therefore calls for deep, for heart-deep mournings and repentings in dust and ashes.

Note, Seventhly;

God will not give over dealing with his sinning servant, till he hath brought them to true contrition for their sins.

How long was *Job* dealt with by his friends, and by *Eliphaz*, and by God himself, before his heart was wrought into this frame and temper, to repent in dust and ashes? It was long before he understood that God might break an innocent person to pieces, and give no account why. God did not give over afflicting *Job*, till he

he came to that acknowledgment. *Job* said (*Chap. 40. 4.*) *I am vile;* and it might be thought, that had been repentance sufficient: But though *Job* was then brought low, yet he was not brought low enough: he cryed, *I am vile,* but till God spake to him of *Behemoth* and *Leviathan* he repented not in dust and ashes. *Ephraim* said (*Jer. 31. 18, 19.*) *Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; thou art the Lord my God. Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.* The Lord never left smiting *Ephraim*, till he made him smite upon his thigh. If we do not come home in the work of repentance, by words, God will fetch us home with his rods.

In the eighth place; If we consider this repentance of *Job*, with what followeth presently upon it, his restoration,

Observe;

When we are deeply humbled and brought low, we are near our exaltation.

When *Job* lay in dust and ashes, God was about to set him upon a mountain, a mountain of prosperity, and that a higher one than ever he was upon before (*Psal. 126. 5, 6.*) They that sow in tears, shall reap in joy; they that go forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them. Therefore take the Apostles counsel (*1 Pet. 5. 6.*) *Humble your selves under the mighty hand of God (and what then?) he will exalt you in due time.* The due time of our lifting up is at hand, when we are laid low and sincerely humbled under the hand of God. *Job's* humiliation and restoration did almost synchronize, or come near in time together.

Ninthly, Note;

True repentance endeth in true joy.

The word which signifies to be grieved, signifieth also to rejoice; and *Job* found it so, he was comforted as soon as fully humbled. Repentance issueth in joy three ways.

Q q q q q First,

First, There is joy in heaven when a sinner repenteth (*Luke 15. 7.*) As he that found his lost sheep brought it home, and rejoyced in it more than over the ninety and nine that did not go astray: So (saith Christ) *there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.* True sorrow on earth maketh joy in heaven.

Secondly, There is joy in the Church; The godly on earth rejoyce at the known repentance of a sinner. When the prodigal son came home, his father said to his discontented brother, *It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again, he was lost, and is found.* The Apostle greatly rejoyced at the repentance of the Corinthians (*2 Cor. 7. 9.*) *Now I rejoyce, not that ye were made sorry, but that you sorrowed to repentance.* Their sorrow occasion'd his joy, yet not that, but their repentance was the cause of it. There is no better joy on earth, than that which ariseth out of the dust of repenting sorrows. As the Apostle John had no greater joy than to hear that his (spiritual) children walked in the truth (*Ephes. 3. 4.*) So, what greater joy can we have, than to see any who had gone astray from, returning to the truth?

Thirdly, Repentance issueth in joy chiefly to the soul repenting. If other mens repentance causeth our joy, our own will cause it much more (*2 Cor. 7. 10.*) *Godly sorrow worketh repentance to salvation, not to be repented of.* The Apostles meaning is more than he speaks; repentance not to be repented of, is repentance to be rejoyced and gloried in. We cannot take comfort in our sins, but we may take much comfort in repenting for our sins, as that repentance is joyned with faith in Christ, who hath given us power to repent, and who is for himself to be rejoyced in.

Lastly, Take this general note from the whole matter.

The speakings of God to man, whether mediate or immediate, are mighty and effectual.

The speaking of man to man barely can do nothing, but the speaking of man to man in the power of God will do much; how much more if God himself speak! God spake to Job, and these mighty effects followed.

First, Self-abbhorrence.

Secondly,

Secondly, Deep repentance.

Thirdly, Full submission to the will of God.

Fourthly, A readines to testifie, by all due means, how vile, how miserable he was; yet cleaving fast to, and depending fully upon God, by faith in the promise, for mercy, peace, and pardon.

Fifthly, A change both of mind and manners, both in thought, word and way. *Job* thought no more as he had done, he spake no more as he had done, he acted no more as he had done in that condition, he was another manner of man than before; a good man he was before, but now a better; he came out of the fire of that affliction, and off from the heat of that long disputation, as gold well refined.

So much of this verse, which concludes the first part of the chapter, *Job's* humiliation: the second followeth, his friends reconciliation both to God and himself.

The Reader may here please to take notice, that from the beginning of the third chapter to this place, the writing is in verse; the latter part of the chapter and book is prose.

Q q q q q 2 . . . JOB,

J O B, Chap. 42. Vers. 7, 8, 9.

7. *And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.*
8. *Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for your selves a burnt-offering, and my servant Job shall pray for you, for him will I accept, lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.*
9. *So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.*

T Hese three verses contain the second part of the chapter, in which the Lord,

First, Reproves *Jobs* three friends (ver. 7.)

Secondly, Directs them what to do for the making up of the breach, or for their reconciliation (ver. 8.)

Thirdly, Accepts them; that is, *Job*, praying for them, the breach was healed, and they reconciled (ver. 9.)

So then, here God appeareth as a Judge of the cause, and as a moderator of the controversie between *Job* and his friends; and he appeared as a gracious judge, ready to be reconciled to those whom he had blamed, and reproved for their folly and misapprehensions of him, in his afflicting providences towards *Job*.

Vers. 7. And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.

In this verse we have the divine Judgement given in Job's case, and in it there are four things considerable.

First, The time or season of it, thus exprest; *And it was so, that after the Lord had spoken these words unto Job.*

Secondly, The manner of it; *The Lord said*, he declared his mind.

Thirdly, The special person with whom the Lord dealt, and whom he chose out to declare his mind respectively to the other two; *Eliphaz the Temanite.*

Fourthly, The decree or judgement it self, in which we may consider two things.

First, The matter of it; *My wrath (saith the Lord) is kindled against thee, and thy two friends; I am not pleased with any of you, yea, I am highly displeased, My wrath is kindled.*

Secondly, The ground of it, plainly exprest in these words; *For ye have not spoken of me the thing that is right, as my servant Job hath.* As if the Lord had said, if you would know the reason why I am so angry, 'tis this; *Ye have not spoken of me the thing that is right, as my servant Job hath.*

Thus we have the state of these three verses, and the parts of this seventh, wherein God appeareth as a determiner of this long disputed controversie, between Job and his three friends.

And it was so, that after the Lord had spoken these words unto Job.

Here is the time when the Lord gave this judgement, that's the first thing to be considered in this verse; and it may be questioned, whether the Lord gave this Judgement immediately after he had concluded his speech with Job, and Job had made his confession to the Lord? or whether there were some space of time between? The word *after* may be either *presently after*, or a good while after; here is no express limitation of the time, it being only said, *After the Lord had spoken these words unto Job.*

Some

Some conceive it was a good while after God had done with *Job*, that he took his friends to task, and they ground it upon those words, in the 8th verse, *Take unto you seven Bullocks, and seven Rams, and go to my servant Job: And it is said at the 9th verse, That they went and did according to what the Lord had commanded.* Hence they collect, that *Job's* friends were either returned quite home, or far upon their way, when the Lord spake this.

But this reason hath no force in it, to prove that *Job's* friends were absent; and therefore I rather conclude, that God spake to, and gave this judgement of *Job's* friends (as it were) upon the place, as soon as he had done with *Job*; for 'tis more than probable, that *Job's* friends stayed to hear both *Elihu's* speech, and the discourse which the Lord made to *Job* out of the whirlwind, and that as soon as he had done, and *Job* submitted, he presently passed this sentence for the comfort of *Job*, and for the conviction of his friends.

So then, as soon as the Lord had spoken these words, and finished his business with *Job*, when he had humbled *Job*, when *Job* had repented and confessed his fault, in uttering things that he understood not, God proceeded presently to deal with *Job's* three friends. There are three things which give evidence to this.

First, The Lord would not let them continue long in their hard opinion of *Job*.

Secondly, If they had continued any long time unreprieved, they might possibly have gloried as if they had got the victory, and had the better of *Job*.

Thirdly, They might have raised some undue report of *Job*, and have blamed him among others where they came, as they had done to his face; therefore, the Lord to prevent their continuing in any hard opinion of *Job*, or that they had got the better of *Job*, or to stop their mouths from giving forth any hard words of *Job*, presently called them to an account, gave them to understand, that they had spoken amiss, and he, as it were, with the same breath comforted *Job*, and convicted his three friends.

Hence note, First;

God doth every thing in its proper season.

That which is seasonably done, is doubly done. *Words in season,*

son, are like apples of gold, in pictures of silver; and therefore the Lord, who knows all seasons, will do and speak in season, and take the fittest season for every work and word, for every thing he either doth or saith. This should teach us to mind the due timing, both of our actions and speeches, especially of our reproofs; we should not let those who have committed a fault, go too long unreprieved, lest they think themselves faultless, and that we approve them, or at least that their fault is small, and almost faultless. We must not suffer sin upon our brother (*Lev. 19. 17.*) But it may be said, how shall we hinder it? That Text tells us now, *Thou shalt in any wise rebuke him.* Though a man that is rebuked may keep his sin upon him, and continue in it, notwithstanding our severest and discreetest rebukes; yet he that rebukes a sinning brother, doth not suffer sin upon him, but hath done his duty, and used the means appointed by God for the removing of it. And as we should not let the Sun go down upon our wrath against other men, nor give place to the devil in our selves (*Eph. 4. 26. 27.*) so we should not suffer the Sun to go down upon the sin of other men, nor give place to the devil in them, by our forbearance to rebuke them for their sin. Thus the Lord dealt with *Job's* three friends; he speedily reprov'd them for their error, in not speaking of him the thing that was right.

Further consider, The Lord begins with *Job*, and then proceeds to deal with his friends; *Job* had the first reproof, his friends the second.

Hence note;

The Lord reproveth them first, whom he respects most, who are dearest to him.

We cannot shew our selves more friendly to any man, than by an early reproof of his error, or as the word is (*Lev. 19. 17.*) *by not suffering sin upon him.* 'Tis a mercy (when we reprove not our selves) to meet with a reproof (enough late) from others; but to be soon reprov'd, is much mercy. Every good, the sooner it comes to us, the better it is. To be helpt out of sin-evil, is a great good; and therefore, when we are in a fault with others, 'tis a priviledge to be reprov'd before others, and with all possible speed to be brought unto repentance. The Apostle *Peter* saith (*1 Pet. 4. 17.*) *Judgement begins at the house of God.* The Lord judgeth his own house,

house, before he judgeth the world : and it is in mercy to his own house, that he doth so; for when God judgeth those of his house, he chaſteth them, that they should not be condemned with the world (1 Cor. 10. 32.) And as God usually begins to judge his own house before he judgeth the world, so the nearer and dearer any of his house are to him, the sooner he begins with them; as here, *Job's* three friends, *Eliphaz*, *Bildad* and *Zophar*, were of Gods house, but *Job* was more eminent than any of them, and therefore God reproved him, before he reproved them. It was so, that after the Lord had spoken these words unto *Job*,

The Lord said to Eliphaz the Temanite, my wrath is kindled against thee, &c.

The Lord said.

These words contain the second thing to be considered in this verse, to wit, the manner of proceeding. *He said*; that is, he openly declared it, he did not whisper it in the ear of *Eliphaz*, he did not speak it to him inwardly by his Spirit (there are inward reproofs, conscience-checks) he did not speak to him in his sleep, or in a dream (that opinion of one upon this place, that God reproved *Eliphaz* in a dream, is but a dream) but openly, that all might hear, and so the innocency of *Job*, and the fault of his friends, might be manifest to all. Some are of opinion, that the Lord said this to *Eliphaz* out of the whirlwind, as he spake to *Job*. And though I do not assert that, yet it cannot be denied, but that as such a manner of speaking did best suit the Majesty of God, so the matter spoken, which was a fore reproof, in which the Lord manifested much displeasure. *The Lord said*, openly and and angrily

To Eliphaz the Temanite.

He spake not to *Bildad*, nor to *Zophar*, but to *Eliphaz* the *Temanite*. But why did the Lord direct his speech to him personally, and by name, while the business concerned them all? I might answer as some do, because what any one of them said to *Job*, was as if said by them all: And though their opinions differed, yet their persons did not, all three agreeing in this (though upon several grounds) to oppose *Job*. And therefore the Lord in speaking to one, spake to them all.

But

But I ſhall give three other Reaſons for it, and from each a Note.

Fiſt, *Eliphaz* was the elder man, the graver perſon, as all agree, and therefore God reproved him perſonally.

Note this from it;

The elder and greater any are, the greater is their offence, when they offend, though others offend with them.

When many are in a fault, the chiefs or heads of them are moſt faulty, and deſerve chiefly to hear of it. When *Iſrael* had committed that great ſin in *Baal-peor* (*Numb.* 25. 4.) The Lord ſaid, *Hang up the heads of the people before me*, that is, the chiefs of the people. So, in proportion, when the Lord came to deal with theſe three, he fell upon *Eliphaz* fiſt, as the more eminent or fiſt of the three.

Secondly, as *Eliphaz* was the elder or fiſt of the three, ſo he began fiſt with *Job*; he was not only the fiſt and chief in perſon, but he was the fiſt and chief ſpeaker.

Hence note;

They who are fiſt in a fault, ſhall be fiſt in reproof.

It is dangerous to follow, or be a ſecond in a bad matter, but more, to begin and be leader.

Thirdly, *Eliphaz* was more ſharp with, and violent againſt *Job*, than the other two, and therefore the Lord began with him.

Hence note;

The deeper any are in a fault, of any kind, and the more of the heart appeareth in it, the worſe it is, the more blame-worthy are they, and they ſhall be more blamed for it.

All the three friends of *Job* did much miſtake him, but the ſpirit of *Eliphaz* was hotteſt, therefore the Lord culled him out fiſt. *The Lord ſaid to Eliphaz the Temanite,*

What ſaid the Lord?

My wrath is kindled againſt thee, and againſt thy two friends.

My wrath is kindled.

These words are used by *Elihu* (Chap. 32. 2, 3.) *Then was kindled the wrath of Elihu, the son of Barachel the Buzite; against Job was his wrath kindled, and against his three friends was his wrath kindled.* Here the Lord taketh up the same words concerning *Eliphaz*, *My wrath is kindled against thee and thy two friends.* *Elihu's* wrath was kindled, not only against *Job's* friends, but against *Job* himself; but the Lord's wrath was kindled only against *Job's* three friends, not against *Job*. He indeed displeased God, and was sharply reproved by him; but the wrath of God was not kindled against him. 'Tis useful to consider the difference between Gods judgement and mans, both as to things and persons. *Elihu* thought *Job* was as faulty as his friends, and therefore his wrath was kindled, as against his three friends, so against him too; but the Lord thought otherwise, and therefore said to *Eliphaz*, *My wrath is kindled against thee and thy two friends*; he said not so to *Job*.

Again, consider the Lord spake much with *Job*, but he spake little with his friends, he did not vouchsafe them any long discourse; and the words he spake to them, were very hot words; he in few words (as angry men use to do) told them their own.

Once more consider, the difference of the Lords dealing with him and them. The Lord fetcht a great compass to reprove *Job*, as *Nathan* the Prophet did to reprove King *David*; but he told his friends at first word, *My wrath is kindled against you*. Though they were good men, yet not so dear to God as *Job*, and therefore he dealt in a more fatherly and favourable way with *Job*, than with them; they had only hot words, *My wrath is kindled against you*, &c. I am more than angry. As the coals of spiritual love (spoken of, Cant. 8. 6.) so the coals of divine wrath are coals of fire, which hath a most vehement flame. There are seven words in the Hebrew language which signify anger, and this notes the most vehement of them all.

My wrath is kindled.

The Latine words *Ira* and *Iraſco*, seem to be derived from it. The word is sometimes applied to grief (there is a kind of fire in grief.) Thus 'tis said (1 Sam. 15. 11.) *It grieved Samuel, and he*

אֵת עָרַף
incensus, in-
flamatus est.
inter septem
voculas He-
braeorum, quæ
iram signifi-
cant, hæc
omnium est
gravissima.
Scult.

he cryed unto the Lord all right. Samuel was vehemently grieved, because of the ill performance of Saul in his expedition against the Amalakites. 'Tis also translated to fret (*Psal. 37. 8, 9.*) Fret not thy self in any wise to do evil; fretting hath its burning.

My wrath (saith the Lord) is kindled.

There is a wrath of God, which is not kindled, as I may say, it is not blown up, 'tis covered in the ashes of his patience and forbearance; but here, saith God, *My wrath is kindled.* This is spoken by God after the manner of men. God feels no change by wrath or anger, no impression is made on him by any passion: Wrath in God, notes only his change of dispensations towards man, not any in himself. When he acts like a man whose wrath is greatly kindled, then 'tis said, his wrath is kindled; as when he acteth like a man that sheweth much love, it may be said, his love is kindled.

Further, when God saith, *My wrath is kindled,* it implieth there is some great provocation given him by man, as in the present case Eliphaz and his two friends had done. The Lord threatened a sinful Land with brimstone, and salt, and burning, like the overthrow of Sodom and Gomorrah; and, this being executed, all Nations shall say, *wherefore hath the Lord done thus unto this Land? what meaneth the heat of this great anger?* Then man shall say, *because they have forsaken the Covenant of the Lord God of their Fathers, &c.* (*Deut. 29. 23, 24, 25.*) The wrath of God is never kindled till blown, and that which bloweth it up is mans sin; nor doth the ordinary sins of man kindle the wrath of God, for then it must be alwayes kindled, even against the best of men. Doubtless, when the Lord said in the Text to Eliphaz, *My wrath is kindled against thee and thy two friends,* there was somewhat extraordinary in their sin, which kindled it; and therefore the Lord directed them an extraordinary way (as to circumstances) for the quenching of it, and the making of their peace.

But here it may be questioned, why did the Lord say his wrath was kindled only against Eliphaz and his two friends? had he nothing to say against Eubus? he had spoken as harshly to Job as any of them, yet Eubus was not at all reprov'd, much less was the wrath of God kindled against him.

I answer, 'Tis true, Eubus spake very hard words of Job; yet we may say four things of Eubus, which might exempt him from

this blame which fell upon those three.

First, He did not speak with, nor discover a bitter spirit, as they did.

Secondly, *Elihu* objected not against *Job* his former life, nor charged him as having done wickedly towards man, or hypocritically towards God; he only condemned him for present miscarriages under his trouble, for impatience and unquietness of spirit under the cross.

Thirdly, That which *Elihu* chiefly objected against *Job* was, the justifying of himself rather than God (as he speaks at the beginning of the 32d. Chapter) not the maintaining of his own innocency, nor the justifying of himself before men. Indeed *Job* failed while he insisted so much upon that point, that he seemed more careful to clear himself, than to justify God.

Fourthly, When *Elihu* spake hardly, it was more out of a true zeal to defend the justice of God in afflicting him, than to tax him with injustice. Now because *Elihu* did not carry it with a bitter spirit, and hit the mark much better than his friends (though in some things he also shot wide and misunderstood *Job*) therefore the blame fell only upon *Job's* three friends, and not upon *Elihu*; The Lord said to Eliphaz, *my wrath is kindled against thee, and against thy two friends*; but his wrath went no further.

Hence note, First;

The Lord knows how to declare wrath as well as love, displeasure as well as favour.

He hath a store of wrath as well as of love, and that is kindled when he is highly displeased.

Secondly, Note;

Sin causeth kindlings or discoveries of divine wrath.

Had it not been for sin, the Lord had never declared any wrath in the world, nothing had gone out from him but kindness and love, favours and mercies. *Wrath is revealed from heaven against all unrighteousness, and against unrighteousness only* (Rom. 1. 18.) Unrighteousness kindleth wrath, sin is the kindle-coal. When we see wrath or displeasure going out, we may conclude sin is gone out. *Moses* said to *Aaron* (Numb. 16. 46.) *Take a Censer, and*
put

put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord, the plague is begun. Now as in this latter part of the chapter, *Moses* shews that wrath was gone out against that people from the Lord; so in the former part of it he shews, that sin, and that a great sin, was gone out from that people against the Lord.

Thirdly, Note;

The Lord sometimes declareth wrath, even against those whom he loveth.

Wrath may fall upon good men; such were these friends of *Job*. All the Elect, whilst they remain unconverted or uncalled, are called *Children of wrath* (Ephes. 2. 3.) Though they are in the everlasting love of God, yet they are children of wrath, as to their present condition, whilst in a state of nature and unreconciled to God. Now, as the children of God, are children of wrath, before their conversion; so, when any great sin is committed after conversion, they are in some sense under wrath; and the Lord declareth wrath against them, till the breach be healed, and their peace sued out. It is dangerous continuing for a moment in any sin unrepented of, or we not going unto God by Jesus Christ for pardon. When once the wrath of God is kindled, how far it may burn, who knoweth? There is no safety under guilt; *Therefore kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are they that put their trust in him* (Psal. 2. 12.) *Asy wrath is kind'ed against thee, and thy two friends.* Why?

Because ye have not spoken that which is right of me.

Hence note, Fourthly;

When the Lord is angry he will shew cause of his anger.

God is not angry (as men often are) without cause. When *Jonah* was angry, the Lord said unto him, *Dost thou well to be angry?* Yea, saith he, that I do, I have reason enough (thought he) to be angry, though there was no true reason at all for it. But when the Lord is angry, he always hath reason enough, and he sometimes giveth his reason. That the Lord doth us good, is from free
grace:

grace : there is no reason in us, why he doth us good ; as he told the people of *Israel*, I did this, and that for you , not because ye were more than others (either in weight or number) but because I loved you : but when the Lord afflicts his people, he tells them the reason, 'tis for your sins, or to purge you from your sins ; and sometimes pointeth them to the special sins, for which he punisheth them, and from which he would have them purged. As here he did *Eliphaz* and his two friends.

Ye have not spoken of me the thing that is right, as my servant Job hath.

The Lord doth not charge them with any evil sayings, but with undue speakings ; *Ye have not spoken of me the thing that is right.*

Hence note ;

Failings in speech, or in what we say, may kindle wrath, as well as failings in what we do.

Further, The Lord doth not charge them with speaking foul and filthy things, they had only spoken *the thing that was not right.* A little failing in speech, or in what we say concerning God and his ways, may kindle wrath.

*Mad me, to-
ram me Pagn.*

Ye have not spoken of me, that is, concerning me, or concerning my proceedings with Job, the thing that is right.

The Hebrew is, *To me, ye have not spoken to me the thing that is right.* God was not only the subject of whom they spake, but the object to whom they spake ; this whole disputation being transacted as in the presence of God, and both *Job* and his friends appealing to him, as the Judge and Moderator of it. Hence the Septuagint render, *ye have not spoken before me the thing that is right* : As if God had said, all that ye have spoken hath been in my presence, I being witness, yea, I being Judge ; yet ye spake not right. Did we remember that whatsoever we speak, as well as whatsoever we do, is before God, and must come under his judgment, we would be more careful both to do and to speak (which these men did not) *the thing that is right.* *Ye have not spoken of me*

The thing that is right.

The Hebrew is but one word, and it may be taken two ways. First, For rightness in matter. Secondly, In manner. Our translation refers to the matter; *ye have not spoken of me the thing that is right.* Yet they failed (as the word implieth) in their manner of speaking also; they handled Gods cause unhand somely, they spake not as they ought, as well as what they ought not, to a poor afflicted creature; they spake not with that tenderness, pity, and compassionateness as became them, to a man in that pitiful case.

But though the Lord might say in both these senses, *Ye have not spoken of me the thing that is right,* yet he said not (as the Septuagint over-rashly render) *Ye have not spoken of me any thing that is right;* nor doth the Lord charge them absolutely, as not speaking right of him, but with a modification, or comparatively, *Ye have not spoken of me the thing that is right,*

As my servant Job hath.

As if he had said, *Job hath been condemned by you, and yet Job hath spoken better than you, righter than you;* though he hath had his failings in speaking, yet ye have failed more than he.

But it may be questioned, what was it that they did not speak right, and what was it that *Job* spake righter than they.

Answer, They had not spoken so right as he,

First, About the doctrine of Gods providence, by which he governs all things, and distributeth good and evil, that is, prosperity and adversity, to the sons of men.

Secondly, They had not spoken so right as he, taking up the signs or tokens of the love and hatred of God from his outward dispensations.

Thirdly, They censured *Job* as a sinful-doer in former times, and that now his sin had sound him out, because at that time he was so great a sufferer. These things were not right.

Or thus, *Jobs* friends did not speak right.

First, In judging that God was angry with him, because he afflicted him.

Secondly, Nor did they speak right in judging *Job* wicked, because afflicted; they spake many right things about the justice and power

power of God, but they did not hit *Jobs* case right : They thought and concluded, that if *Job* had not been a great sinner, God would not have afflicted him at all, at least, not so greatly : They supposed God could not justly afflict *Job* as he had done, had *Job* been a just man. This was not right ; they did not well consider, First, That God may afflict a just man out of Sovereignty. Secondly, They did not well consider, that God hath other ends and reasons in afflicting than for iniquity, and therefore they knew not how to justify the proceedings of God, but by condemning *Job*, which there was no necessity to do. So then, their great error and mistake was in resolving this question affirmatively, *Whether he that is greatly afflicted, be a great sinner ?* or *whether the severe judgments of God light only upon ungodly men ?* Their affirmation of this, was enough to make *Job* despair, and did provoke him to utter several very passionate and unfitting speeches.

For though *Job* spake many things right, yet not all right. God judged him according to the tendency and scope of his spirit and speech, not according to the accidents and sudden extravagancies of either. *Job* spake right,

First, In affirming constantly, that God did not afflict him for his sin.

Secondly, That his afflictions were no signs of Gods displeasure against him, nor of his wickedness against God. Yet *Job* did not speak all nor always right : He failed,

First, When he spake impatiently of his own sufferings.

Secondly, When he spake so boldly to God, asking (as it were) an account of his doings and dealings with him.

Thirdly, He spake not right (though that was right which he spake) when he spake so much of his own righteousness, thereby (though not purposely, yet) according to the apprehension of others, reflecting upon the righteousness of God. In these things and more (which have been noted in opening this book) *Job* spake not right of God ; yet righter than *Eliphaz* and his two friends, and therefore the Lord told them, *Ye have not spoken of me the thing that is right, as my servant Job hath.*

Further, To answer the question, and to clear the whole matter, we must take notice.

First, In what *Job*, and his three friends agreed.

Secondly, In what they disagreed.

They

They all agreed, first, in This, that all the afflictions which befall man in this life, fall within the sight and certain knowledge of God.

Secondly, they all agreed, That God is the author and efficient cause, the orderer and disposer of all the afflictions that befall man.

Thirdly, they all agree, That God neither doth, nor can do wrong to any man, whatsoever affliction he layeth upon him, or how long soever he continueth it upon him. Thus far they all spake right things, and agreed in what they spake.

But *Job's* friends held other opinions, wherein he totally dissented from them.

First, That, *whosoever is good, and doth good, shall receive a present good reward.*

Secondly, That *whosoever is evil, and doth evil, shall receive present punishment.* So that, if any wicked man prosper, it is but for a while, sudden mischief will overtake him: And if any godly man be afflicted, it is but for a while, his affliction will soon end, and he return to a flourishing condition in this life. From these premises they concluded, that whosoever is afflicted, and continueth long under affliction, certainly that man is wicked, and thereupon they judged *Job* to be such a one.

But *Job* held this right position against them all, *That the providence of God dispenseth outward good and evil so indifferently to good and bad men, that no unerring judgment can possibly be made of any mans spiritual state, by his outside or temporal state:* This *Job* stuck close to, as was shewed more fully in the Preface to the Second Part.

I conclude then, That neither did *Eliphaz* and his two friends, fail so much in speaking, as to speak nothing right of God (yea, there was somewhat right in every thing they spake of God) neither did *Job* speak so right, as to speak nothing amiss of God. Now God, who knew exactly who spake rightest, determined the matter for *Job*: *Ye have not spoken of me the thing that is right, as my servant Job hath.*

Yet before I pass from these words, it may be questioned, and some make it a great question, *Whether we are to understand this sentence and determination of God (preferring what Job had spoken of him, before what Eliphaz and his two friends had spoken of him)*

S C R I P T

in

in reference to all that Job had spoken of him, in way of assertion, throughout the whole dispute, when his soul was heated and grieved; or, of what he spake towards the latter end, in a cooler temper, when his soul was humbled?

The Jewish Doctors (who for the most part are very severe against, and censorious of Job) expound this sentence of God, as if it respected only what Job spake at the beginning of the 40th chapter (ver. 3, 4, 5.) Then Job answered the Lord, and said, behold, I am vile, what shall I answer thee? Once have I spoken, but I will not answer; yea, twice, but I will proceed no further. And what he spake at the 42d chapter (ver. 1, 2.) Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee, &c. Concluding (ver. 6.) Wherefore I abhor my self, and repent in dust and ashes. In these places, say they, Job spake righter than his friends, but not so in the whole body of his discourse. Some others possibly have concurred (though I have seen but one, and him only in Manuscript) with the Rabbin, in this censure; affirming, that Jobs opinion was the worst of all the four, yea, that it was little less than blasphemy, taking men off from, at least, discouraging them in ways of godliness, while he affirmed peremptorily (chap. 9. 22, 23.) He (that is, God) destroyeth the perfect, and the wicked: if the scourge slay suddenly, he laugheth at the iray of the innocent. This assertion of his concerning God (and of this, his whole discourse with his three friends favoured) was not (say they) so right as theirs: and therefore they restrain those words of God, *Ye have not spoken of me the thing that is right, as my servant Job*, to what Job spake in the chapters mentioned, when he was upon his repentance; but will not allow them to reach to, or be meant of what he spake of God, in the course of his former dispute with his friends.

But I shall close and joyn with those, who refer the words of this final judgment which God gave upon this matter, to what Job spake of God from first to last; and that they are not to be limited to what Job spake after God had humbled him, by speaking to him out of the whirlwind.

I grant (as hath been said) Job spake unduely more than once, in the days of his anguish and sore affliction; for which Elihu reproved him sharply (chap. 34. ver. 35, 36, 37. chap. 35. 16.) And

And so did God himself (*chap. 38. 2. chap. 40. 1, 2, 8.*) Nor did *Job* in the issue spare, much less flatter himself, as if he had spoken nothing amiss, but humbly confessed his error and ignorance in speaking (*chap. 40. 4, 5. chap. 42. 3, and 6.*) *Wherefore I abhor my self, and repent, &c.* even, because in the extremity of my pains, I spake so unadvisedly with my lips.

I grant also, that *Job* spake much more rightly, or rightest of God, after God had humbled him and brought down his spirit by that dreadful dispensation out of the whirlwind.

Yet, I say, *Job* spake more rightly of God during his affliction, than *Eliphaz* and his two friends had done; which, as it may appear by that brief account or survey of their opinions a little before given, so I shall adde somewhat more towards the making of it yet more apparent.

For, First, That assertion laid down (*chap. 9. 22, 23.*) *He destroyeth the perfect and the wicked, &c.* which hath raised so much dust, and is judged by some as a quench-coal to all piety and religion; and which occasion'd the Jewish Writers to say, that *Job* sought to turn the charger the bottome upward; that his mouth was full of gravel, that he began his speech with cursing, and continued it with blaspheming: That assertion, I say, is no more than *Solomon* hath given us (*Eccles. 9. 1, 2.*) *All things come alike to all; and there is one event to the righteous and the wicked.* Now *Job* spake this in his first answer to *Bilaam*, which was almost at the beginning of the dispute.

Secondly, *Job* spake altogether right of God, and of his providence towards himself and others all along, while he constantly maintained, First, That he was not afflicted for any wickedness committed by him, in the former passages of his life. Secondly, That outward good is not always the portion of the good, nor outward evil the portion of evil men always in this life. Thirdly, That God is not unrighteous, though he exercise the righteous with grievous troubles all their days, and heap worldly blessings upon the wicked all the days of this life. Fourthly, That we are not to take measure of, nor estimate the goodness or badness of any mans person, by the good or bad days which pass over his head in this life. Fifthly, That no mans happiness or unhappiness, is to be judged by what befalls him in this life. *Job* spake right, and righter of God than *Eliphaz* and his two friends, in all the particu-

riculars. And whereas he sometimes acted impatiently, and spake uncomely, blotting a good cause with passionate and hasty words, such as ignorant and evil men might make an ill use of, and draw to the patronage of their prophanity; these proceeded not out of the abundance of his heart, but from the abundance of his pains under the heavy hand of God. And when he seemed to tax the judgment of God, it was not any affirmation that God was unjust or unequal in it; but an expostulation with him about it, or, as some express it, a confession of his own ignorance, and an earnest desire of clearer light and better information concerning the way of it.

But if we consider the sum of what *Eliphaz* and his two friends spake of God; we shall find *Eliphaz* in this great mistake, affirming, that all the sufferings and afflictions which befall man in this world, are laid upon him by God as a punishment for sin. And all three joyned in two other mistakes. First, That all wicked men, sooner or later, are visibly punished for their sin in this life. Secondly, That though a good man may possibly suffer grievous afflictions in this life, yet God always delivers him out of them, before he departs this life. Hence it must needs follow, that if a man for long continuance of time, especially, if all his life long he continue in great calamity, that man must be judged wicked, though no apparant wickedness can be charged upon him, nor proved against him. Upon these unsound principles, they were all confident to infer against *Job*, that he was an hypocrite, and that all these troubles which befall him, were inflicted by the righteous hand of God as a punishment for his sin.

Now if this be the sum of what they spake, we have reason enough to answer the question proposed, That the Lords decisive sentence between *Job* and his friends, respecteth what *Job* spake of or to God, throughout the book, and is not to be understood only of what he spake towards the close of it; *Ye have not spoken of me the thing that is right,*

As my servant Job hath.

There are two parts of a Judges office. First, To condemn the guilty. Secondly, To acquit the innocent. God the great Judge doth both here; the first, in the former words; the second, in these: *Yes, the Lord doth not only acquit, but own Job in the close*

close of all, as his servant. The Lord said to Satan in the first chapter, *Hast thou considered my servant Job; and here he concludes (after Satan had done his worst to make Job quit the service of God) in the same stile, my servant Job; as if the Lord had said, Job shall wear my livery still, he is my servant still.*

Several useful observations issue from this latter part of the verse, which I shall briefly hint.

First, Who were these that had not spoken aright? they were wise, grave, and learned men, yea, they were godly men too.

Hence note,

Wise, learned, and good men may err.

They may err in judgment, and in speech. *Jobs* friends spake many truths, but did not apply them truly to *Jobs* case. The best men may not only miss, but mistake their mark. They who are in the light, yea, who are light in the Lord, have yet some darkness in them, and may both do and speak from that darkness (such was the case of these men in the text.) *David* may be understood of good men, in a degree, as well as of bad men, when he said (*Psal.* 62. 9.) *Men of low degree are vanity, and men of high degree are a lie: they are so, both actively and passively; they may be deceived, and they may deceive. As when the Lord of old hearkened and heard, they (that is, all wicked men) spake not aright, no man repented of his wickedness, saying, what have I done? (Jer. 8. 6.)* So when the Lord hearkens and hears at this day, they, that is, all good men, speak not aright in all things, neither of him, nor of what he hath done.

Secondly, Consider who it was that God vindicated in this matter? It was his servant *Job*.

Hence note;

God will sooner or later, one time or other, vindicate the credit of his faithful servants.

He will (as we speak proverbially) *set the saddle upon the right horse*, and make it appear before men and angels, who have done and spoken right, yea, who rightest. Let patience under sufferance have its perfect work, for God will give a perfect judgment of every mans word and work (*Psal.* 37. 6.)

Thirdly,

Thirdly, Note ;

The Lords knowledge is infinite and unerring.

He knoweth who hath the better, who is in the right: He could tell *Eliphaz* and his two friends, that though they had spoken some things right, yet not all, nor so right as *Job*. The Lord (as we say) can cleave a hair in any controversie, and tell every one where he is out, whether in opinion or practise. *God is light, and in him is no darkness at all* (1 *John*. 1. 5.) Our light is but little, and 'tis mingled with much darkness; our light is dark, and will be so, till we come to that inheritance among the Saints in light. But Gods light is all light, altogether light, both concerning things and persons.

Fourthly, What *Eliphaz* and his friends spake, that was not right, concerned *Job* immediately; they spake very glorious things of God out of his case: yet the Lord saith not, *I have not spoken of Job the thing that is right*, but, *I have not spoken of me the thing that is right*.

Hence note ;

God takes himself concerned in what is spoken amiss, of or concerning his servants.

Job's friends looked upon themselves as strong witnesses, yea, as great Advocates for God; and doubtless, they intended no less than a plea for God, in what they spake to and against *Job*: yet because they in many things grieved, and in some things wronged his servant *Job*, therefore saith God, *ye have not spoken of me the thing that is right*. The Lord will say, in the great day, to the wicked, about their neglects of duty to his faithful ones, *In-as-much as ye did it not to one of the least of these, ye did it not to me* (*Mat*. 25. 45.) In-as-much as ye have not fed and cloathed the e, ye have not fed nor cloathed me. Now, as the Lord taketh all the neglects of good to his people, to himself; so the Lord taketh all that evil which any speak of his people, to himself: He (saith God) *that speaketh amiss of mine, speaketh amiss of me*. The Lord accounteth himself interessed in all that good or evil, which is done and spoken to his people; and he is very angry when any thing is mis-spoken of, or misapplied to them, though with respect to himself, or as a service unto himself.

Fifthly.

Fifthly, Conſider, *Jobs* friends ſpake many excellent truths; yet ſaith the Lord, *ye have not ſpoken of me the thing that is right, as my ſervant Job hath.*

Hence note;

The Lord is greatly diſpleaſed, when truth, or that which is right in it ſelf, is wrong applied.

Jobs friends were moſtly right in their Doctrine, but often out in their Uſes; all their open aſſertions had ſome truth in them, but ſo had not all their ſecret Inferences. God will not bear it, to have truths put to any ill uſe, eſpecially this, to grieve and diſcourage any of his ſuffering ſervants. To ſpeak of the holineſs, juſtice and righteousneſs of God, ſo as to terrifie an afflicted ſoul, is to make a bad improvement of the beſt things: 'Tis a fly in the box of ointment. *Dead flies* (ſaith Solomon, Eccleſ. 10. 1.) *cauſe the ointment of the Apothecary to ſend forth a ſtinking ſavour; ſo doth a little folly him that is in reputation for wiſdom and honour.* *Jobs* friends were in reputation for wiſdom and honour; yet this little folly ſent forth an ill ſavour in the Lords noſtrils, and cauſed him to ſay, *Ye have not ſpoken of me the thing that is right.*

Sixthly, *Jobs* friends certainly meant well, and had a zeal for God; yet God was angry, and ſaid, they had not ſpoken right.

Hence note;

Our good intentions, yea, zeal for God, will not bear us out when we do or ſpeak amiſs.

Theſe men had a zeal for God, elſe *Job* had not ſaid as once he did, *Will ye lye for God?* Though they did not knowingly ſpeak a lye, yet a lye was in what they ſpake; and therefore their ſpeaking for God would not bear them out.

Seventhly, The Lord ſaid to *Jobs* friends, *Ye have not ſpoken of me the thing that is right, as my ſervant Job hath.* Though *Job* ſpake ſome things amiſs, yet the Lord did not charge him with them, as he did his friends.

Hence note;

The Lord over-looketh many failings, and will not upbraid his ſervants with them.

Job.

Job had his failings; but the Lord took no notice of them, but made a determination in his case, as if he had spoken right in all things. The Lord will not flatter his servants when they fail, yet he is very favourable to them, even when they fail; he told Job plainly enough, that he had darkned counsel by words without knowledge, while he asked him, who did it? (Chap. 38. 2.) He intimated also, that Job had contended with him, and reproved him, that he had (consequentially) attempted to disannul his Judgement, and condemn him (Chap. 40. 2, 8.) yet here when the Lord came to make up the matter between Job and his friends, he spake as if he had forgot both his own censures of him, and the occasion of them. Holy David acknowledged (Psalm. 130. 3.) *If thou Lord shouldst mark iniquities, O Lord, who shall stand!* The Lord doth not mark iniquity where he seeth much integrity; the Lord doth not mark every arrow that flies beside the mark, when he seeth the mark was honestly aimed at. We say, he may be a good Archer that doth not hit the white, if he come but somewhat near it; he indeed is a bungler that misseth the Butt. Job aimed at, and came neer the mark, though he did not alwayes hit it. The Lord will give a good testimony of us, if we aim right at, though we sometimes misse the mark. It is said of Zachariah and Elizabeth (Luke 1. 6.) *They were both righteous.* There's not a word spoken of their failings, though doubtless they had their failings, both as to the Ordinances and Commandements of God.

Eighthly, The Lords wrath being kindled against Jobs friends, we might expect he would thunder upon them; yet he only saith, *Ye have not spoken of me the thing that is right.*

Hence observe;

The Lord dealeth mildly with sinners.

He did not give wrathful words, though his wrath was kindled; he did not call Eliphaz and his friends Heretics, nor tell them they had belyed him, and slandered his proceedings; he did not aggravate their fault by grievous words, he did not upbraid them particularly; but, without bitterness or hard reflections, comprehended their all faults in one general soft word, *Ye have not spoken of me the thing that is right.* This should be our pattern in dealing with an offending brother: whereas many, if a bro-

brother do but differ from them a little, if he do not say as they say, and concur with them fully in opinion, are ready to censure him hardly, and give him reproachful language. The Apostles rule is (*Gal. 6. 1.*) *Brethren, if a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.* God who is above all temptation, meekly restored these faulty men; yea, though his wrath was kindled against them, yet his speech was mild and cool, only saying (and what less could he say, if he said any thing) *To have not spoken of me the thing that is right,*

As my servant Job.

Why doth the Lord call *Job* his servant? Surely at once to put an honour upon him, and to comfort him. *Eliphaz* and his two friends were Gods servants; yet because of their miscarriage in that service, God did not own them at that time as such. God was wont to call *David* his servant at every turn; yet when he had numbred the people, *Nathan* was sent to him with a hard message, and is bid, *Go, and say unto David, not, my servant David* (*2 Sam. 24. 12.*)

Hence note, Ninthly;

God honours man much, by owning him as his servant.

To serve the Lord, is as much our priviledge as our duty; and when the Lord calleth us to his service, he rather puts a favour upon us, than a burden. The Lord is the highest master, and they are highly honoured who are his servants. It is an honour to serve Kings and Princes: what is it then to serve the King of Kings, the Prince of the Kings of the earth! as *Jesus Christ* is called (*Rev. 1. 5.*) 'Tis also profitable as well as honourable, to serve the Lord; for he is the best master, his work is the best work, and his wages is the best wages. And not only so, but 'tis easy to be the Lords servant; for as he expects we should do his work, so we may expect help and strength, hearts and hands from him to do it. If the Lord doth but own us for his servants, we shall not faint at his work, whether it be doing or suffering work. God upheld his servant *Job* in, and carryed him through all those trials and troubles, which would have sunk him a thousand times, had not he stood by him and assisted him. The Lord is a master

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in Covenant with his servants, and that a Covenant of grace, in which every command hath a promise annexed to it; and that not only a promise of reward, when we have done it, but of strength to do it: and it so, then we may conclude it easie as well as honourable and profitable, to serve the Lord. Therefore

Let us labour to approve our selves the Lords servants. And if any ask, who is the Lords servant? I answer,

First, He is the Lords servant that doth the Lords work; *His servants we are, whom we obey*; he is our master whose work we do. It is good for us to consider whose work we are about. Jesus Christ was the fathers servant in that great undertaking, the redemption of lost man. Now, all his work on earth was his fathers work (*John 9 4.*) *I (said he) must work the work of him that sent me.* Unless we are in the Lords work, and doing the Lords will, we cannot be reckoned among his servants.

Secondly, If you are the Lords servants, then as you do the Lords work, so you are ready to do all his work. He is not a servant that doth what he pleaseth. Some say, they will do the Lords work, but they pick and chuse, they do this, and leave the other undone: He is the Lords servant, that goeth through all the Lords work. If we do easie work, and refuse hard work; if we refuse that work which displeaseth the world, and chuse only that which is pleasing to the world, we serve not the Lord, but the world and our selves. Here is the tryal, when we do what God willeth, whether the world will it, and like it, yea, or no. The Lord said of *David*, *He is my servant (and what will he do?) he will do all my will*; that is, he will not stick at any of my work.

Thirdly, If ye are the Lords servants, as ye will do all his work, so no work but his; you will not do the work of the flesh, you will not do any work for man, in opposition to the work of God. In subordination to the will of God, we should really do the work of man. In serving men thus, we are also the servants of God. But he that is the Lords servant, will not do any work for man which contradicteth or crosseth the service of God. Christ saith expressly, *No man serveth two Masters; ye cannot serve God and Mammon (Mat. 6 24.)* We may serve many Masters, if they command the same thing, or things subordinate; but we cannot serve two Masters if their commands interfere and clash one with the other, as the work of God and Mammon doth.

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And thus the Apostles caution is to be understood (1 Cor. 7. 23.)
Ye are bought with a price : be not ye the servants of men.

Fourthly, If ye are the Lords servants, as ye do the Lords work, and all his work, and only his work, so ye will do his work willingly. All the Lords servants are free men, his servants are sons ; they do not serve as slaves, but as children ; and God dealeth with them as a Father, more than as a Master. Consider, have ye a free spirit for the service of God ? His servants find themselves indeed constrained to serve him, but they do not serve him by constraint ; they are constrained by love, not by base fear to serve him.

Fifthly, If ye are the Lords servants, ye do his work for his sake ; the will of the Lord is as much the reason why ye do his work, as the rule by which ye do it. Should we do never so much of that which is materially the Lords work, unless we do it because it is his work, we are not his servants in doing it. He that doth the Lords work for self-ends only or chiefly, is not the Lords servant, but his own.

Sixthly, If ye are the Lords servants, ye have resolved to be his servants forever ; your ears are bored at his post, and ye have have said (as the servant under the Law that loved his Master, *Exod. 21. 5, 6.*) *Ye will not go out free.* It was so with Job ; he was the Lords servant before his trouble, and he was so at the end of his troubles. The Lord doth not take servants for months and for years ; we must be his everlasting servants, alwayes his servants, if his servants at all. And this should rejoyce our souls, that we are and shall be for ever in the Lords work. To serve the Lord, is better than to rule the world. God is so good a Master, that we shall never have any, the least, occasion to desire a change ; and he is so sure a Master, that we need not fear it.

Lastly, Though the Lord said, his wrath was kindled against *Eliphaz* and his two friends, yet in the very next words he is directing them now to make their peace, and return, or be received again into his favour.

Hence note ;

God often manifests more displeasure, than ever he intends to all.

Yes, when ever he manifests displeasure against his children,

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it is that he might not ſet it. *Nineveh* was threatned with deſtruction, that repenting it might not be deſtroyed. Sinners of all ſorts are threatned with death and damnation, that believing, they may be ſaved and live. What could *Eliphaz* and his two friends expect, when the Lord ſaid, *My wrath is kindled*, but that his wrath ſhould have ſwallowed them up, and conſumed them in a moment? *Solomon* ſaith (*Prov. 16. 14.*) *The wrath of a King is as meſſengers of death, and like the roaring of a Lion* (*Prov. 19. 12.*) much more is the wrath of God like the roaring of a Lion, and as the meſſengers of death. But, though the Lord told *Job's* friends of wrath, and of kindled wrath, yet he only, Firſt, reproved them mildly; and, Secondly, inſtead of blowing up that fire, ſheweth or directeth them how to quench it, and get into the Sun-ſhine of his favour; as will appear further in the verſe.

Verſ. 8. *Therefore take unto you now ſeven Bullocks, and ſeven Rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall pray for you, for him will I accept, leſt I deal with you after your folly, in that ye have not ſpoken of me the thing that is right, like my ſervant Job.*

This verſe holds out the counſel or direction which the Lord gave *Eliphaz* and his two friends for the making of their peace, and the reconciling of themſelves to his Majesty, whoſe wrath was kindled againſt them. And here the Lord directs them to a twofold means of their reconciliation.

Firſt, The offering up of a ſacrifice, in which we may conſider two things.

Firſt, The matter of the ſacrifice, or what was to be ſacrificed, *Bullocks and Rams.*

Secondly, The quantity or number of the ſacrifice, *ſeven and ſeven, ſeven Bullocks and ſeven Rams*; ſuch was the matter, ſuch the quantity of the ſacrifice which they were commanded to offer.

Secondly, The Lord directs *Eliphaz* and his two friends to apply themſelves unto *Job*, and deſire his interceſſion for them; *Go to my ſervant Job, and my ſervant Job ſhall pray for you.* To this direction the Lord ſubjoyns two things.

Firſt,

First, An encouragement by a gracious promise, in these words;
For him will I accept.

Secondly, A threat, in case they should neglect or refuse to go and perform this duty, laid down in the close of the verse; *Lest I deal with you according to your folly, in that ye have not spoken of me the thing which is right, like my servant Job.*

These are the particulars considerable in this 8th verse.

Therefore take unto you seven Bullocks and seven Rams.

The Lord spake this to Eliphaz and his two friends. The word of illation, *Therefore*, at the beginning of the verse, refers to the word *For*, at the latter end of the former verse. As if the Lord had said unto them, *Because ye have sinned against me, and provoked me to anger, so that my wrath is kindled by your not speaking of me the thing that is right; therefore I advise you (and be ye sure at your peril, to follow my advice; I advise you) for the making up of this breach, and the recovery of my favour, to take unto you seven Bullocks and seven Rams.*

Take unto you.

Some conceive that these words, *Unto you*, are redundant, yet doubtless they carry a clear sense, as they stand in the Text, *Take unto you*; that is, for your use and behoof in this great service, *Take unto you*

Seven Bullocks and seven Rams.

This was a great sacrifice, and it was so under a twofold consideration.

First, As to the matter of the sacrifice, *bullocks and rams* were great cattle, there were sacrifices of lesser matters. We read in the law of *Moses*, of a pair of turtle doves, and two young pigeons for a sacrifice; these, the poorer sort under the law, did offer with acceptance, whereas rich and great men (and such were these *Eliphaz* and his two friends in their time) were commanded to bring great and richer sacrifices. The rich (as *Solomon* exhorts, *Prov. 3. 9.*) were to honour the Lord with their substance, and with the first fruits of their increase. These rich men were to bring bullocks and rams, a great sacrifice in the matter of it.

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Yubentur septem taurus, &c. imolare, quia perfectissimum est sacrificium Christi, una expiatione multa peccata delens. Perfectum enim numerus septemarius est.
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Septem, & numerus plenitudinis & perfectionis, id quod absolutam expiationem & remissionem culpe eorum designabat. Est interim in omnibus sacrificiis veteribus, ad imitandum Christi sacrificium, quia illa erant imago & umbra repromissur. &c.

Secondly, It was a great sacrifice, if we consider the number, seven bullocks, and seven rams. One bullock was a sacrifice, and one ram was a sacrifice, but here God commanded seven of each. Seven is a number of perfection, and of plenitude; seven is a great number, and seven is a perfect number: it is often used mythically or enigmatically, to note perfection. The Lord made all things in six days, and rested the seventh; seven days made up a compleat week, and seven years are a week of years. We read of *A candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which were on the top thereof* (Zech. 4. 2.) We read also of the *seven spirits* (Revel. 1. 4) and of *seven golden candlesticks* (Revel. 1. 12.) These were mysterious *sevens*, and there are many more mentioned in Scripture, which to insist upon, would make too great a digression from the purpose of the text under hand, where we have seven bullocks and seven rams, which make up and imply a great and perfect sacrifice; as the law of Moses also directed in some cases (Levit. 23. 18.) *And ye shall offer with the bread seven lambs without blemish.* So (1 Chron. 15. 26.) *When the Lord helped the Levites that bare the Arke of the Covenant of the Lord, they offered seven bullocks, and seven rams.* Again (2 Chron. 29. 21.) *They brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering, for the kingdom, and for the sanctuary, and for Judah.* Balaam incited and hired to curse Israel said unto Balak (Num. 21. 1.) *Build me here seven altars, & prepare me here seven seven oxen, and rams.* He would needs imitate them whom he desired to ruin, and offer a full sacrifice that he might curse them fully. The greatest sacrifice for number that we read of, was at the dedication of the Temple, where the offering of the King was *two and twenty thousand oxen, and an hundred and twenty thousand sheep* (1 Kings 8. 63.) We read also of great sacrifices (1 Chron. 29. 21. 2 Chron. 17. 11. and Chap. 30. 24.) There were greater sacrifices than seven, yet seven was a great sacrifice. Some Interpreters conceive, that every one of the three was to offer seven bullocks, and seven rams; that had been a very great sacrifice, but in that the Text is silent. The law of Moses appointed (Levit. 4. 3.) that if a Priest committed a sin of ignorance, he should bring *a young bullock without blemish unto the Lord for a sin-offering.* The law required

no more for a sin of ignorance in a Priest; and if the whole congregation were guilty of a sin of ignorance, their offering was no more (*ver. 13, 14.*) and if a Ruler had committed a sin of ignorance, the law required only *a kid of the goats, a male without blemish* (*ver. 23.*) and if any one of the common people committed a sin of ignorance they were to bring *a kid of the goat, a female* (*ver. 28.*) So that whereas the law required but one bullock for the sin of ignorance in a Priest, and but *one bullock* for the whole congregation; and for a Ruler, *but a kid of the goats, a male*; and for any common person, *but a kid of the goats, a female*: Here *Jobs* friends were commanded by the Lord to offer up seven bullocks, and seven rams for the expiation of their sin, which doubtless was only a sin of ignorance. This plainly signified, that the Lord was highly displeased with them for their harsh judgment, and uncharitable censures of his servant *Job*; and to let them know, that their doing so, could not be excused by their good intentions, and zeal for God.

Thus we see, what the sacrifice was, both for kind and number. The next words tell us, what they must do with their sacrifice.

Go to my servant Job (saith God)

Why to *Job*? several reasons may be given, why they should go to *Job*; I shall name five or six.

First, Because they had wronged *Job*, and therefore they must be reconciled to him.

Secondly, Because God would have them understand, that himself, notwithstanding their ill opinion of *Job*, approved him as a good man, yea, as a man far exceeding them in godliness, though they had judged him an hypocrite, or an ungodly man. Thus the Lord sent them to *Job*, that they might eat their words, and receive a full conviction of their error.

Thirdly, God would have them go to his servant *Job*, to make them sensible, that the favour he intended them, was very much for *Jobs* sake, and that they must, in part, be beholding to *Job* for it.

Fourthly, The Lord sent them to *Job*, that he might give a high evidence of his grace, especially, of his charity in forgetting injuries, and requiring good or evil. His friends had reproached him ten times, and grieved his spirit very much, yet he must show

shew how ready he was to forgive them, and pray that they might be forgiven.

Fifthly, God would have them to go to *Job*, that they might know that *Job* was reconciled to them as well as himself.

Sixthly, God would have them go to *Job*, that this might humble them, or that they might shew their humility and submission. It was a great piece of self-denial, for them to go to *Job*, after such a contest; and entreat him to speak for them, of whom they had spoken so hardly, and with whom they had long contended so bitterly. Thus the Lord tried both *Job* and them; the Lord tried *Job's* charity, and their humility. We are hardly brought to confess that we have wronged others, or have been out and mistaken our selves. 'Tis no easie matter for a man to acknowledge himself overcome; 'tis extream hard to become a suppliant to one, whom we lately despised and trampled upon. All this is his hard meat, and not easily digested; yet *Eliphaz* and his two friends must digest all this, before they could acceptably obey the Lords command, in going to his servant *Job*.

Nor was it an easie matter, for *Job* to forget so many affronts and unkindnesses, as he had received from his friends. 'Tis hard for a man that hath been wronged and reproached, yea, condemned, to pass all by, and not only embrace his opposers and reproachers, but pray and solicit for them. Thus the Lord, in sending them to *Job*, took trial both of *Job* and them. The Lord commanding them to supplicate him, whom they had offended, and expecting that he should make suit and supplication for them who had offended him; put both their graces to it, and in a most sweet and gracious way, at once healed the breach, which had been between *Job* and them, as also that between them and himself. Who ever took up a difference more sweetly, or reunited dissenting brethren thus wisely? *Go to my servant Job,*

And offer up for your selves a burnt-offering.

That is, those seven bullocks, and seven rams.

Here (as was said before) was the sacrifice; but who was the Priest? The text saith, *Offer up for your selves*, which may intimate that, that as they were to offer a sacrifice for themselves, so, that they themselves offered it. But as Interpreters generally

rally, so I conceive Job was the Priest, who offered it in their behalf. We read (chap. 1. 5.) that Job offered sacrifices for his children, and there it was shewed that he was the Priest. Every sacrifice must be offered by a Priest; the people brought the sacrifice unto him to offer for them. No sacrifice is acceptable without a Priest: Therefore Jesus Christ, who was our sacrifice, was a Priest also, none could offer him but himself, he was both sacrifice, and Priest, and Altar. so then, whereas the Text saith, they were to offer a burnt-offering for themselves, the meaning is, they were to bring it unto Job, and he to offer it for them. The Priest offered, and Israel offered; that is, Israel offered by the Priest; they brought the matter of the sacrifice to the Priest, and the Priest slew and presented the sacrifice to the Lord. It is one thing to offer, another thing to slay the sacrifice. They offered a sacrifice who brought it, or at their cost caused it to be brought to the holy place; and this any of the people might do. They offer it upon the Altar to the Lord, who were especially appointed thereunto: These were the Priests only. Before the Ceremonial law, as given by God to Moses, the Priest-hood lay in the eldest or father of the family, upon which account Job was a Priest; whereas afterwards, the Priest-hood was settled in the family of Aaron, and it was forbidden to any, but one of his line, to offer sacrifice.

So that, when the Lord said to Eliphaz and his two friends, Go to my servant Job, and offer up for your selves a burnt-offering, he directed them to Job, as having the honour of Priest-hood in him, and so the power of doing it for them, or in their behalf. Offer up for your selves

A burnt-offering.

That is, a sacrifice wholly consumed by fire. The Hebrew is very elegant, make an ascension to ascend. The whole burnt-offering was the most perfect offering; and therefore the Hebrews express it by a word that signifieth the perfect consumption of it in the fire, and so the ascension of it to heaven in smoke and vapour, as a sweet odour in the nostrils of the Lord, as the Apostle speaks (Ephes. 5. 1.) and as David (Psal. 141. 2.) A part of many sacrifices was saved to feast upon afterwards, as the harlot spake (Prov. 7. 14.) I have peace-offerings with me; this day I will

Non est hic curior captanda distinctio holocausti ab illa victimae cum hac autem legem contigunt.

Quasi latine dixeris holocaustis holocaustum, id est solidum offeratur, et ut in auribus totum abest offeratur.

Vvvvv

have

have I payed my vows : but the burnt-offering was wholly consumed, and sent up unto the Lord. Go to my servant Job, and offer up for your selves a burnt-offering.

Hence note;

First, *The Lord is very ready to forgive, and to be at peace with those that have offended him.*

Though the fire of his wrath be kindled (as it is said in the former verse) yet he is willing to have it quenched. The Prophet *Micah* (chap. 7. 18.) makes this report of God, *He re- raineth not his anger for ever*, that is, he retaineth it but a little while, he is speedily pacified, and forgives; and sometimes (as here) he forgives, without any higher signification of his anger than a bare rebuke. The Lord did not lay the least mulct, the least chastising or affliction upon *Eliphaz* and his two friends, though his wrath was kindled against them. I grant, it is not so always; some smart sorely, and pay dearly for their errors. When the anger of the Lord was kindled against *Aaron* and *Miriam* (*Num.* 12. 9.) for speaking against *Moses* (as those three had against *Job*) he was not then so easily pacified; for, first, it is said in the close of the 9th verse, *he departed*, and (*ver.* 10.) *the cloud departed from off the tabernacle*; here was much displeasure, yet not all, for it followeth, *and behold Miriam became leprous, white as snow*. In this case God was angry with two that had spoken against a servant of his; and they felt more than a bare rebuke, here was a blow given, and that a sore one. The Lord deals gently with some sinners, that none may despair; and severely with others, though his servants, that none may presume.

Only let us remember, that when the Lord at any time doth chasten and rebuke his servants for sin with great severity, he doth not drive them away, nor discourage them, but would have them look to him for pardon and healing. When he judgeth them (as the Apostle speaks, *1 Cor.* 11. 32.) he doth not condemn them; or if we call it a condemnation, yet he doth not condemn them with the world, nor as he condemns the world. God condemns the unbelieving world to destruction, but he condemns his servants only for their humiliation. The goodness of God appears much in these two things.

First, In his slowness to anger, his mercy doth even clog his justice, and gives it leaden feet, it comes slowly.

Secondly,

Secondly, In his readiness to shew mercy. The Scripture saith he is *slow to wrath, and ready to forgive*; his goodness doth even adde wings to his mercy, causing it to fly swiftly, to the relief of sensible and humbled sinners; or (as one of the Ancients expresseth, he sharpneth the sword of his justice with the oil of his mercy; and so it becomes a healing, as well as a wounding, sword.

Secondly, In that the Lord himself gave this direction, *Take unto you seven bullocks, and seven rams, &c.*

Observe;

God, against whom we sin, sheweth us the way to get peace, and the pardon of our sins.

When man sinned at first, or when the first man fell into sin, there he had lain for ever, if the Lord had not shewed him a way out: Had it been left to man to devise a way to recover himself when he was fallen, his fall had been irrecoverable, he had never found how to get at once his sin pardoned, and the justice of God satisfied. This was the *Lord's own invention* (and it was the most noble and excellent one, that ever was in the world) he shewed fallen man at first how to get up; and here he gave direction to these fallen men, what to do that they might: The Lord, who was their Judge, was also their Counsellor.

Thirdly, Consider the particular way of their peace-making, it was by sacrifice, *Take unto you seven bullocks, and seven rams, &c.*

Hence note;

Sacrifices for sin were appointed and commanded by God, not devised by man.

Sacrifices have been from the beginning. Cain and Abel brought their offerings unto the Lord (*Gen. 4. 3, 4.*) Noah, also, builded an altar unto the Lord, and offered burnt-offerings on the altar (*Gen. 8. 20.*) Abraham offered, the same for a burnt-offering (*Gen. 22. 13.*) Now though the law for sacrifices was not formally given in those times, yet it was really given. All those elder sacrifices were of the Lord's appointment; and by his direction, as well as those in and after the days of Moses. There is no expiating of sin against God, by the inventions of man. Heathens offered sacrifices to their Idol-gods, imitating the worship

of the true God (The Devil is Gods ape.) Typical ſacrifices were of God, for the taking away of the ſin of man : And ſo was the true ſacrifice, the Lord Jeſus Chriſt ; when *he* (that is, Chriſt) ſaid, *sacrifice and offering, and burnt-offering, and offering for ſin, thou wouldſt not* (that is, thou wouldſt not have thoſe legal ſacrifices, nor didſt ever intend to have them, as ſatisfactions to thy offended juſtice, ultimately to reſt in them) *then ſaid he* (that is, Chriſt) *Lo, I come to do thy will, O God* (Heb. 10. 8, 9.) It was the will of God, that Jeſus Chriſt ſhould be the expiatory ſacrifice for the ſin of man ; by the which will (v. 10.) *We are ſanctified through the offering of the body of Jeſus Chriſt once for all.* The ſacrifice of Chriſt himſelf had not ſaved us, if it had not been of Gods appointment ; nor could any ſacrifice have ſo much as ſhadowed the way or means of our ſalvation, if God had not appointed it.

Fourthly, Conſider the purpoſe for which the Lord commanded *Eliphaz*, &c. to offer their ſacrifice, it was to make an atonement for their ſin.

Hence Obſerve ;
Sin muſt have a ſacrifice.

There was never any way in the world, from firſt to laſt, to help a ſinner but by a ſacrifice ; and who was the ſacrifice ? Surely Jeſus Chriſt was the ſacrifice ; it was not the blood of bulls and goats, of bullocks and rams, that could take away ſin, as the Apoſtle argueth at large in the Epiſtle to the *Hebrews*, theſe could never take away ſin, theſe only pointed at Jeſus Chriſt, who alone did it, by bearing our ſins, and by being made a ſacrifice for them. To typifie or ſhew this, we read in the law of *Moses*, that the ſin of the offender was laid upon the ſacrifice ; and a ſacrifice for ſin, was called ſin by the Prophet, long before Chriſt came (*Dan. 9. 24.*) *He ſhall make an end of ſin*, that is, when Chriſt ſhall come in the fleſh, he ſhall make an end of all ſacrifices for ſin ; and ſo the Apoſtle called it after Chriſt was come, and had ſuffered in the fleſh (2 *Cor. 5. 21.*) *He made him to be ſin* (that is, a ſacrifice for ſin) *for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* The ſacrifice was called *ſin*, becauſe the ſin of the perſon who brought it, and in whoſe behalf it was offered, was laid upon the ſacrifice ; there was as it were a tranſlation of the ſin, from the perſon to the ſacrifice. In which ſence *Luther* is to be underſtood,

derstood, when he said, *Jesus Christ was the greatest sinner in the world*; not that he had any sin in his nature, or any sin in his life, but because he had the sins of all that are or shall be saved, laid upon him; as the Prophet spake (*Isa. 53. 6.*) *The Lord hath laid upon him the iniquity of us all*; or (as our Margin hath it) *He hath made the iniquity of us all to meet on him*. And there is no atonement or sin, but by a sacrifice. So the Lord ordained the offering up of a whole burnt-offering for the taking away of sin, that sinners might see what they had deserved, even to die; and not only so, but to be wholly burnt and consumed in the fire of his wrath. Impenitent sinners shall be consumed in fire, that shall never be extinguished, nor ever extinguish them; they shall abide in an ever-living death, or in an ever-dying life. They who rest not upon the sacrifice of Christ, once offered, must be a sacrifice themselves, alwayes offered to the justice and wrath of God.

Here it may be questioned, why the Lord commanded them to offer seven Bullocks and seven Rams? what could the blood of seven do more than the blood of one?

Answer, First; This being a great sacrifice, possibly the Lord commanded it, thereby to intimate the greatness of their sin. Two things chiefly shew the greatness of a sin. First, the greatness of the punishment laid upon the sinner. Secondly, the greatness of the means used for the healing of that breach which sin hath made.

Answer, Secondly, the number seven being a Symbol of perfection (as was said before) figured the perfect sacrifice of Jesus Christ, *who by one offering, hath for ever perfected them that are sanctified* (*Heb. 10. 14.*) A perfect number of sacrifices was fittest to shadow the infinite perfection of that one sacrifice, which makes, and which only makes all the comers thereunto perfect. For though a person under the Law having offered his sacrifice, was no more reckoned guilty of that sin by men; yet his conscience did still accuse him of, and charge him with sin, and therefore sacrifices were renewed (*Heb. 10. 1, 2.*) nor could the accusings of conscience be quiered, but by looking to Christ by faith, whom the sacrifice shadowed, and the sacrificer was to point at.

Fifthly, In that the Lord sent *Eliphaz* and his two friends unto *Job* with their sacrifice,

Observe,

Observe ;

We must reconcile our selves to those we have wronged, before we can look to be reconciled unto God, against whom we have sinned, or to be accepted of him in any service.

The counsel of Christ directs to this (*Mat. 5. 23, 24.*) *If thou bringest thy gift unto the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.* This general command of Christ, is the same in effect, with what the Lord here long before gave particularly and personally to *Eliphaz* and his two friends ; they must first go and be reconciled to *Job*, and then offer their sacrifice. This the Apostle also gave in charge (*1 Tim. 2. 8.*) *I will therefore, that men pray every where, holding up holy hands ; but how ? without wrath and doubting.* There are two things required, if we look to be accepted of God in any service. First, Faith. Secondly, Love or charity. There must be faith, else we cannot lift up holy hands without doubting : There must be love, else we cannot lift up holy hands without wrath. They who are suing for, and expecting favour and mercy from God, have need to discharge themselves of all wrath and revenge towards man. With what face can any expect favour from God, who will not acknowledge wherein they have wronged man ?

Sixthly, Observe ;

God is very tender of the credit of his faithful servants ; he will not be reconciled, unless they are righted.

Job had been wronged, no man more, by the censures of his friends ; and God was so tender of his honour and reputation, that his friends must make him reparation, before God will accept their sacrifice. One reason why God is so tender of the credit of his servants, is, because they are tender of his, and will undergo any wrong, rather than his Name shall be blasphemed or wronged. As God will himself honour them, who honour him (*1 Sam. 2. 30.*) so he will one time or other, some way or other, retrench and cast back upon men, all that dishonour which they have received from men, or cause them to take it off, and wipe them clean whom they have undeservedly aspersed.

Observe,

Observe, Seventhly ;
God will humble proud and high spirits, and make them submit to those whom they have wronged.

There is a twofold submission, which is the duty of a Christian. First, to God (*James 4. 7.*) Secondly, to man ; and this is twofold.

First, To those that are over us, and above us, in power (*Row. 13. 1. Tit. 3. 1*) And thus not only are subjects to submit to Magistrates ; but all of a lower degree, are to submit to their superiours, servants to their Masters, wives to their Husbands, children to their parents.

Secondly, There is a submission to those that are wronged by us ; and though they be our inferiours, yet (in this sense) we are to submit to them, that is, acknowledge that we have wronged them. The Apostle *James* intimates such a submission (*Chap. 5. 16.*) and the Apostle *Paul* speaks it plainly (*Eph. 5. 21.*) *Submitting yourselves to one another in the fear of God.* Here is a mutual submission, a submission in case of wrong (and doubtless that rule of Scripture is extendible to other cases) not only of equals one to another, but of superiours to inferiours. Our spirits like not this, we hardly submit to those that we have wronged ; but there's no remedy, we must. Some say they will submit to God, but they cannot submit to man, they cannot stoop to that. Let such remember, that without this submission, even to an inferiour whom we have knowingly wronged, or are made to know (which was the case here) that we have wronged, we cannot hopefully apply to God for peace and reconciliation.

Eighthly, Observe ;
They that are wronged by others, must forgive them their wrongs.

God sent *Eliphaz* and his two friends to *Job*, not only that they should acknowledge they had wronged him, but that *Job* might freely and fully testify (so far as concerned him) his forgiveness of that wrong. As it is the duty of them that have wronged others to submit to them in the acknowledgement of it ; so they that are wronged, ought to forgive & receive them in that submission. We must forgive, as we look to be forgiven (*Mat. 6. 12.*) We cannot pray
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believingly, that God would forgive us the guilt of our iniquity committed against himself or others, unless we forgive others the injury which they have done us.

Observe, Ninthly;

Good men are ready to give and take satisfaction in point of wrong.

Jobs friends had done him wrong; and as they (good men) were ready to give satisfaction, so *Job* (good man) was as ready to take it. Many wrong others, but will give no satisfaction; many are wronged by others, and will take no satisfaction, nothing will quiet or appease them. *Jobs* friends and himself were highly to be commended, that they were willing to give, and he to take satisfaction. The Apostle urgeth this (*Eph. 4. 26, 27.*) *Be angry and sin not, let not the Sun go down upon your wrath, neither give place to the devil.* They give up their hearts as lodging-chambers to the devil, who let the Sun go down upon their wrath; therefore it followeth (*vers. 31. 32.*) *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ sake hath forgiven you.* They that know what it is to be forgiven by God, they that know what need they have continually of Gods forgiving grace & mercy, will be as ready to accept satisfaction, as any can be to give it. This was eminent in *Job*, as will appear further in opening the next words in this verse. *Go to my servant Job, and offer up for your selves a burnt-offering,*

And my servant Job shall pray for you.

How eminent *Job* was in prayer, and how available his prayers or intercessions were for others, may be collected from that in the Prophet (*Ezek. 14. 14.*) where he is joyned with *Noah* and *Daniel*. *Job* being here called to pray for his friends, was put upon another piece of the Priestly Office. There were two parts of the Priestly Office, and *Job* is adorned with them both. First, the Priest was to offer sacrifice. Secondly, to pray for the people. Jesus Christ filled up both these parts of the Priestly office for us. First, he offered himself a sacrifice for us. Secondly, he interceded, yea, he ever liveth to make intercession for us (*Heb. 7. 25.*)

Job,

Job, as in offering up a sacrifice, so in praying for his faulty friends, was a type of Christ; *My servant Job shall pray for you.* But for what should he pray in their behalf? Surely, that their sin might be forgiven, and they find favour with God.

The word here rendred to *Pray for*, is elegant and significant, implying a forinsecal act, when an advocate in Court moves the Judge in behalf of an offender; so that when the Lord saith, *My servant Job shall pray for you*, his meaning is, he shall deprecate the wrath and vengeance that your sin hath deserved, and entreat my favour for you, and seek your peace with me. *My servant Job shall pray for you.*

Verbum pertinet ad rem forensem; significat orare vel deprecari more ejus qui ad iudicem appellat, & illum supplicat adit & precibundus.

Hence observe, First;

It is a duty to pray for those that have wronged us.

Not only is it a duty to forgive them, and be reconciled to them; but to pray for them, and heartily wish their good. The Apostle *James* having said (Chap. 5. 16.) *Confess your faults one to another*; presently adds, *Pray for one another*: yea, Christ commands us to pray for the good, not only of those that confess they have wronged us, and desire reconciliation to us, but to pray for our enemies, that is, such as still hate us, and continue to contrive all the mischief they can against us. It is a duty, not only to pray for them that acknowledge their fault, but for them also who go on in their fault against us; enemies do so. *Bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you.* These are Christs, not only counsels, but commands (*Mat. 5. 44.*) Even for them we should pray, that God would pardon their sin, turn their hearts, and give them repentance, which is the best we can pray for them.

Again, the Lord saith, *My servant Job shall pray for you.*

Hence observe, Secondly;

God undertakes and gives his word for a good man, that he will do his duty.

God having spoken to *Job* about this matter, undertook for his performance; *My servant Job shall pray for you*, I will put it into his heart to do it. The Lord may very well be bound for a good man, that he shall do his duty, because, as he hath promised,

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so he will help him to do his duty. Thus the Lord engaged for Abraham (*Gen. 18. 19.*) *Shall I hide from Abraham the thing that I am doing? I know Abraham* (I am well enough acquainted with Abraham) *that he will command his children and his household after him, and they shall keep the way of the Lord.* I know him, I will be surety for him. The Lord speaks with confidence concerning his people, that they will do this and that, they will humble themselves before him, and that they will forgive and pray for their enemies; he knows they will do all these things, because he knows he hath given them power and a heart to do them. The Apostle was confident of the obedience of the Church of Galatia (*Gal. 5. 10.*) *I have* (saith he) *confidence in you, through the Lord, that you will be none otherwise minded.* When the Apostle undertook that they should do their duty, he did it respectively to a divine assistance and presence with them; *I have confidence in you* (not in your selves, but) *through the Lord, &c.* but God undertakes absolutely, *My servant Job shall pray for you.*

Thirdly, Note;

The prayers and intercessions of the righteous, prevail much with God.

The Lord having assured them that his servant Job should pray for them, tells them in the next words, *Him will I accept;* which intimates, that his prayers should have a great power with God for them (*James 5. 16.*) *The effectual fervent prayer of a righteous man availeth much;* and it doth so in a twofold respect.

First, For himself. A godly man gets much good of God in his own case, by prayer.

Secondly, It prevails very much with God, in respect of others. 'Tis a great honour with which the Lord crowns the prayers of his faithful servants, that they prevail, not only for themselves, but for others. Thus the Lord spake to Abimelech (*Gen. 20. 7*) *Now therefore restore this man* (meaning Abraham) *his wife: for he is a Prophet, and he shall pray for thee.* And his prayer was answered. When the Lord had smitten Miriam with the Leprosie, Moses cryed unto the Lord, saying, *heal her now, O God, I beseech thee;* and she was healed (*Numb. 12. 13.*) Thus Samuels prayer prevailed (*1 Sam. 7. 9.*) *And Samuel took a sucking Lamb, and offered it up for a burnt-offering, and Samuel cryed unto the Lord for Israel, not for himself, but for Israel) and the Lord heard him.* And in the twelfth

twelfth Chapter of the same Book (*vers. 19.*) the people begged prayers of *Samuel*; And all the people said unto Samuel, pray for thy servants unto the Lord thy God, that we die not. And at the 23d verse, *Samuel* laid, As for me, God forbid that I should, in against the Lord, in ceasing to pray for you, but I will teach you the good and the right way; and he prayed for them, and the Lord spared the people at that time. Not to pray for others, proceeds from uncharitableness: not to desire the prayers of others, proceeds either from ignorance, not knowing of what value the prayers of others, who are godly, are; or from pride, that we will not be beholden to others for their prayers. It is a great mercy to have the prayers of good men going for us.

Fourthly, Note;

The prayers of others may prevail with God, when our own cannot.

Eliphaz and his two friends were good men, yet the Lord did not give answer to them, but to the prayers of *Job*. The prayers of others may be answered, when ours are not, in a double respect.

First, Others may be in a better praying frame than our selves. Every one that is in a praying state, is not alwayes in a praying frame, especially not in such a praying frame as another may be in; another may be in a better praying frame, and so may prevail more for us, than we for our selves.

Secondly, Some other persons may be more accepted with God, than we; some are, as it were, favourites with God. God shews favour to all his servants, but all his servants are not his favourites: *Moses* was a favourite, *Abraham* was a favourite, God called him his friend; and *Job* was a favourite. The Lord shews favour to many, who yet are not his favourites. Kings and Princes shew favour to all their faithful subjects, yet but one (possibly) is a favourite. The Lords chief favourite, is his Son *Jesus Christ*, he hath his ear continually: *I knew*, said *Christ* (*John 11. 42.*) *that thou hearest me alwayes*. Now, as *Christ* is a favourite above all men, so among good men, some have favour with God above others. A King will hear a favourite, when he will not a common person. Our Annotators upon this very place, tell us out of *Mr. Fox*, that when *Sir John Gostwick* had falsely accused

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Arch-Bishop *Cranmer* to King *Henry* the VIII, he would not hear him, nor be reconciled to him, till *Cranmer* himself, whom he had wronged, came and spake for him. Thus the Lord will not be reconciled to some, till the wronged party intercedes for them. Yet we must remember, that the power or effect of all our prayers, depends upon *Jesus Christ* alone; by him it is, that any have access to the father, and he is the way to the holiest, the beloved, in whom God is well pleased, whom he heareth always, and through whom God heareth his best beloved favourites on earth.

Observe, Fifthly;

It is a great mercy to have the prayers of a good man going for us.

The Lord told not *Eliphaz* and his two friends, of any thing else that *Job* should do for them, he only saith, *Job my servant shall pray for you.* If the Lord doth but stir up the heart of a *Job*, of a *Moses*, of a *Jacob*, a *Wrestler* in prayer, to pray for us, who knows what mercy we may receive by it! And therefore, when the Lord forbids his favourites to pray for a people, as sometimes he doth, it is a sign that such are in a very bad condition, yea, that their case is desperate. *Jeremiah* was a mighty man with the Lord in prayer, and the Lord said to him (*Jer. 14. 11.*) *Pray not to me for this people for good.* *Jeremiah* was forward to pray for them, but the Lord stopt him, *Pray no more*; not that the Lord disliked his prayer; but, because he was resolved not to forgive them, though he prayed for them, therefore he said, *pray not.* The Lord would not let such precious waters run wast, as the prayers of *Jeremiah* were. They are in a remediless, ill condition, of whom the Lord saith, *pray not for them.* Of such the Apostle spake (*1 John 5. 16.*) *If any man see his brother sin a sin not unto death, he shall ask and God shall give him life. There is a sin unto death, I say not that he shall pray for it. The pardon of a sin unto death is not to be prayed for.* Every sin deserves death, but every sin is not unto death: They who sin so, are past prayer; and in how woful a plight are they, whose sins are past prayers! They who have been much in prayer themselves, and afterwards fall off from, or walk contrary unto their prayers, come at last to this miserable issue, that either they give over praying for themselves, or others are stopt from praying for them. And thus an outward

outward bar be not laid upon their friends prayer, as in *Israel's* case, yet there may be a bar upon the spirit of such as used to pray for them. It is a bad sign, when the Lord shuts up the heart from praying for any one; and it is a sign of mercy, when the Lord enlargeth the heart of any that are godly to pray for others.

Sixthly, Observe;

Prayer for another doth not profit him, unless he be faithful himself.

I ground it upon the text, *Job shall pray for you*; but you must carry a sacrifice, which implied their faith; and they must carry a sacrifice to *Job*, and that implied their repentance; and both implied that they prayed for themselves also. It is in vain to offer a sacrifice without faith and repentance (being in this frame) *My servant Job shall pray for you*. The prayer of faith prevails not for those that go on in their unbelief and impenitency. *Job* prayed for his friends; and they repenting and believing, he prevailed for them. The reason why the Prophet *Jeremiab*, in the place before mentioned, as also (*chap. 7. 16.*) was commanded not to pray for that people, was, because they were a hardened people in their sins, and therefore his prayers could do them no good. Yea, the Lord told him (*chap. 13. 2.*) that though not only he, but other great favourites joyned in prayer for them, it should do them no good. *Though Moses and Samuel stood before me, my mind could not be towards this people*. The reason why those eminent favourites, and mighty men in prayer, could do no good, was (as was said before) because they were unbelieving, and hardened in their sins, as appears upon the place. The Prophet *Ezekiel* speaks the same thing (*chap. 14. 14.*) *Though these three men, Noah, Daniel, and Job (this Job that we have in the text) were in it, they should deliver but their own souls by their righteousness, saith the Lord*. *Jobs* prayers obtained good for his friends; but the children of *Israel* were in such a condition, that though *Noah, Daniel, and Job* were praying for them, they should get no good by it; their sins were so high, and their hearts so hard, that the prayers of the holiest men in the world could not prevail with God for mercy.

*Conjunctio pro-
cedus nihil im-
petratu impos-
sibile est. Con-
junctio autem
pro. et esse non
possunt ubi est
offensio. Coc.
vid.*

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It cannot be denied, but the prayers of a godly man availe not for a wicked man, an unbeliever, an impenitent person, for his conversion to the faith, and the bringing of him to repentance, nor they profit not any man, who as he hath not faith, so continues in his unbelief.

Yet, I grant, that the prayers of a believer may profit such an unbeliever, as to the avoiding of some temporal evil, or as to the obtaining of some temporal good; as is clear in *Abrahams* prayer for *Abimelech* (*Gen.* 20. 7.) But how much soever a godly man prayeth for the pardon of a wicked mans sin, or the salvation of his soul, he shall never be pardoned or saved, unless himself repent and believe. They who never pray in faith for themselves, shall not get favour with God, by any prayer of faith made by others for them.

Now as from this, and such like Scriptures, it appears, that the prayers of godly men, for good men here on earth, are very pleasing unto the Lord, and receive great answers: so they do absurdly, who from this Scripture infer, that the Saints departed pray for us, as if they knew or understood our condition: and they do more absurdly, who living here on earth, pray to the Saints in heaven to pray for them. The Scripture speaks not of prayers to departed Saints, nor of departed Saints praying for us; the Scripture speaks only of the living on earth, praying for those that live on earth. *Job* was alive in the body, and so were these three men, to whom the Lord said, *My servant Job shall pray for you.*

The Lord having assured *Elphaz* and his two friends, that *Job* would pray for them, giveth them encouragement to go and desire his prayers, by a gracious promise.

For (saith he) *him will I accept*; and threatneth them in case they should forbear, in the next words, *Lest I deal with you according to your folly, in that ye have not spoken of me the thing that is right, like my servant Job.*

First, Of the gracious promise, *him will I accept*. The Hebrew saith, *his face will I lift up*. Accentuation with God is the lifting up of the face of man; then man lifteth up his face with boldness when he is accepted with God. When God refused to accept *Cain* and his offering, *his countenance fell*, or was cast down (*Gen.* 4. 5.) Unless the Lord lift up the light of his countenance

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nance upon us, as David prayed (*Psal. 4. 6.*) we cannot with any comfort, much less with true confidence, lift up our face or countenance unto God. That's the significancy of the word.

Him will I accept.

God is no acceptor of persons, as the word is often used in Scripture (*Dent. 10. 17.*) *The Lord is a great God, mighty and terrible, which regardeth not persons.* It is the same phrase in the Hebrew, with this in the Text, *he lifteth not up faces*, that is, the Lord doth not accept persons upon any outward respect.

First, The Lord doth not accept persons for their personableness, as I may say; the Lord doth not delight in any mans legs, his delight is in them that fear him (*Psal. 147. 10, 11.*) he doth not accept men for their goodly stature, as he told Samuel, when he would needs have poured the oile upon the first-born of the Sons of Jesse (*1 Sam. 16. 7.*) Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 'Tis the beauty of holiness and integrity in the heart, not the beauty of fairness upon the face, with which God is taken; 'tis a lowly mind, not a high stature, which God accepts.

Secondly, The Lord is no acceptor of persons, as to the nation or country where they were born or live. Thus the Apostle Peter spake (*Acts 10. 35.*) *I perceive, that God is no respecter of persons; but in every Nation, he that feareth him and worketh righteousness, is accepted with him.* God doth not prefer Jews before Gentiles, Barbarians or Scythians: that a man had his birth in this or that Nation, neither helps nor hinders acceptation with God.

Thirdly, The Lord accepteth no mans person for his riches (*Prov. 11. 4.*) *Riches profit not in the day of wrath.* No mans person is acceptable to God for his purse, or his penny, no not at all.

Fourthly, The Lord accepteth no mans person for his worldly greatness, honour and dignity; *He poureth contempt upon Princes* (*Psal. 107. 40.*) *The day of the Lord is against the hills and mountains* (*Isa. 2. 14.*) The great God regardeth not any man merely for greatness; the Lord accepts no mans person upon these

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or any such like accounts : He only accepts the persons of those that fear him, and do his will.

*Suscipit faciem
Dei quando
proponit con-
suetudinem.*

The Lords acceptance of any person, in the sense of this promise concerning *Job*, is, First, To shew favour and manifest affection to him. Secondly, To honour and highly esteem him. Thirdly, (Which is here specially intended) to answer his prayers, and grant his requests, not only for himself, but for others. When a person is once accepted, his prayers shall not be denied, nor suffer a repulse. The Lord accepteth persons, as a King the persons of those loyal Subjects, who come to intreat his favour and pardon for those that have offended him, and rebelled against him ; he grants their suit, and treats them fairly. In this sense the Lord maketh promise to *Eliphaz* and his two friends, that he will accept *Job*.

Hence, Observe ;

First, *It is a very high favour and privilege to be accepted of God.*

Him will I accept, saith the Lord, of *Job*. This was a favour beyond all the favours, that follow after in the close of the book, about the doubling of his estate. If *Jacob* (Gen 32. 20.) was so taken with a hope of acceptance by his brother *Esau* ; *Persuade me that he will accept me* ; If when he was accepted by *Esau*, he said (chap. 33. 10.) *I have seen thy face, as though I had seen the face of God, and thou wast pleased with me* : Then, how much more should we rejoyce in this assurance, that God hath accepted of us, and that he is pleased with us ! If the Apostle (Rom. 15. 3.) prayed so earnestly, and desired others to strive with him in prayer to God, that his service, which he had for *Jerusalem*, might be accepted of the Saints ; then how much more should we pray, that our services may be accepted of God, and rejoyce when they are accepted ! The Apostle made it his chief work, to get acceptance with God (2 Cor. 5. 9.) *Wherefore we labour, that whether present or absent* (that is, whether living or dying) *we may be accepted with him* ; we are ambitious of divine acceptance. The word which we translate *labour*, noteth a labouring after honour, which ambitious men labour much after, implying that to be accepted with the Lord is a very high honour, indeed the highest honour.

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There is a two-fold acceptance. First, Of our persons. Secondly, Of our services. The former is the ground of the latter, and Jesus Christ is the foundation of both (*Ephes. 1. 6.*) *He through glorious grace hath made us accepted in the beloved.* Jesus Christ is so dearly beloved of the father, that he is called, *The Beloved*, as if only beloved. The acceptance of our services is often promised in Scripture, as a high favour (*Exod. 28. 38. Ezek. 20. 40, 41. Isa. 56. 7.*) This *Moses* prayed for in the behalf of the Tribe of *Levy*, which Tribe was appointed to offer sacrifice, and to pray for the people, (*Deut. 33. 11.*) *Bless Lord his substance, and accept the work of his hands.* What was the work of *Levies* hands? it was to offer sacrifice, to which prayer and intercession was joyned. That *Levi*, who had the priest-hood fixed in the family of *Aaron*, should be accepted in the work of his hands, was a blessing not only to himself, but to many more. This *David* prayed earnestly for (*Psal. 19. 14.*) *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.* He put up a like prayer (*Psal. 119. 108.*) *Accept, I beseech thee, the free-will-offerings of my mouth, O Lord.* This was the prayer of *Aranah* for *David* (*2 Sam. 24. 23.*) *The Lord thy God accept thee.* So great a priviledge it is, for our persons and services, to be accepted with the Lord; that when once we have it, we may rejoyce all our days (*Eccles. 9. 7.*) *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* *Solomon* doth not mean it of a sensitive joy only, much less of any sensual joy, but of a gracious and spiritual joy. In this joy we may eat and drink, when our work is accepted; and our work is never accepted, till our persons are.

Now, if it be so great a priviledge to be accepted with the Lord, how great a misery is it not to be accepted? this inference floweth naturally from that great truth. And how great a misery it is, not to be accepted of God, several Scriptures hold out. The Prophet (*Amos 5. 22.*) declareth no other judgment upon that people but this, *The Lord accepteth them not.* And the same declaration is made by several other Prophets (*Jerem. 14. 10, 12. Hos. 8. 13. Mal. 1. 8, 10.*) Acceptance is our greatest mercy, and non-acceptance our greatest misery; and that's the

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reason why the understanding and faithful servants of God are so strict, or (as the world accounts it) precise and scrupulous, that they will not turn aside, no not in those things which are called small matters, and of which many think God will take no notice. They desire to be accepted of God in every thing, and because they know (in some measure) what is acceptable to him, therefore they would do nothing, no, not the least thing, which is unacceptable to him (*Prov. 10. 32.*) *The lips of the righteous know what is acceptable.* The lips are organs or instruments of speech, not of knowledge; the understanding knoweth, the lips only speak: Yet here *Solomon* ascribes the work of the understanding to the lips; and thus he doth, because there is or should be a great cognation, between the understanding and the lips, we should speak nothing but what we understand, we should speak only what we know, and according to our knowledge. The lips of the righteous have such an intercourse with their understanding, that their very lips may be said to know what is acceptable, and therefore they speak what is acceptable. It is said of *David*, that he *guided the people with the skilfulness* (with our) *with the discretion* (saith another translation) *with the understanding of his hands*, saith the original (*Psal. 78. 72*) The hand hath no more understanding, skill, or discretion seated in it, than the lips; yet because *David* consulted with his understanding, in what he did with his hand, it is said, *He guided them by the skilfulness, or discretion, or understanding of his hand.* Thus the lips of the righteous understand and know what is acceptable; and they know that unless they have an aime to honour God in small matters, yea, in all matters, they greatly dishonour him, and so cannot be accepted with him at all. The excellency of a gracious heart, appears greatly when he maketh conscience of doing the least thing which he knows, ye, only fears, will be unacceptable to God, or wherein he may run the hazard of this priviledge, his acceptation with him.

There are three things, which shew why it is so great a priviledge, to be accepted with God, and why his servants are so careful not to do any thing that is unacceptable unto him.

First, Because, *Once accepted with God and always accepted.* For though possibly a person accepted may have some frowns from God

God upon his uneven walkings, or sinful doings; yet his state of acceptation, continues firm in the main. The Lord doth not utterly cast off his favourites, no, nor any whom he taketh into his favour, or a nearness with himself.

Secondly, *If we are once accepted with God, he can make us accepted with man*; and that, not only with good men (*Rom. 14. 18.*) but, even with bad men. God can give us favour in the eyes of those men, who have not an eye to see, that we are in his favour. *Daniel*, who was so careful to keep up his acceptation with God, *That he purposed in his heart, not to defile himself with the portion of the Kings meat* (*Dan. 1. 8, 9.*) Of him it is said (*ver. 9.*) *God had brought Daniel into favour as a tender love, with the Prince of the Eunuchs.* He, a conscientious Jew, had great acceptation with him, who was an idolatrous Heathen.

Thirdly, *If once accepted of the Lord, we need not be much troubled, though we are reprobate to the world, though the world reject and cast us off, yea, cast us out.* The Lords acceptation of us, will bear or may bear up our spirits, in the midst of the worlds reproaches, repulses, and rejections.

Again, *When the Lord saith, Him will I accept.*

Observe;

The Lord accepts some godly men more than others.

Jobs three friends were godly men, questionless they were, yet they had not that acceptation with God which *Job* had. All that are godly have acceptation with God, but they have not all alike acceptation (*Acts 10. 35.*) *In every Nation, they that fear him and work righteousness, are accepted with him.* Which we must not take merely for a moral or legal righteousness, but as in conjunction with an Evangelical righteousness. Now let them be who they will, *that fear God and work righteousness, they are accepted*; but all are not equally accepted; *him will I accept*, saith the Lord concerning *Job*, with an *Emphasis*; why was it so? because *Job* was one of the most eminent persons for godliness, yea, the most eminent, at that time, upon the face of the whole earth, as was shewed at the 2d verse of the first chapter. *Noah* was a man highly accepted of the Lord above others, and he was righteous above others (*Gen. 7. 1.*) *Thee (with God) have I seen righteous before me in this generation.* Possibly there might be others

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righteous

righteous, but there was no man so righteous as *Noah*, and none so accepted as he.

And if it be enquired, who amongst good men are most accepted, or accepted beyond other good men? I answer,

First, They among good men are most accepted, who *live most by faith*. As *without faith it is impossible to please God*, in any degree (*Heb. 11. 6.*) so they that live most by faith, please God most, or in the highest degree, and are most accepted by him. *Abraham*, who lived so much by faith, that he was called *the father of the faithful*, was so much accepted of God, that he is called *The friend of God* (*Jam. 2. 23.*)

Secondly, Among godly men, they who are most upright in their walkings, who walk with a single eye, and with a right foot, are most acceptable; such a man was *Job*. The character given him (*Chap. 1. 1.*) was, *A man perfect and upright*.

Thirdly, They that walk most humbly, are most acceptable unto God. For, as God *rejecteth the proud, and giveth grace to the humble* (*Jam. 4. 6.*) so he sheweth grace, that is, favour, or graceth and adorneth them with his favours. When one said (*Micb. 6. 6.*) *Wherewith shall I come before the Lord?* &c. The Prophet answered (*vers. 8.*) *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* That is, as he requireth of thee to exercise justice toward all men, and mercy to the poor, or any in misery, so to walk humbly with himself; that is, to acknowledge thou hast need of the righteousness of a Saviour, and of the mercy of a God, how much righteousness and mercy forever thou hast exercised towards others. When we are low in our own eyes, then are we highest in Gods eye; when we, as it were, reject our selves, and all that we have done, as unworthy of any acceptation, then are we most accepted of the Lord.

Fourthly, Among Believers, they are most accepted with God, who are most fruitful in their lives, and do most good in their places, and according to their opportunities. The Lord loveth a fruitful Christian. Many are barren trees, unfruitful ground, little can be seen of good which they do; these are a burden to God. But, when a Christian (as it is said of Christ, *Alt. 10. 38.*) *goeth about doing good*; when a Christian, as Christ giveth the account of his own life (*John 17. 4.*) *Glorifieth God on earth, and finisheth*

eth the work which God gives him to do, O how acceptable is such a one to God ! And therefore,

Let us labour to know, and do what is acceptable to the Lord. The Apoſtle would have us prove what is acceptable to the Lord (*Eph. 5. 10.*) that is, Firſt, ſtudy the Word, to find out what is acceptable to the Lord. Secondly, approve and embrace with our whole hearts, what we find to be ſo. Thirdly, practice and do what we have ſo approved or embraced. And becauſe the Scripture ſpeaks of ſome duties which are ſpecially acceptable to the Lord, I ſhall inſtance the Point in a few particulars.

Firſt, Doing right to every one (*Prov. 21. 3.*) *To do juſtice and judgement, is more acceptable to the Lord than ſacrifice.* This is true, or maybe affirmed of juſtice, both commutative and diſtributive. To do juſtice in our dealings with men, called *commutative juſtice*, is more acceptable than ſacrifice, that is, than any outward worſhip given to God without this. 'Tis true alſo, of diſtributive juſtice, which is done by Magiſtrates in rewarding good men, and in puniſhing them that do evil ; theſe works of juſtice alſo, are more acceptable to the Lord than ſacrifice.

Secondly, The true worſhip and ſervice of God, which the Apoſtle calls *ſacrifice*, is highly acceptable to God (*Rom. 12. 1.*) *I beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice.* Theſe firſt Table-duties, when in conſort with thoſe former ſecond Table duties, are highly honourable, and therefore cannot but be highly acceptable to the Lord. Sacrifice to God, without juſtice to man, is meer hypocrifiſie ; Juſtice to man, without ſacrifice to God, is no better than Heatheniſh morality : Both united, are the beauty of Chriſtianity.

Thirdly, To ſerve Chriſt, that is, to aim at the honouring, as well as the enjoying of Chriſt, with our Goſpel-priviledges and liberties, is exceeding acceptable. The Apoſtle having ſaid (*Rom. 14. 17.*) *The Kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt,* preſently adds (*verſ. 18.*) *He that in theſe things (that is, in righteouſneſs, and peace, and joy in the holy Ghoſt) ſerveth Chriſt, is acceptable unto God ;* that is, this ſhews he is a perſon accepted with God. The doing of things purely acceptable to God, is a clear and ſtrong argument of our acceptation with him.

Fourthly,

Fourthly, To do any good we do, be it little or much, with a willing mind, is very acceptable to God (2 Cor. 8. 12.) *If there be first a willing mind, it is accepted according to that a man hath.* Though it be little that we have, yet if the mind be free, if there be much of the will in it, though but little of the purse (if we have no more to give, or give according to what we have) if there be much of the heart in it, though but little of the hand (if we do according to the power that is in our hand) the Lord hath a very great respect to it.

Fifthly, To be much in prayer for others, especially for those that are in power over us, is very acceptable to the Lord (1 Tim. 2. 2, 3.) *I exhort that supplications, &c. be made for all men, for Kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour.* As it is good and acceptable in the sight of God, that we should lead a quiet and peaceable life, in all godliness and honesty, under Kings and all in authority; so that we should pray for Kings, and for all that are in authority.

Sixthly, When children do well request their parents; that (saith the Apostle, 1 Tim. 3. 4.) *is acceptable unto God.*

Seventhly, To suffer patiently for well-doing, is greatly pleasing unto God (1 Pet. 2. 20.) In a word, they among good men are most acceptable of God, who are most zealous in doing any thing in a right manner, which for the matter is acceptable unto God.

Observe, Thirdly;

As the Lord accepteth some godly men more than others, so he accepteth some godly men for others.

The Lord doth not speak here of accepting Job strictly for himself, but of his acceptation in the behalf of his friends, *Him will I accept, that is, for you*; I will be intreated by him, I will not give you the honour to be intreated by you, but to him I give it, I will be intreated by him. The Prophet Elshã said to the King of Israel (2 Kings 3. 14.) *See it is not that I regard the presence of Jehoshaphat the King of Judah, I would not look toward thee, nor see thee*; he would not vouchsafe that bad King a look, but for the respect that he bare to good Jehoshaphat. And it is a truth, that

that God would not have so much respect to some good men, were it not for the sake of some others, who are better. Yet, that the Lord accepts one mans person more than anothers, or one mans person for another, is primarily and principally, in and for the sake of Jesus Christ. Job had acceptation with God more than his friends, and for his friends; he had the former by his being in Christ, and the latter as he was a figure of Christ. No mans person, no mans work is accepted of, otherwise than in relation to Christ. The Apostle affirms this fully (*Eph. 1. 6.*) *He hath made us accepted in the Beloved.* Christians are beloved, but Christ only is the Beloved: we are accepted in him, the beloved, as to our selves; and 'tis in the beloved that any are accepted more than others, or for others.

Take this Inference from the whole.

The Lord accepted Job praying for others; then he will accept a good man praying upon right grounds, and for right ends, against another.

It is dangerous to stand in the way of their prayers, who are accepted of God. *That man is more safe, against whom a thousand are acting, than he against whom any one godly man upon a just ground is praying.* The Lord hath done great things against evil men, upon the prayers of the faithful, as well as he hath done great things for good men at their prayer. David by one ejaculatory petition, spoyled the plot of *Achishophel*; the Lord, according to that short prayer, turned his counsel into foolishness, and so overturned the whole design laid against his servant David. Thus far of the promise, which the Lord gave *Euphax* and his two friends for their encouragement, to go unto Job and entreat him to offer up a burnt-offering, and to pray for them, for him will I accept.

Now followeth a threat, in case they did not:

Left I deal with you according to your folly.

As if the Lord had said, *Do not slight this advice that I give you, no, nor forslow it, make hast to make your address to Job; I will accept him, and I tell you, I will not accept you alone; therefore make hast, and do as I have commanded, else*

I shall deal with you according to your folly.

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There is some difference in the reading of these words.

First, Some read, *Lest I do or act folly to you.* But how can the Lord do or act folly towards any? We may expound this translation, by that (*Psal. 18. 26.*) where *David* saith of the Lord, *With the pure thou wilt shew thy self pure, and with the froward or perverse, thou wilt shew thy self froward or perverse.* But how doth the Lord shew himself froward with those that are froward? there is no frowardness in the Lord, he is alwayes in a composed and sedate frame, infinitely beyond any passion or perturbation: the meaning is only this, The Lord will deal with men according to what they are; the actings and effects of his providence shall be towards a froward man, as if he were froward. If a man deal perversely with God, he will deal with him as if he were perverse; and with the pure, God will shew himself pure, that is, he will carry it purely towards them; they shall receive good, who are and do good. Thus here, go, saith the Lord, and do as I bid you, *Lest I deal folly to you.* In the Hebrew Language, to do kindness with one, is the same as to exercise or shew kindness to him. That form of speech is used, *Gen. 20. 13. Gen. 24. 49. Gen. 40. 14.* And so to do folly with one, is to shew or exercise folly to to him. The Lord doth folly to them that do folly; that is, he makes them see by his wise doing, how foolishly they have done.

Others express it thus, *Lest I deal foolishly with you,* or, *folly to you;* that is, lest I do that which may be accounted foolishness in me. You having appeared Advocates in my cause, and pleaded for me ('tis folly to pay any man with unkindness for the service he hath done us.) Well (saith the Lord) look to it, I will not accept you, but deal folly to you, or foolishly with you, in the sense of some men (possibly) but wisely in my own. The Lord is alwayes to be admired, in his wisdom, holiness, and in the serenity of his spirit; yet in the opinion of the wise men of this world, he may seem to deal foolishly, or do folly.

Secondly, The words may be rentred, *Lest I do that which may be disgraceful to you.* Thus the *Chaldee* paraphrase readeth, *Lest I put a disgrace, or an affront upon you,* and make it appear, to your shame, that you have not carried it aright in this matter, but have been shamefully out. The word here used, is several times used in Scripture, to note the defiling or disgrace of a thing
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(Nabum. 3. 6.) *I will cast abominable filth upon thee, and I will make thee vile*, that is, I will disgrace thee, and (as it followeth) *I will set thee for a gazing stock*. So (Micah 7. 6.) when the Lord would shew the exceeding sinfulness of those times, he saith, *Trust ye not in a friend, put ye not confidence in a guide, keep the door of thy mouth from her that lyeth in thy bosom; for the son dishonoureth the father*; it is this word, the son disgraceth the father, he dealeth with his father as if he were a Nabal, a very fool. When a son knoweth not his distance, nor performeth his duty, he dishonoureth his father. The Prophet (Jer. 14. 21.) speaks in a way of deprecation, *Do not abhor us, for thy name sake, do not disgrace the throne of thy glory*. The Lord is sometimes so angry with his people, that he even casteth dirt upon the throne of his glory, that is, upon his Church, in and by which he should be glorified, as upon his Throne. The Lord disgraceth his Church, the throne of his glory, when his Church disgraceth him, and dishonours his glorious name (Deut. 32. 15.) *Jesurun waxed fat, and kicked* (that is, *Israel*, the Church was waxen fat; the Lord fed *Jesurun* his Church to the full, they had not a lean service of him: but what did *Jesurun*?) *he forsook God which made him, and lightly esteemed the rock of his salvation*. The word which we translate, *he lightly esteemed*, is the word of the Text: Now when *Jesurun* did lightly esteem or disgrace the Lord, he soon after disgraced *Jesurun*, his Church, *The throne of his glory*. This is a good case of the words; do as I direct, *lest I put a disgrace upon you*. Thus folly is put for the punishment of folly, as sin often, for the penal effects and fruits of sin; as 'tis said (1 King. 13. 34.) *This thing became sin to the house of Jeroboam, even to eat it off*.

Our reading saith, *Lest I deal with you according to your folly*; that is, according to your sin, and the hard censures which you have given of my servant *Job*, and, as it followeth, *In that you have not spoken of me the thing that is right*. These things have been your folly; and if you do not speedily repair with your sacrifice to *Job*, and get him to pray for you, what you can do your selves, will not make amends for your folly, nor mend this breach, but, *I will deal with you according to your folly*, you shall taste of the fruit of your doings; the reward of your hands, or of your tongues, shall be given to you. That's the general sence of our translation;

as if the Lord had ſaid, Lett I make you underſtand by your ſad experiences, by the puniſhments and chaſtiſements laid upon you, that you have done very fooliſhly, and were greatly miſtaken in your apprehenſions of me, and of my providences concerning *Job*. Or thus, ye have declared much folly in the management of this matter with my ſervant *Job*, ye have offended againſt the common Laws of friendſhip and humanity, inſulting over a man in miſery; and your folly hath been greater, while, againſt the Laws of piety, ye have judged of a mans holineſs, by his outward unhappineſs, and have cenſured him as a bad man, becauſe he hath in this world endured ſo much evil: This hath been your ſin, ye have in this dealt fooliſhly with my ſervant *Job*; therefore haſten to him, and do as I have ſaid, *Lett I deal with you according to your folly.*

Hence note, Firſt;
Sin is folly.

And not only is it ſimple folly, which a man committeth for want of wit, or becauſe he hath little underſtanding (what a man doth for want of wit and underſtanding, is *ſimple folly*) but ſin is *wicked folly*, which is the abuſe of wit, and parts, and gifts, yea, the overflowing of luſt. And though we cannot charge theſe men, that they did intentionallly uſe their wit and parts to grieve *Job*, yet it proved ſo; though it was not the end or deſign of them that ſpoke, yet it was the iſſue of their ſpeech; they did him a great deal of wrong, and doubtleſs, Satan ſtirred much, or provoked them to uſe their parts and gifts to imbitter the ſpirit of the poor man, and God left them to do it. This was their folly; and all ſuch actings or ſpeakings are no better, nor do they deſerve better or ſofter language. This word *folly*, is often applied in Scripture, to ſin, eſpecially to great ſins. Another word is uſed in the *Proverbs* of *Solomon*, but in ſeveral other places, ſin is expreſſed by this (*Gen. 34. 7.*) When that great affliction fell upon *Jacob*, the raviſhing of *Dinah*, her brethren came notme very wroth, ſaying, *He hath committed folly in Iſrael.* So (*Judges 19. 23. Judges 20. 6.*) the abuſing of the *Levites* Concubine is called the *committing of folly*. Whoredom is expreſſed by folly (*Deut. 22. 21.*) And this word, with reference (I conceive) to the ſin of whoredom, which is ſpoken of in that place, is tranſlated

red villainy (*Jer. 29. 23.*) All sin is folly, especially any great sin is so. For,

First, It is a folly to hurt our selves. No man can hurt us, if we do not hurt our selves by sin. The Apostle *Peter* saith (1 *Epi. 3. 13.*) *Who is he that will harm you, if ye be followers of that which is good?* 'Tis strange, that any should. Though it be true enough that many have had, not only a will to harm them that follow good, but have actually done them many and great outward harms; yet this is a great truth, none can indeed harm them that follow good, because all harms turn to their good. Nothing can hurt us but our sin.

Secondly, Sin is folly, for in sinning we strive with one that is too hard for us. *Do we* (saith *St. Paul*, 1 *Cor. 10. 23.*) *provocate the Lord to jealousy?* (are we so simple?) *are we stronger than he?*

Thirdly, It is folly to do that by which we can get no good, that's the part of a fool (*Rom. 6. 21.*) *What fruit have ye of those things whereof ye are now ashamed?* What have ye got by them? have ye made any gains or earnings to boast of? *the end of those things is death;* &c is it not folly to begin that which ends in death, and that a never-ending, an eternal death.

Fourthly, It is folly to sin, for by that, at best, we run a hazard of our best portion, for fading pleasures, and perishing profits. If we have any pleasure by sin, it is but pleasure for a season, and that a very short one too. What a foolish thing is it to venture things that are incorruptible, for perishing things? It were a great folly for a man to venture gold against grass: they do infinitely more foolishly who sin against the Lord; for all that they can get by it, is not so much, to what they hazard, as grass to gold (*Mat. 16. 26.*) *What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* As all flesh is grass, so all that flesh lusteth after is no better. What kind of Merchants, what kind of Exchange-men are they, that will traffick or truck away their souls, for the profits or pleasures of sin? and 'tis for one of these that most, if not all men, traffick away their souls.

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Secondly,

Secondly, Observe;

When God dealeth most severely with sinners, he dealeth justly with them.

What and soever he layeth upon their backs, what shame, what poverty, what sickness he afflicts them with, *is but according to their folly*, they have but their own, they have no reason to complain. The Prophet told the people of Israel, as one man, when under grievous afflictions (*Jerem. 4. 18.*) *Thy ways and thy doings, have procured these things unto thee*: Thou hast no reason to complain, for thy punishment is of thy own procurement, that is, thy sin is visible in thy punishment, thou earnest but the fruit of thy own doings, how bitter soever it is. Another Scripture saith (*Nom. 32. 23.*) *Your sin shall find you out*, that is, you shall suffer according to what you have done, and reap what ye have sowed. And is it not folly to *sow to the (corrupt) flesh*, when of the flesh we shall reap corruption (*Gal. 6. 8.*) The flesh is a corrupt thing, and can yield us no better a thing than it is (the effect is like the cause) corruption, that is, a miserable condition both here and hereafter, now and for ever.

Thirdly, Note;

The Lord will not pass by, nor spare, no not a godly man, when he sinneth and repenteth not.

All this is included in the going of these men to Job. As if the Lord had said, *I will punish you Eliphaz, and Bildad, and Zophar for your folly, unless ye repent*. They that are in a state of grace, cannot expect favour from the Lord, unless they turn from their sin, and give him glory by repenting and believing. Good men doing evil may suffer for it, as well as the worst of men. The Lord will see a work of repentance and self-humbling, a work of faith, looking to Christ the sacrifice, else he will deal with them, even with them (as he threatened these good men) *according to their folly*.

But what was the folly of Eliphaz and his two friends, for which the Lord threatened to deal so severely with them? The latter part of the verse tells us, what God accounted and called *their folly*.

In that ye have not spoken of me the thing that is right.

The Lord had told them as much at the seventh verse, *My wrath is kindled against you, because ye have not spoken of me the thing that is right.* Here the Lord pointeth them to their sin again, and layeth his finger athwart upon the scar.

But why doth he so?

Take these three reasons why. Probably the Lord repeated these words,

First, To shew that he was very sensible of their sin, in speaking amiss of him, and very angry with them for it. They provoked the Lord much, when they measured him, as it were by themselves, or by their own meet-wind, in his ways of judgment, and procedure with Job; and therefore they must hear of it a second time, or (as we say) at both ears.

Secondly, The Lord telleth them again of it, that he might fasten the sense of their sin more upon them. We very hardly take the impression of our follies and failings, we are ready to let the thoughts of them wear off and slip from us; they abide not, but glide away as water from a stone, or from the swans-back, unless fixed by renewed mindings: and for this reason the Lord repeateth the mention of sin so often, in the ears of his people, by the ministry of his word, that the evil of it may more fully appear to them, or that they may the more clearly see, and the better know how bad, how base, how foolish a thing it is to sin against him.

Thirdly, I conceive, the Lord repeated these words, to confirm the judgment which he had given before concerning them in those words, *Ye have not spoken of me the thing that is right.* As if the Lord had said, that which I said before, I say again, I do not change my opinion, either concerning you or my servant Job; and therefore, I say it once more (the repeating of a matter is for the confirmation of it, as Joseph told Pharaoh about the doubting of his dream.) *Ye have not spoken of me the thing that is right,*

Like my servant Job.

To these words also: a repetition, yes, a triplication, and more than so, this is the fourth time, that the Lord hath called
Job

*Quicquid in di-
vino colloquio
reperitur, ro-
bustum confir-
matur. Cæc.
lib. 35. moral.
c. 8.*

Job his ſervant, in the compaſs of two verſes, three times in this 8th verſe, and once in the 7th.

But what ſhould be the meaning of this? why did the Lord call *Job* his ſervant ſo often, even four times, as it were in one breath?

I anſwer, Firſt, It intimates that *Job* was the Lords ſteady ſervant, that what he was at firſt he was then at laſt, and what he had been long ago he was ſtill. Some have been called the ſervants of God, who have given it over in the plain field; but here the Lord calleth *Job* his ſervant, *over and over*, four times over, as being his ſure ſervant.

Secondly, It was to ſhew that as *Job* retained the ſame duty and reſpect to the ſervice of God, ſo God retained the ſame opinion of *Job*, and of his ſervice then as at firſt.

Thirdly, The Lord in repeating this relational title, *ſervant*, ſo often, would aſſure us that he knew not how (if I may ſpeak ſo) to ſpeak more honourably of him. The Lord gave no other title to *Moſes* (Num. 12. 7.) nor to *Caleb* (Num. 14. 24) nor to *David* (2 Sam. 7. 5, 8.) The Lord did not ſpeak thus ſo often, becauſe he wanted other titles to give him, or becauſe he had not variety of phraſes to expreſs himſelf by, but as if he knew not where to find a more honourable title. I grant that title of relation, *Son*, is more noble, and more endearing; but that is not at all ſpoken of in the Old Teſtament, nor is it given to any particular perſon in the New. Believers, as to their ſtate, are all the ſons of God; but no one believer is ſpoken, either to, or of, under this title, *Son*. The Apoſtle *Paul* ſtill called himſelf only a ſervant of God. He that is the Lords ſervant, is the beſt of free-men. We have enough to glory in, when we are his ſervants. The Hiſtory reports of the *French King*, That the Ambaſſador of the King of *Spain* repeating many great titles of his Maſter; the King of *France* commanded this only to be mentioned of him, *King of France*, *King of France*; implying, that this ſingle title *King of France*, was as honourable as that large roll of titles given the King of *Spain*. Thus the Lord calleth *Job* his ſervant, his ſervant, his ſervant, to ſhew that all honour is wrapt up in this word, *A ſervant of God*.

Fourthly, This repetition may ſignifie, That *Job* had been a very great, good, and faithful ſervant to the Lord; not only a ſervant,

vant, but a laborious and profitable servant to the Lord; so the Scripture calls those who are laborious, in his service, though at best, as to the Lord, we are unprofitable servants, nor can any be profitable unto him.

Finally, The Lord multiplieth this title upon him, because whatsoever a godly man doth, is service to the Lord. This word *service* is comprehensive of all duties; to *hear the Word*, is to serve the Lord; to pray, to fast, to give almes, is to serve the Lord: all is service to the Lord.

Job was every way a servant of the Lord.

First, *As he was a Ruler.* To rule well in a family is to serve the Lord; to rule Nations is to serve the Lord much more. *Job* was a ruler, and he ruled well in both capacities, as was shewed in opening the 29th, 30th, and 31st chapters.

Secondly, *Job was a great servant of the Lord, as he was a worshipper.*

Thirdly, *Job was a great servant of the Lord, as he was a sacrificer; he had the honour of the priest-hood.*

Fourthly, *Job was a great servant of the Lord, as a teacher of the truth; he had instructed many, as Eliphaz acknowledged (chap. 4. 3.)* And as he was a great servant of the Lord in teaching the truth, so in opposing error; he stood firm to his own opinion (the truth) against the tenent of his friends.

Fifthly, *Job served the Lord as he was a sufferer.* To suffer is very great service, especially (as he did) to suffer greatly. We serve the Lord as much with his cross upon our backs, as with his yoke upon our necks, or his burden upon our shoulders. *Job was a great servant of the Lords, as in holding forth the doctrine of the cross, or maintaining that God afflicts his choicest servants; so in bearing the cross himself.*

Sixthly, *Job was a great servant of the Lord in praying for his friends, and in being so willing to be reconciled to them; and therefore, the Lord having had so many services of him, and so many ways, repeareth, my servant Job, my servant Job, as if he could not say this word often enough, My servant Job.*

Thus we have the Lords command or charge given to *Eliphaz* and his two friends, what they must do for the quenching of that fire which was kindled in his breast against them, for their folly in dealing

dealing with him as Job. Now they answered that command, will appear in the next words.

Vers. 9. *So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord commanded them: the Lord also accepted Job.*

This verse holds out the obedience of Eliphaz and his two friends, to the charge and command which the Lord gave them in the eighth verse; where the Lord said to these three men, *Take to you seven bullocks and seven rams, and go to my servant Job, and offer up for your selves a burnt offering, &c.* This Text answereth that command, they went, and did according as the Lord commanded them. Their obedience to the Lords command is described three wayes.

First, by the speediness of it; *They went.*

Secondly, by the exactness of it; *They went, and did according as the Lord commanded them.*

Thirdly, by the good issue and fruit of it; *The Lord also accepted Job.*

So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went.

These were the three persons who had to do with Job in that long contest opened in the body of this book; these are the persons against whom the Lords wrath was kindled, because they had not spoken of him the thing that was right, as his servant Job; these were the persons to whom the Lord gave command to bring their sacrifice to Job, and offer it up for themselves, that reconciliation might be made; these persons went, all three went: As all three were wrapt up in one fault, as all three were in the same sin, so they all three joyned together and agreed in their obedience to the command of God, and in repentance for their sin and faultiness.

They went.

Having received a command to go, they did not tarry and stay to consider whether they should go or stay, they did not put in any demur to the matter, but went; which implyeth, first (as

was

was said) the speediness of their obedience, they went presently ; secondly, the willingness of their obedience, their minds were in the work, as well as their bodies ; thirdly, the cheerfulness of their obedience, they went as if they had been to take a pleasing or pleasant Journey. *They went* ; and what did they ? *They went*

And did according as the Lord commanded them.

Their obedience was not only speedy, and willing, and cheerful, but exact. These words, *They did according as the Lord commanded them*, yield us a great example of full, of compleat obedience ; they not only did what was commanded, but they did it as it was commanded, yea, and they did it because it was commanded, for that must come in to make up the fulness of our obedience. Here is then a great example of humility, of modesty, of meekness, and of submission to the will of God, *They went and did according as the Lord commanded them*. What was that ? They brought their sacrifice, first, for kind, and secondly, for number, as the Lord had commanded them : The Lord commanded them to bring *Bullocks and Rams* ; they brought them : The Lord commanded them to bring seven *Bullocks and seven Rams* ; they brought them as the Lord commanded, both for kind and for number.

Singulorum exemplum docilitatis et modestiæ, ut qui etiam non nec improbitate nec malevolentia sed per imprudentiam peccaverunt.
Bez.

Secondly, They brought them *to Job*. The Lord said, *Go to my servant Job* ; they went *to Job* according as the Lord commanded them.

Thirdly, We must suppose they intreated *Job* to undertake the Office of a Reconciler, of a Mediator, of a Priest, between God and them, according as the Lord commanded. Though this piece of their submission and obedience be not expressed, yet it is intimated and implied ; nor could it be omitted, it being not only a part, but the principal part, of that duty which the Lord laid upon them. Thus in all things they submitted and were obedient according to the command of the Lord.

First, In that we have all three named here in this matter of obedience ; *Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went,*

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Observe ;

Observe;

It is very good in it self, and very pleasing to God, when they who have joyed in any sin or miscarriage towards himself or others, joye readily together in shewing their sorrow and repentance for it.

It was a blessed sight to see those three men coming as one man about this duty, not one of them drawing back, not one of them putting in any plea against the command of God. There are three things wherein it is very pleasant to behold the people of God joyning in one.

First, when they joyn or are one in Opinion and Judgment, when they all think the same thing, and are of one mind in the truth.

Secondly, When they joyne together and are one in affection, when they are all of one heart, though possibly they are not all of one mind, or, when they meet in affection, though not in opinion, (*Psal. 133. 1.*) *Behold how good and how pleasant it is, for brethren to dwell together in unity!* And when David had spoken admiringly of this goodly sight, he spake declaratively concerning the goodness of it (*vers. 2.*) *It is like the precious ointment upon the head:* 'Tis so, first, for the sweetness of it; 'tis so, secondly, for the diffusiveness of it (as followeth) *that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments.*

Thirdly, (which is the matter in the text) it is a blessed thing to see them joyning together in duty, either as duty is considered

First, in doing that which is good; or, when, as the Apostles word is (*2 Cor. 6. 1.*) they are (among themselves) *workers together in any good work*; we say (to fill up the Text) *workers together with God*. That's a blessed sight indeed, when we joyne with God, and God joyne with us in his work: It is also a blessed sight, when all the Ministers of Jesus Christ, and any as members of Jesus Christ, joyn in any good work, in this especially, to beseech all we have to do with, *that they receive not the grace of God in vain.*

Secondly, in turning from evil, and putting iniquity far from them; in praying for the pardon of sin, and making their peace with God. In this work the three in the Text joyned together.

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'Tis a good work to turn away from evil, especially when all who are concerned in it joyn in it. *A great mourning is prophesied (Zech. 12. 11, 12, 13.) And the land shall mourn every family apart ; the family of the house of David apart, and their wives apart ; the family of the house of Nathan apart, and their wives apart ; the Family of the house of Levi apart, and their Wives apart, &c.* Here's a great mourning with a turning from sin prophesied of, as also the manner of it ; *Every family shall mourn apart :* But though they shall mourn apart, yet they shall all joyn in mourning ; a whole family shall mourn apart, not a part of a family ; and as the whole of a family shall mourn, so all the Families shall mourn and repent, and seek reconciliation to God, as if they were but one family, yea, but one person. As to joyn in sin, and to be brethren in iniquity, is the worst of unions, indeed a combination against God ; so to joyn as Brethren in mourning for sin, and repenting of our iniquities, is a blessed union, and highly pleasing unto God.

Secondly, In that it is said, *They went and did as the Lord commanded,*

Observe ;

When the Lord commandeth we must speedily obey.

We must make no excuse, no delay, we may not dispute the commands of God, nor may we at all excuse our selves from doing the commands of God : These men did not so much as desire to be excused ; they said not, it is true, we have failed, but it was through ignorance, or we had a good meaning in what we said, we intended *Job* no hurt ; may we not then be spared this cost and trouble ? we hear of none of this, but presently they did as the Lord commanded. Though the command of the Lord be hard and very displeasing to flesh and blood, yet we must speedily obey it. The command which these men received was to flesh and blood a hard command. Is it not hard to flesh and blood,

First, to confess that we have erred, and are out ?

Secondly, Is it not hard to flesh and blood ? goeth it not against the grain, to submit to one whom we have wronged ?

Thirdly, Is it not hard to flesh and blood, to honour whom we have reproached and thought light of ? All these are hard meat to flesh and blood, and we can hardly digest them (as was toucht

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before)

before) yet these men without disputes and delays went about the work. *Abraham* received a hard command from God, a far harder command to flesh and blood than these men received: For, First, they received a command to go and offer bullocks and rams in sacrifice; but *Abraham* was commanded to offer his Son in sacrifice. Secondly, He was to offer his *only Son*; that was harder. Thirdly, He was to offer his *only Son Isaac*, whom he loved. A man may have an only son, who is a vexation and a trouble to him: but as he was a son, and an only son, so a son whom *Abraham* greatly loved; yet God layed this hard and grievous command upon him, *Go and offer up thy son, thine only son Isaac, whom thou lovest, upon one of the mountains that I shall shew thee* (Gen. 22. 2.) When *Abraham* had received this command from God, to offer up his son for a sacrifice, as these had received a command to offer up beasts in sacrifice; What did *Abraham*? He rose up early in the morning (saith the text) and saddled his ass, and took two of the young men with him, and Isaac his son, and went unto the place which God had told him. As here these men went, so *Abraham* went, he did not linger, nor lye long in bed, but rose up early in the morning. This was an amazing work of obedience to the command of God, a very hard and grievous command of God. *Abraham* had shewed an eminent act of obedience to the Lord, before this offering up of his son; when God called him out of *Ur of the Chaldees*, he went. The Apostle saith (Heb. 11. 8.) *By faith Abraham when he was called, to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went; he followed God as it were blind-fold. So the Apostle yielded present obedience, he made no diversion, no stop; When it pleased God (saith he) who separated me from my mothers womb, and called me by his grace, to reveal his son in me, that I might preach him amongst the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem, to them which were Apostles before me, but I went into Arabia, &c. (Gal. 1. 15, 16, 17.) He conferred not with flesh and blood, that is, neither with his own heart, or with his own interest, what would be safest and best for him, nor did he go to consult with other men who were flesh and blood, but followed his call. Whatever God commands we have nothing to do but to obey. As the Centurion said (Mat. 8. 9.) I am*

a man under authority, and I have ſouldiers under me; and I ſay to one, go, and he goeth; and to another, come, and he cometh; and to a third, do this, & he doth it: Such an obedience are we to yeild to the commands of God. The Apoſtle giveth a like charge concerning ſervants, with reſpect to all their maſters lawful commands (*Tit. 2. 9.*) Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things, not answering again, that is, not gain-ſaying, or not contradiſting, as the word may be tranſlated. When a ſervant receiveth a juſt command from his maſter, he muſt not contradiet, he muſt not put in his advice, thus or thus, but follow the orders given him. Now, if Maſters on earth ought to receive, in all lawful commands, ſuch obedience from their ſervants, how much more is this due to our Lord and Maſter in heaven? eſpecially, if we conſider what the commands of the Lord are, under theſe three titles or attributes of them.

Fiſt, They are all juſt and good. It is impoſſible for God to command that which is not right to be done, for his command maketh that right which is done, whatſoever it is; his will is righteousneſs it ſelf, and the rule of it.

Secondly, His commands are not only juſt and good in themſelves, but they are good to us, they are given for our profit and benefit, it is our intereſt as well as our duty to obey them. *In keeping them there is great reward* (*Pſal. 119. 11.*) yea, the keeping of them is a great reward. *Do not my words* (ſaith the Lord, *Mic. 2. 7.*) *do good to him that walketh uprightly?*

Thirdly, The commands of the Lord are eaſie: That's the Apoſtles meaning, when he ſaith (*1 John 5. 3.*) *His commandments are not grievous.* The Lord doth not put grievous things, nor heavy burdens upon his people. *My yoke* (ſaith Chriſt, *Mat. 11. 30.*) *is eaſie, and my burden light.* Eaſie and light to a ſpiritual mind; to the new creature, though grievous to corruption, and burdensome to the fleſh. Hard things are eaſie, and heavy things light to a ſutable mind; whereas eaſie things are hard, and light things heavy to a mind that is not ſo. Seeing then the commands of the Lord are juſt in themſelves, good to us, and not grievous, he being our Sovereign, we ought ſpeedily to obey whatſoever he commands; and leaving off, or laying aſide all diſputes and excuſes, preſently fall upon the work which he at any time calleth

us unto. This was commendable in *Eliphaz* and his two friends, *They went and did as the Lord commanded them.*

Thirdly, Observe ;

The Lords commands must be done as he commandeth them.

We may do what the Lord commandeth, yet not as he commandeth. The Lords commands must be done, as we say to a hair, to a tittle, they must be done exactly : It is not enough to do what God commandeth, but according as he commandeth. The *As* is remarkable. Not only must we do good, but we must do it in a good way, that is, in Gods way. First, The matter must be according to his command. Secondly, The manner must be according to his command ; and this a two-fold manner. First, the external manner must be as the Lord hath commanded. *David* bringing home the Arke (*2 Sam. 6. 3.*) they carried it on a new Carr, when it should have been carryed upon the Levites shoulders ; that was a failing in the outward manner of that work. Hence that confession of *David*, when he undertook that work a second time (*1 Chron. 15. 13.*) *The Lord made a breach upon us at first, for that we sought him not after the due order.* We must worship God aright, for the outward manner of his commands and institutions, else we dishonour him, while we intend to worship him. Secondly, The inward manner must be according to the command of God. 'Tis possible we may hit the outward form of worship, yet miss in the inward manner of it. The Lord searcheth the heart, he knoweth what is within, and must be worshipped in spirit and in truth (*John 4. 24.*) that is, according to the truth of the rule made known in the word, and in truth of heart. The inward manner of worship is,

First, That we worship in faith ; *Without faith it is impossible to please God* (*Heb. 11. 6.*) If we have not a justifying faith, yea, if we have not a perswading faith (*Rom. 14. 5, 23.*) that what we do is according to the will of God, our worship is not according to what the Lord hath commanded, and so becomes sin to us.

Secondly, That we worship in love. Though we do never so many holy services to the Lord, if we do them not in love to him, we fail in the inward manner of our worship. The sum of all the Lords commands, is, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy*

thy might. It is not hearing and praying, but these in love, which is the fulfilling of the commandment. Every duty must be mixt also with love to man. We may do many things commanded to men, yet, if we do them not in love to men, we do nothing as the Lord commandeth. Thus the holy Apostle concluded peremptorily (1 Cor. 13. 1.) *Though I speak with the tongue of men and angels, &c. and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have not charity, it profiteth nothing.*

Thirdly, To do all that the Lord commands according to the inward manner, is to do all in humility; that is, First, Acknowledging that we have no power of our own to do any thing; Secondly, That we have deserved nothing, how much soever we have done, or how well soever we have done it.

Thus in doing the Lords commands we should labour to answer the mind of the Lord fully, and to hit every circumstance, to omit nothing, no not the least thing. *Moses* (Exod. 10. 16.) being to carry the people of *Israel* out of *Egypt*, would not compound the matter with *Pharaoh*: Ye may go said *Pharaoh* (alter he had been broken by several plagues) *Only let your little ones stay*; no, saith *Moses*, that is not as the Lord hath commanded me. And at another time, he said, *Go, only let your cattle stay*; no, saith *Moses*, this is not as the Lord commanded, I will not leave so much as a hoof behind me. And so said *Moses* concerning the observances of the law, For, *thus I am commanded*, or this is as the Lord commanded, as we read all along the books of *Exodus* and *Leviticus*. We are not full in our obedience, till we obey fully. It is said of *Caleb* (Num. 14. 24.) *He had another spirit, he followed the Lord fully*, that is, as to matter and manner, as to out-side and in-side. Let us labour to be full followers of God; not out-side followers of God only, but in-side followers. Let us not rest in the in-side, when we are not right in the out-side, nor please our selves with an out-side service, when we are careless of the inward. Thus of their obedience, as considered in general, *They did according as the Lord commanded.*

Further, consider their doing as the Lord commanded them in that special matter, their reconciliation, first to himself, and then to *Job*.

Hence

Hence Observe, Fourthly ;

What the Lord appointeth for our reconciliation, we must do, and we must do it as he hath appointed.

*Cur ideo pudet
peccatum tuum
dicere cum non
pudet facere?
Bernard. in
Sentent.
Erubescere
mala sapientia
est, bonum vo-
ro erubescere
scilicet.
Greg. 1. 1. in
Ezek. hom. 10.*

Though the means which God appointeth seem to us improbable and weak, though it be troublesome and chargeable, as here the offering up of so many bullocks and rams, yet we must do it; Yea, though it put us to shame before men, by the acknowledgment of our errors and mistakes, as here *Eliphaz* and his two friends also did, yet we must do it. They who are ashamed of sin, will not be ashamed to acknowledge their sin. But what must we do to be reconciled to God or man?

They who desire reconciliation with God, must go out of themselves, and go to Jesus Christ; they must (as *Eliphaz*, &c. did) bring a sacrifice to God, not (as they did) of bullocks and rams, but (which was shadowed by those legal sacrifices) the sacrifice of Jesus Christ himself, *in his by one offering hath perfected for ever them that are sanctified* (Heb. 10. 14.)

They who desire reconciliation with man, must do that which God here appointed these men, go to him whom they have wronged, and acknowledge their error, or that they have wronged him; they must also desire his pardon and prayers. Thus did these men, and they did as the Lord commanded for their reconciliation, first, to himself, and then to *Job*.

Fifthly, We may consider this their obedience, as to the spring of it. What made them so ready, when the Lord commanded them, to go and do as he had commanded them? doubtless this was one thing, the men were now humbled, God had brought them to a sight of their sin; *Ye have not spoken of me the thing that is right*; this they were made sensible of, and confessed, and so obeyed.

Hence, Observe;

They who are truly humbled and touched, with a clear sight and deep sense of their sins, will do whatsoever the Lord commandeth, and as he commandeth.

They who are made sensible of the wrath of God, deserved by and kindled against them for their sins, will do any thing which he commands for the obtaining of his favour. God may have any

any thing of an humble soul; had the Lord commanded these men to go to *Job*, and offer sacrifice, before he had convinced them of their sin, they might have flung away over the field, and not have kept the path of his commandments; but having humbled them they submitted. When *Peter* had preached that notable Sermon, which prickt his hearers at the very heart (*Acts* 2. 37.) Then they said unto *Peter*, and to the rest of the Apostles, men and brethren, what shall we do? They were not only ready to do what they were commanded, but did even ask for commands; *What shall we do?* They, as it were, threw down a blank, and desired the Apostles to write what commands they would that tended to salvation; as if they had said, we are ready to do what the Lord commandeth, and according as the Lord commandeth: Thus being made sensible of their sins, and of the wrath of God, which they had provoked against themselves, by crucifying the Lord of life, They cried out, *what shall we do?* We will submit to any thing that is fit to be done. *Saul*, afterward *Paul*, came out with fury to persecute the Disciples of Christ; but the Lord having beaten him from his horse to the ground, he trembling and astonished, said, *Lord what wilt thou have me to do?* (*Acts* 9. 6) He was fit to take any impression, and to be moulded into any form, by the hand of God. They who have been made to know what it is to break commands, are willing to obey and keep them. This was the first spring of their obedience; God had humbled them.

There was a second spring of their obedience, which will yield a sixth Observation: For, as the Lord had convinced them of their sin, so he had given them hopes of mercy in the pardon of it, and of reconciliation to himself. So much was intimated in that gracious counsel given them; *Take unto you seven Bullocks and seven Rams, and go and offer up a burnt-offering for your selves, &c.* This was a comfortable word, and doubtless they understood it so, and said in their own hearts, God might have made us a sacrifice, but he commands us to offer a sacrifice: And what doth this signify? Surely, that he will be gracious to us, and is ready to pardon us. Having these hopes of pardon, they went and willingly did what the Lord commanded, they went to *Job*, they submitted to him whom they had contemned, they honoured him whom they had despised before.

Bb bbb b

Hence

Hence note ;

The intimations of mercy, and hopes of pardon, prevail mightily upon the soul of a sinner.

The Lord did not only shew them their sin, and terrifie them with kindled wrath, but shewed them a sacrifice, and this presently won upon them. The love of God is more constraining than his wrath ; and hopes of pardon and salvation, than the fear of punishment and damnation : both have their effects, and are strong motives, wrath and love, but the strongest is love. As when the Apostle beseeched the *Romans* (*Rom. 12. 1.*) to present them selves a living sacrifice, he besought them by *the mercies of God* : So when the Lord commanded these men to offer up slain beasts in sacrifice, hope of mercy was the motive. 'Tis mercy w^{ch} moves most effectually, to offer both our services & our selves a sacrifice unto God ; that's the same Apostles argument again (*2 Cor. 7. 1.*) *Therefore having these promises, let us cleanse our selves* (that is, use all means of cleansing our selves, let us go to Christ for the cleansing of our selves) *from all filthiness both of flesh and spirit, perfecting holiness in the fear of the Lord. The end of the Commandment is charity* (*1 Tim. 1. 5.*) that is, 'tis charity or love which gives the Commandment its end. What is the end of the Commandment ? it is that we should obey and fulfil it. To what end doth the Lord give us Commandments ? it is that we should keep them. Love is the end of the Commandment, as it gives the Commandment a compleating end. Now, whence comes our love, either to God or man ? Surely from the manifestation of God's love to us. So that, when the Lord manifesteth his love to us, raising and confirming our hopes by promises, then our love appeareth in doing and keeping Commandments ; and therefore, love is there joyned with faith unfeigned, a faith without hypocrisie or deceit. Now, the work of faith in God for pardon and reconciliation, is grounded upon a sacrifice. Thus, as Evangelical obedience is better than legal, so mercy revealed in the Gospel, quickens to obedience, more than wrath revealed in the Law. The sight of mercy, and the sense of the love of God, in sending his own Son to be a sacrifice for us, works more upon us, than if the Lord should threaten to make us a sacrifice, or to consume us in the fire of his wrath for ever. It was the sa-
crifice

sacrifice which made these men go to Job and humble themselves, they perceived there was hope now, and that though they had failed, yet the Lord was ready to receive them, and would not deal with them according to their folly, as he told them he would, if they did not (according to his command) go to Job with their seven bullocks, &c. and offer up a burnt-offering. They went and did as the Lord commanded them.

But what came of it? how did they speed? what was the issue of all? The Text saith,

The Lord also accepted Job.

This may seem a strange connection; they going and doing as the Lord commanded them, one would have thought, it should be said, *And the Lord accepted them*, whereas the Text saith only thus, *The Lord also accepted Job*.

But were not Job's friends accepted? shall we think that they lost their labour? not so neither; without all question these three bringing their sacrifice according to the command of God, both in matter and manner, were accepted too: yet, because it was at the request and prayer of Job for them, therefore the Text saith not, *he Lord accepted*, but, *The Lord also accepted Job*; that is, he offering sacrifice, and praying for them, they were accepted. Thus sheweth us the great mystery, or the sum of the Gospel; the Lord did not accept them in themselves, but he accepted Job in sacrificing for them, and all in Christ. And consider, it is not said, The Lord accepted the sacrifice, or the prayer of Job, but, *The Lord accepted Job*; his person was accepted in and through the sacrifice or intercession of Christ, and his sacrifice and intercession for Eliphaz, and his two friends were accepted also in him.

Acceptit Jehovah personam Jobi sacrificiorum suorum nomina Christi sacerdotis, & victimae semper nostrae quam isti figurabant. Jun.

How the Lord testified his acceptance of Job, whether by consuming his sacrifice with fire from heaven, or by any other outward token of his favour, is not here expressed, and therefore to us uncertain; only this is certain, and that is enough for us to know, that God accepted him.

What it is to accept, was shewed in opening the former verse.

In brief, to be accepted, is to have favour with God, our petitions answered, and the things done which we move or petition for. *The Lord also accepted Job.*

Bbbbbb

And

*Aggravat Job
& Dominus
ignovit; pro-
fuit illis am-
icitia, quibus
obfuit insolentia
Ambros.
3. Offic. c. ult.*

*Amicis et ami-
cos illorum am-
plexus est.*

And when 'tis said, *The Lord also accepted Job*, this implyeth, that *Job* did willingly undertake the service and duty for his three friends. Though it be not said, that *Job* offered sacrifice and prayed for them, yet both are wrapt up and understood in this conclusion, *The Lord also accepted Job*. This gives evidence or witness to the goodness of *Job*, and his eminence in grace; how full of love, how ready to forgive was he! He did not insult over *Eliphaz*, &c. nor say, now I have got the day, God hath determined the matter for me; he did not tell them, ye have wronged and abused me, ye have unjustly censured and reproached me; but putting their unkindnesses into oblivion, and laying aside the thought of them, he laid out his soul to the utmost for the healing or making up of the difference (arising from their folly) between God and them.

For the better improvement of these words,

First, Let us compare them with those in the eighth verse. Here it is said, *The Lord also accepted Job*; and there the Lord said, *Him will I accept*; there it is a promise, here a performance.

Hence note;

Whatsoever the Lord promiseth to do, he will certainly perform and do.

A word from God is as sure as his deed; our hope upon promise, as good as possession; *In hope of eternal life, which God who cannot lye, promised before the world began* (Tit. 1. 2.) Christ will be *Amen*, that is, performance (2 Cor. 1. 20.) to all the promises (2 Cor. 1. 20.) As they are all made in him, so they shall every one of them, and in every thing, be made good by him, unto the glory of God by us; that is, we shall at last have abundant cause of glorifying of God, in performing and making good of all the promises, upon the undertaking of Jesus Christ for us. No man shall fail of acceptance, that is under (as *Job* was) a promise of acceptance; get under promises, and you shall partake the good promised.

Secondly, Whereas upon their doing according as the Lord commanded, presently it followeth, *The Lord also accepted Job*.

Note;

Note ;

Though the Lord will surely perform what he hath promised, yet if we would have the good promised, we must do the duty commanded, otherwise our faith is but presumption.

If *Eliphaz* and his two friends had not done as the Lord commanded them, they could not rightly have expected God should do what he promised, *accept Job, and so themselves.* There are promises of two sorts. First, of preventing grace ; these are made to the wicked and unconverted. Secondly, there are promises of rewarding grace ; these are made to the godly, who must perform the duty commanded, if they would receive the mercy promised. *As many as walk according to this rule, peace be on them, and mercy (Gal. 6. 16.)* If you will have peace, you must walk according to rule ; the Lord is not bound to fulfil promises, if we take liberty to break Commandements, or neglect to do them. And they who have true faith in the truth, and faithfulness of God to fulfil the one, can never take liberty to break the other. None are so sure to the Command, as they who have fullest assurance in the Promise.

The Lord also accepted Job.

Here are but few words, yet much matter ; and who knoweth how much mercy ? Here is much, yea, all in a little, *The Lord accepted Job.*

Hence note, Thirdly ;

To be accepted of God, is the answer of all our prayers and desires, a full reward for all our services.

Acceptation with God is the happiness of man, and should be his satisfaction. If we are accepted in our services, we are bountifully rewarded for them ; and if our persons are accepted, we shall be everlastingly saved. When the Lord accepted *Job*, he heard his prayer for his friends, they were reconciled. This good news, *The Lord also accepted Job*, was enough to make their hearts leap for joy. *Acceptation* is a reviving word, the sum of all that we can wish or pray for ; 'tis enough &c enough to confirm our faith, and to wind up our assurance to the very highest expectation of a supply to all our wants, and of pardon for all our sins. All
the

the kindneses of God are comprehended in this one word, *Acceptation*.

Fourthly, *The Lord accepted Job*. Here is no mention at all of accepting his sacrifice, yet that was accepted too.

Hence note;

The Lord having respect to our persons, cannot but have respect to our services.

If our persons are accepted, our services are; and if the services of any are not respected, it is because their persons are not. 'Tis said (Gen. 4. 45.) *The Lord had respect unto Abel, and to his offering; but unto Cain and his offering, he had no respect*. Respect or no respect to what is done, alwayes begins with the person of the doer.

Yet farther, *Job was accepted*; but upon what account? or how was *Job* accepted? not in himself, nor for himself, but in Christ the promised *Messias*.

Hence note, Fifthly;

That any mans person is accepted, is from free grace, through Jesus Christ.

When we have done all, we deserve nothing, we are only accepted. The Lord accepted *Job*, not for his own sake, nor for the worth of his service, nor for the worthiness of his person, but for him whom he in that action represented, and in whom he believed, Jesus Christ. *Job* himself needed Christ for his acceptance; 'tis in and through him that any are accepted. The word *Acceptance* plainly implieth, that there is nothing of merit in us; acceptance notes grace and favour. This respect to us, is not for any desert in us.

From the whole, we may infer,

First, *If the Lord accepted Job when he offered sacrifice, and prayed for his friends; how much more will he accept Jesus Christ, who offered himself a sacrifice for sinners, and ever liveth to make intercession for them, whose sacrifice he is!*

Did the Lord presently accept *Job* and his friends, or *Job* for his friends? then what confidence may we have, that Jesus Christ, who

who is our everlasting sacrifice and Advocate, who is entred into the holiest, the Sanctuary of heaven, and there pleads for us with his own blood, is accepted for us, and we through him. Christs suit shall never be refused, nor shall we, while we come to God through him. This act of divine grace, was, as I may say, but a shadow or figure of that great work of Jesus Christ, in reconciling sinners, and making them accepted with the Lord; and therefore, as often as we pray, Christs everlasting sacrifice should come to our remembrance, for the confirmation of our faith, and our encouragement against fears. We may argue down all our doubts about acceptation by Christ, upon this account, that *Jobs* friends were accepted at his suit, and their acceptation not bottom'd on him, nor in his sacrifice, but as both shadowed Christ. Where the Reconciler is accepted, they that are in him, and for whom he makes request, are accepted too. What the Lord spake from heaven (*Mat. 3. 17.*) *This is my beloved Son, in whom I am well pleased,* reacheth all believers to the end of the world, whose head and representer Christ is. Let us adore, and ever be thankful, that we have received such grace in Christ; for, though Jesus Christ in his person is of infinite worth, and his sacrifice of so great a value, that it became a price sufficient for the ransom and redemption of all sinners: yet, it was of free grace that Christ was made a ransom for sinners, and we accepted through him.

Secondly, Take this Inference:

If the Lord be ready to hear a Job for his friends, then the Lord will much more hear a Job for himself.

That the prayers and supplications which Believers put up to the Lord, obtain mercy and good things for others, may strengthen faith, that they shall obtain for themselves.

Thirdly, We may infer,

Job was become a great favourite with God, after his humiliation and self-abbhorrence.

He no sooner fell out with himself for his former miscarriages, but the Lord, as it were, fell in love with him afresh. What a favourite was he grown, who could thus readily get an answer, and obtain favour for those, against whom the Lord said, *My wrath is kindled?* Thus

Thus much concerning the judgment and determination of God in this matter, which put a period to the long continued controversy between Job and his three friends, and reconciled both parties both unto God and between themselves. O how blessed is the issue of the Lords Judgment and undertaking towards his servants and children! When once he was pleased to appear in the case, he soon silenced both sides, and made them in the conclusion both of one heart, and of one mind.

And no sooner was this humbling and reconciling work done and over, but restoring and restitution work followed, as will appear in opening the third and last part of this Chapter, which is also the last part of the whole Book.

J O B, Chap. 42. Vers. 10.

10. *And the Lord turned the Captivity of Job, when he prayed for his friends: Also the Lord gave Job twice as much as he had before.*

THis verse begins the third part of the Chapter. We have seen Job humbled before God in the first part; we have seen Jobs friends reconciled to God, and his anger turned away from them in the second: In this third, we have Job himself restored, or the restitution of Job to as good, yea, to a better estate than he had before; and this was done *when he prayed for his friends: The Crown is set upon the head of prayer.*

The restitution of Job is set down two wayes.

First, more generally, in this verse, where it is described three wayes.

First, by the Author of it, *The Lord*; it was he that turned the Captivity of Job.

Secondly, by the season of it; *When he prayed for his friends.*

Thirdly, by the degree and measure of it; *Also the Lord gave Job twice as much as he had before.* His was not a bare return on restitution, but with advantage, and that to a duplication.

And the Lord turned the captivity of Job.

Before I open the words as translated by us, I shall briefly mind

mind the Reader of another translation. The word which we render *Captivity*, is by some rendred *Repentance*; and there is a twofold interpretation of that rendring.

First, some refer it to God, and read the words thus, *The Lord was turned to repentance concerning Job*: And then the meaning is, the Lord repented or changed his dispensation with respect to the affliction of Job, when he prayed for his friends. The Scripture speaks of the Lords repentance two wayes.

First, that he repenteth of the good which he hath done for, or bestowed upon man (*Gen. 6. 6.*) *It repented the Lord that he had made man*; he seemed as one troubled in his mind, that ever he had set up man in such a condition. And as there the Lord repented of his making mankind in general in that good natural state, so elsewhere he is said to repent of his doing good to some men in particular, as to their civil state (*1 Sam. 15. 11.*) *The Lord repented that he had made Saul King*, that he had set him upon a Throne to rule men on earth, who had no better obeyed the Rule given from his own Throne in heaven.

Secondly, The Lord is said to repent of the evil which he hath either actually brought upon man, or threatened to bring upon him. In the former sense Moses saith (*Deut. 32. 36.*) *The Lord shall judge his people and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left*; that is, when they are in an afflicted low condition, the Lord taketh the opportunity or season to restore them, and then he is said to repent concerning any afflictive evil brought upon his people. In the latter sense (as he is said to repent of the evil threatened) it is said of repenting *Niniveh* (*Jonah 3. 10.*) *The Lord repented of the evil that he had said that he would do unto them, and he did it not*. Thus the Lord is turned to repentance with respect to evil, either brought or threatened to be brought upon a people; for which we have that remarkable promise (*Jer. 18. 7, 8.*) *At what instant I shall speak concerning a Nation and concerning a Kingdome, to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. If they turn, I will turn*. Another word is used in the Hebrew there, but it imports the same thing. Repentance in God is not any change of his Will, Counsel, or Purpose; it only notes a change in his providences and dispensa-

C c c c c

tions.

*Probatum si of-
set תשובה
ubi mase תשובה
nam תשובה
conversio pa-
nitentia Druf.
Dominus quique
conversus est
ad penitentiam
Job. Vulg.*

tions. *The Lord is of one mind: who can turn him?* (Job 23. 13.) But he is not alwayes of one way; he repenteth, that is, he changeth his way sometimes, and so he did towards Job: He once cast him down, and left him as a captive bound hand and foot under the power of Satan, as to his outward man and worldly enjoyments; but the Lord turned and repented, that is, *turned his Captivity*. This sense and reading is much insisted on by several Interpreters, and it is a comfortable truth; yet I am not satisfied that it is the truth intended in this place.

Secondly, Others who follow that translation, refer this repentance to Job, and so the sense is this, *The Lord turned at the repentance, or upon the repentance of Job when he prayed for his friends*; of which repentance we read in the former part of the Chapter. The Observation which naturally ariseth from this interpretation, is clear from many other Texts of Scripture.

When persons or Nations pray and depart from iniquity, when they joyne true repentance with prayer, the Lord turneth to them in mercy, and turneth evil away from them.

The Lord turned in mercy to repenting Job, when he prayed for his friends. And this was promised to Gods peculiar people the Jewish Nation (2 Chron. 7. 14.) *If my people which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I hear in heaven, and will forgive their sin, and will heal their land.* This was performed to the Ninivites, a heathen Nation, when they repented of the evil which they had done, God repented of the evil which he threatned to do unto them, or bring upon them, and did it not, brought it not. But I shall not stay upon this useful poynt here, because it is grounded upon a translation which is not (as I conceive) so clearly grounded upon the Original as our

The Lord turned the Captivity of Job.

In Hebrew est pulchra para- nomasia, nam שוב est vertere, et conversere, et captivitas. שבת שבת

The Hebrew is very elegant, *He turned the turning or captivity of Job.* Why his Captivity? Job was never lead captive in person, he was not carryed away prisoner by the Chaldeans and Sabeans, who captivated his cattel. How then is it here said, *The Lord turned the captivity of Job?*

I answer, These words, *The Lord turned the Captivity of Job,* may be taken two ways.

First, thus, *He turned that to Job* (whatsoever it was) which *was lead into Captivity.* So some translate, *The Lord restored that which was taken from Job.* His Cattel, which were taken away by violent men, & his children, which were taken away by a vehement wind, were returned or restored to him again. The word *Captivity* is elsewhere in Scripture taken tropically for things or persons captivated; that which is *captivated* is called *captivity.* *The Lord turned the captivity of Job,* that is, he returned that which was captivated or taken away. Take a Scripture or two for that sense of the word *captivity* (Judg. 5. 12.) *Awake, awake Deborah, awake, awake, utter a song; arise Barak, and lead thy captivity captive, thou son of Abinoam.* That is, bring them back who were taken captives; or thus, lead those captive who have taken thy people captives. So (Psal. 68. 18.) which is quoted by the Apostle (Ephes. 4. 8.) *When he ascended up on high, he lead captivity captive.* The Psalmist gives us a prophetic, and the Apostle reports the history of the glorious ascension of Christ. *When he ascended up on high, he lead captivity captive.* Which text, as the former, may be taken two ways.

Jehova restituit, quod captum fuerit Jobo.
Jun.
Captivitas ponitur pro ipsis captivis.
Deus.

First, Christ ascending, led those captive, who had led poor souls captive, that is, the devils; which the Apostle expresseth thus (Col. 2. 15.) *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it,* that is, in his cross or sufferings, or (as our Margin hath it) *in himself:* And as Christ spoiled those principalities, and triumphed over them, not only really, but openly in his passion; so he led them captive and triumphed over them more openly in his ascension.

Secondly, He led those that were captives, sinful men, captive; he brought them out of a miserable captivity into a blessed captivity, that is, from the captivity of Sin, Satan, and the world, into a captivity to himself. The Apostle speaks so of the mighty power of the Word, in the ministry of the Gospel: *The weapons of our warfare* (that is, the weapons with which we, the Ministers of the Gospel, make war upon sinners to convert them) *are not carnal* (that is, weak) *but mighty through God, to the pulling down of strong holds, casting down imaginations, &c. and bringing into captivity every thought to the obedience Christ* (2 Cor. 10. 4, 5.)

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Not

Not only are our persons, but our thoughts captivated to Christ, by the power of the Spirit ministred in the Gospel. Thus the Scripture speaks of *captivity* in both these notions: the *captivators* and the *captivated* are called *captivity*. Here in this place, we may take it in the latter sence, *the Lord turned the captivity of Job*; that is, what was captivated or taken away, the Lord, as it were, seten't back again, and restored it to him. In this sence *Abraham*, when he heard that his Nephew *Lor* was taken captive, *led captivity captive* (Gen. 14. 16.) He pursued them that had taken him captive, he brought back *Lor*, and the rest of the prisoners, together with the spoils. Thus the Lord did not only deliver *Job* from all these evils, which he was under, but restored the good things to him which he had lost or were carried away.

Secondly, We may take it thus, *The Lord turned the captivity of Job*; that is, he took away, or called in Satans commission, which he had given him over *Jobs* estate and body, and by which Satan held *Job* in captivity, or as his captive; for as we read (chap. 2. 6.) Satan could not touch him, till he had leave, or a letter of licencie from God; til God said, *Behold, all that he hath is in thy power, only upon himself put not forth thy hand* (chap. 1. 12.) Nor could he touch his person, till his commission was enlarged; and the Lord said again, *Behold, he is in thine hand, but (or only) save his life* (chap. 2. 6.) And as soon as his commission was taken away, or called in by God, he could trouble him no longer. The Lord forbidding the devil to meddle any more with him, *Turned the captivity of Job*.

Hence, Observe;

First, *To be in any affliction is to be in bonds or captivity.*

The afflicted condition of *Job* was a captivity. Troubles in our estate, troubles in our relations, troubles in our bodies, troubles in our souls, are like bonds and prisons. It is a very uneasy and an uncomfortable condition to be in prison, and so it is to be in any afflicted condition considered in it self. *Job* spake as much of himself, while his affliction continued upon him strongly (chap. 13. 27.) *Thou puttest my feet in the stocks, and thou lookest narrowly unto all my paths.* *Job* was not only as a man in captivity, but as a man in the stocks, which is a great

great hardship in captivity. David calleth such an estate an imprisonment (*Psal. 69. 33.*) *The Lord heareth the poor, and despiseth not his prisoners.* Some are prisoners strictly, being under restraint; all are prisoners largely, or (as we say) prisoners at large, who are in any distress. The Lord maketh many prisoners by sickness and weakness of body, as also by poverty and the want of bodily comforts and conveniences. The afflicted condition of the Church in any kind is expressed by captivity, as captivity, in kind, is sometimes the affliction of the Church. The tribes were led into captivity by *Salmanazar*, Judah by *Nebuchadnazzar*. Hence that promise (*Jerem. 30. 18.*) *Behold, I will bring again the captivity of Jacob's tents,* And that prayer (*Psal. 14. 7.*) *O that the salvation of Israel were come out of Sion. When the Lord bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.* This Scripture may be taken both strictly, as a prayer for their return out of proper captivity, and largely, for their deliverance out of any adversity: So (*Psal. 126. 1.*) *When the Lord turned the captivity of Sion we were like them that dream:* Read also (*Zeph. 2. 7.*)

Secondly, From the author of this turn, *The Lord turned the captivity, &c.*

Observe.

Deliverance out of an afflicted state is of the Lord.

He is the author of these comfortable turns, and he is to be acknowledged as the author of them. The *Psalmist* prayed thrice, *Turn us again* (*Psal. 80. 3, 7, 19*) The waters of affliction would continually rise and swell higher and higher, did not the Lord stop and turn them, did not he command them back, and cause an ebb. Satan would never have done bringing the floods of affliction upon Job, if the Lord had not forbidden him and turned them. It was the Lord who took all from Job, as he acknowledged (*chap. 1. 21.*) and it was the Lord who restored all to him again; as we see here the same hand did both in his case, and doth both in all such cases (*Hos. 6. 1.*) *Let us return to the Lord for he hath torn, and he will heal us; he hath smitten, and he will bind us up.* David ascribed both to God (*Psal. 66. 11, 12.*) *Thou broughtest us into the net; thou laydest affliction upon our loins; thou hast caused men to ride over our heads, we went through*

through fire and through water. The hand of God led them in that fire and water of affliction, through which they went; but who led them out? The Psalmist tells us, in the next words, *I have broughtest me into a wealthy place*; the Margin saith, *into a moist place*. They were in fire and water before. Fire is the extremity of heat and dryness; water is the extremity of moistness and coldness. A moist place notes a due temperament of heat and cold, of dryness and moistness, and therefore elegantly shadows that comfortable and contentful condition, into which the good hand of God had brought them, which is significantly expressed in our translation, *by a wealthy place*; those places flourishing most in fruitfulness, and so in wealth, which are neither over-hot nor over-cold, neither over-dry nor over-moist. And as in that Psalm David acknowledged the hand of God in this, so in another, he celebrated the Lords power and goodness for this (Psal. 68. 20) *He that is our God is the God of salvation, and unto God the Lord belong the issues from death*; that is, the out-lets or out-gates from death, and from the Lord; he delivereth from the grave, and from every grief. The Lord turned the captivity of Job, not only preserving him from death, but filling him with the good things and comforts of this life.

This dly, Note;

The Lord can suddenly make a change or turn.

As he can quickly make a great change from prosperity to adversity, and in a moment bring darkness upon those who enjoy the sweetest light; so he can quickly make a change from adversity to prosperity, from captivity to liberty, and turn the darkest night into a morning light. For such a turn the Church prayed (Psal. 126. 4.) *Turn again our captivity, O Lord, as the streams in the south*, that is, do it speedily. The south is a dry place, thither streams come, not by a slow, constant current, but as mighty streams, or land floods, by a sudden unexpected rain; like that (1 Kings 18. 41, 45.) *Get thee up* (said Eliab to Ahab) *for there is a sound of abundance of rain, and presently the heaven was black with clouds and wind, and there was a great rain*. When great rains come, after long drought, they make sudden floods and streams. Such a sudden income of mercy, or deliverance from

from captivity, the Church then prayed for, and was in the faith and hope of; nor was that hope in vain; nor shall any, who in that condition wait patiently upon God, be ashamed of their hope. The holy Evangelist makes report (*Luke 13. 16.*) that Satan had bound a poor woman *eighteen years*, all that time he had her his prisoner; but Jesus Christ in a moment made her free. Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these *eighteen years*, be loosed from this bond on the sabbath day? The devil, who had her in his power eighteen years, could not hold her a moment, when Jesus Christ would turn her captivity, and loose her from that bond. If the Son undertake to make any free, whether from corporal or spiritual bondage, they shall not only be free indeed (as he spake, *John 8. 36.*) at the time when he is pleased to do it, but he can do it at any time, in the shortest time, when he pleaseth. We find a like turn of captivity is described (*Psal. 107. 10, 11, 12, 13, 14.*) such as fit in darkness, and in the shadow of death, being bound in affliction and iron, because they rebelled against the word of the Lord, &c. These (*vers. 13.*) cried unto the Lord in their trouble, and he saved them out of their distresses: He brought them out of darkness, and the shadow of death, and brake their bands in sunder. Thus far of the first particular considerable in *Job's* restitution, the Author of it, *The Lord turned the captivity of Job.*

The second thing to be considered, is the season which the Lord took for the turning of *Job's* captivity; the Lord did it saith the text,

When he prayed for his friends;

Some conceive the turn of his captivity was just in his prayer time, and that even then his body was healed. I shall have occasion to speak further to that afterwards upon another verse. Thus much is clear, that

When he prayed,

That is, either in the very praying time, or presently upon it, the Lord turned his captivity. Possibly the Lord did not stay till he had done, according to that (*Isa. 65. 24.*) *It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.* Or according to that (*Dan. 9. 20.*)

While

While I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplications before the Lord my God, for the holy mountain of my God. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me, about the time of the evening oblation, and he informed me, and talked with me, and said, O Daniel, I am come forth to give thee skill and understanding; at the beginning of thy supplications the commandment came forth, and I am come to shew thee, &c. What commandment came forth? even a command for the turning of their captivity. Thus here (I say) possibly the Lord gave out that word or command, for the turning of *Job's* captivity, at that very time when he was praying for his friends.

But without question, these words, *when he prayed for his friends*, note a very speedy return of his prayers; that is, soon after he had done that gracious office for them, he found matters mending with himself, and the answers of prayer in the mercies of God coming tumbling in thick and three-fold. His captivity fled far away when he had thus drawn near to God; he had, as a very full and satisfactory, so a very speedy answer,

When he prayed,

Prayer is the making known our wants and desires to God. It is a spiritual work, not a meer bodily exercise; it is the labour of the heart, not lip-labour. *Job's* prayer was a fervent working, or effectual prayer (as the Apostle *James* speaks, chap. 5. 16.) not a cold, slothful, sleepy prayer; when he prayed, he made work of prayer. Many speak words of prayer, that make no work of prayer, nor are they at work in prayer. *Job* prayed in the same sense that *Saul* (afterwards *Paul*) did (*Acts*. 9. 11.) when the Lord *Jesus* bid *Ananias* go to him, for, *Behold he prayeth*, in plying, that he was at it indeed. He had been brought up after the strictest rule of the Pharisees, who prayed much, or made many prayers; but he prayed to so little purpose before, that we may well call that his first prayer, and say he had never prayed before. *Job* prayed for his friend, as *Paul* for himself; he was very earnest with God for them; and prevailed. Extraordinary cases call for extraordinary layings out in duty. It was an extraordinary case, *when he prayed*

For

For his friends.

The Hebrew is, *When he prayed for his friend.* It is usual in the Grammar of the holy Text, to put the singular for the plural: 'Tis so here, either, First, because he prayed for every one of them distinctly, and by name; or, Secondly, because he looked upon them all as one, and bound them up in the same requests, *When he prayed*

Singulare partitum pro plurali. More.

For his friends.

They are called his friends, to shew the esteem that he had of them, notwithstanding all their unkindness and unfriendliness towards him. He prayed for them in much love, though they had shewed little love to him; and his heart was so much towards them, that the Text speaks as if he had forgot himself, or left himself at that time quite out of his prayers. Doubtless *Job* prayed for himself, but his great business at that time with God, was, for *his friends.*

O, raram et singularem virtutem, que in paucissimis vel Christianis reperitur. More.

Now, in that *Job's* prayer is said expressly to be for his friends, not for himself, though we cannot doubt but that he prayed, and prayed much for himself;

Observe;

A godly man is free to pray for others, as well as for himself, and in some cases, or at some times, more for others than for himself.

He seldom drives this blessed trade with heaven for self only, and he sometimes doth it upon the alone account of others. 'Tis a great piece of spiritualness, to walk exactly, and keep in with God to the utmost, that so our own personal soul concerns may not take up our whole time in prayer, but that we may have a freedom of spirit to enlarge for the benefit of others. Many by their uneven walkings, exceedingly hinder themselves in this duty of praying for friends, and of praying for the whole Church. Uneven walkings hinder that duty in a twofold respect.

First, Because they indispose the heart to prayer in general; which is one special reason why the Apostle *Peter* gives that counsel to Husband and Wife (1 Pet. 3. 7.) *to walk according to knowledge, and as being heirs together of the same grace of life,*

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that (saith he) *your prayers be not bindred*; that is, lest your hearts be indisposed to prayer.

Secondly, Because uneven walkings will find us so much work for our selves in prayer, that we shall scarce have time or leisure to intend or see out the benefit of others in prayer. He that watcheth over his own heart and wayes, will be and do most in prayer for others. And that,

First, For the removing or preventing of the sorrows and sufferings of others.

Secondly, For the removing of the sins of others; yea, though their sins have been against himself, which was *Jobs* case. He prayed for those who had dealt very hardly with him, and sinned against God in doing so; he prayed for the pardon of their sin, God being very angry with them, and having told them he would deal with them according to their folly, unless they made *Job* their friend to him. This was the occasion of *Jobs* travelling in prayer for his friends; and in this he shewed a spirit becoming the Gospel, though he lived not in the clear light of it. And how uncomely is it, that any should live less in the power of the Gospel, while they live more in the light of it? To pray much for others, especially for those who have wronged and grieved us, hath much of the power of the Gospel, and of the Spirit of Christ in it. For, thus Jesus Christ, while he was nailed to the Cross, prayed for the pardon of their sins and out-rages, who had crucified him, *Father, forgive them, for they know not what they do* (*Luke 23. 34.*) Even while his crucifiers were reviling him, he was begging for them, and beseeching his Father that he would shew them mercy, who had shewed him no mercy, no, nor done him common justice. And thus (in his measure) *Jobs* heart was carryed out in his prayer for his friends, that those sins of theirs might be forgiven them, by which they had much wronged him, yea, and derided him (in a sort) upon his Cross, as the *Jews* did Christ upon his. This also was the frame of *Dauids* heart, towards those that had injured him (*Psal. 109. 4.*) *For my love they are my adversaries* (that's an ill requital; but how did he requite them? we may take his own word for it, he tells us how) *but I give my self unto prayer*; yea, he seemed a man wholly given unto prayer. The elegant conciseness of the Hebrew is, *But I pray*; we supply it thus, *But I give my self unto prayer*:

prayer: They are ſinning againſt me, requiting my love with hatred, *But I give my ſelf unto prayer.* But for whom did he pray? doubtleſs he prayed, and prayed much for himſelf; he prayed alſo for them. We may underſtand thoſe words, *I give my ſelf unto prayer*, two wayes. Firſt, I pray againſt their plots and evil dealings with me (prayer was *Dauid's* beſt ſtrength alwayes againſt his enemies) yet that was not all. But, Secondly, *I give my ſelf to prayer*, that the Lord would pardon their ſin, and turn their hearts, when they are doing me muchieſt; or, though they have done me miſchief, I am wiſhing them the beſt good. *Dauid* (in another place) ſhewed what a ſpirit of charity he was clothed with, when no reproof could hinder him from praying for others (in ſome good men, reproofs ſtir up paſſion, not prayer) (*Pſal. 141. 5.*) *Let the righteous ſmite me, it ſhall be a kindneſs* (ſmite me, how? with reproof; ſo it followeth) *Let him reprove me, it ſhall be an excellent oyl, which ſhall not break my head,* for yet my prayer ſhall be in their calamities; that is, if ever they who are my reprovers fall into calamity, though they may think they have provoked me ſo by reproving me, that they have loſt my love, and have caſt them out of my prayers, or that I will never ſpeak well of them, or for them again, yet I will pray for them with all my heart, as their matters ſhall require; I will pray for them when they have moſt need of prayer, even in their calamity. Some heighten the ſenſe thus; The more they ſharpen their reproof, the more I think my ſelf bound to pray for them. It ſhews an excellent ſpirit, not to be hindered from doing good to others, by any thing they do or ſpeak againſt us, nor by their ſharpeſt (though perhaps miſtaken) reproofs of us. Thus it was with this good man, *Job* prayed for his friends, who had ſpoken much againſt him, and not only reproved him without cauſe, but reproached him without charity; and God turned his captivity when he prayed for them.

Hence obſerve, Secondly;

Prayer for friends, eſpecially for unkind friends, is very pleaſing to God, and profitable to us;

We never reap more fruit or benefit by prayer our ſelves, than when we lay out our ſelves in prayer for others; and then moſt, when we pray for thoſe who have deſerved leaſt at our hands.

D d d d d 2

Prayer

Prayer for unkind friends, is the greatest kindness we can do them, and the noblest way of recompencing their unkindness. Holy David was much in this way of duty, and found the benefit of it (*Psalm. 35. 12, 13.*) *They rewarded me evil for good, to the spoiling of my soul; but as for me, when they were sick, my cloathing was sackcloth, I humbled my soul with fasting (that is, I was greatly affected with, and afflicted for them in their affliction; and see what followed) My prayer returned into my own bosom.* There is some difference about the Exposition of those words; but I conceive that is clear in it self, as well as to my purpose, that David received fruit and a good reward for those prayers. As if he had said, *If my prayer did them no good, it did me good; if it did not profit them, it profited me; my prayer returned into my own bosom, I found comfortable effects of it.* We never gain more by prayer, than when we pray for those by whom we have been losers; we never find more comfort by prayer, than when we pray heartily for those by whom we have found much sorrow: whatever good we pray for in the behalf of others, falls upon our own heads; and the more we pray for good upon the heads of those that have done evil to us, the more good is like to fall upon our own heads and hearts. Christ saith (*Mat. 10. 13.*) *When ye come into an house, salute it* (Christ means not a Courtly complemental salute, but a Christian spiritual salute, wishing them mercy and peace, as is plain by that which followeth, and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you. As if he had said, *When ye come into an house, good or bad, salute it; if the house be good, they shall receive the benefit of your prayer, if not, you shall have the benefit of it your selves; though they get no good by your good wishes to them, or prayers for them, yet you shall.* This is more expressly assured us again by our blessed Saviour (*Luke 10. 6.*) *Into whatsoever house ye enter, first say, peace be to this house* (bestow a prayer upon them) *and if the Son of peace be there, your peace shall rest upon it; if not, it shall turn to you again; your prayers shall not be lost, nor shall ye be losers by your prayers.*

Hence

Hence take these two Inferences.

First, *If when we pray for friends, for unkind friends, God be ready to do us good, then he will be much more ready to do us good, when we (as he hath commanded us) pray for professed or real enemies.*

The worse they are (if not so bad as to be past prayer, by the Apostles rule, 1 John 5. 16.) for whom we pray, the better are our prayers, and an argument, as of our greater faith in God, so of our greater love to man.

Yet this is not to be understood, as if we should pray for the prosperity of enemies, or evil men, in their evil purposes or practices (this were to pray at once for the misery of *Sion*, for the downfall of *Jerusalem*, and the dishonour of God.) Our prayer for enemies, should only be, that God would change their hearts, and pardon their sins, as was touched before. I grant, we may (in some cases) pray, *Lord, overturn, overturn them*; or (as *David* against *Achitophel*) *Lord, turn their counsels into foolishness*; yet even then we should also pray (with respect to their persons) *Lord turn them, turn them*. The Gospel teacheth us to do so (*Luke* 6. 28.) *Bless them that curse you, pray for them that despitefully use you*: Not that we should pray for a blessing on them as they are cursers and despisers, but that they may repent, and give over their cursed curings and despiteful usages. The Apostle is full for this (*Rom.* 12. 14.) *Bless them that persecute you, bless and curse not* (vers. 19.) *Avenge not yourselves*. And as we should not avenge our selves, so we should be sparing in prayer, that God would take vengeance; and if ever we put up such prayers, beware they flow not from a spirit of revenge. We, indeed, are sometimes afraid to be over-gentle and kind-hearted towards them that offend us, and this bad Proverb is too much remembered, *If we pay the Sheep, the Wolf will eat us up*, as if to do our duty, were to run further into danger, and that it must needs turn to our wrong, not to avenge our wrongs. But know, if we carry it meekly like sheep, we have a great Shepherd, who will take care of us, and is able to preserve us from the Wolf. Consider these two things in praying for enemies, or for those that have any way wronged us.

First, *If by prayer we gain them* ('tis possible by prayer to turn a Wolf into a Sheep) *then it will be well with us, they will be our friends.*

Se-

Secondly, If they continue Wolves and enemies still, God will be more our friend, and turn the evil which they either intend or do us, to our good.

A second Inference is this.

If God be ready to deliver us from evil, and do us good when we pray for others, then he will be ready to do us good, and deliver us from evil, when we pray for our selves.

This Inference appears every where in Scripture. And as the Lord himself hath often invited or encouraged us to the duty of prayer for our selves by this promise; take one instance for all (*Psal. 50. 15.*) *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*; that is, thou shalt have both occasion and a heart to glorifie me. So the Lords servants have often had experience of his power and goodness in delivering them; or, as 'tis here exprest concerning Job, of turning their captivity; take one instance for all (*Psal. 34. 4, 6.*) *I (said David) sought the Lord, and he heard me, and delivered me from all my fears. This poor man cryed, and the Lord heard him, and saved him out of all his troubles.* The Lord, who doth us good when we pray for others, cannot but do it when we pray for our selves. The Lord turned the captivity of Job, when he prayed for his friends.

But some may ask, will the Lord turn any mans captivity, when he prayeth for his friends? whose prayer, and what prayer is it that obtains so high a favour?

I answer, in general; It is the prayer of a Job. That is,

First, The prayer of a faithful man, or of one who is perfect and upright with God. It is not the prayer of every man that prevails with God (*Jam. 5. 16.*) *The effectual fervent prayer of a righteous man (only) availeth much.* Nor is it the prayer of a meer morally righteous man, that availeth; he must be an Evangelically righteous man, that is, a man estated by faith in the righteousness of Jesus Christ.

Secondly, As 'tis the prayer of the faithful, so the prayer of faith; as it is the prayer of one in a state of grace, so of one acting his graces, especially that grace of faith. It is possible for a man that hath faith, not to pray in faith; and such a prayer obtaineth not (*Jam. 1. 5, 6, 7.*) *If any man (saith that Apostle) lack wisdom; we may say, whatsoever any man lacketh, let him ask*

ask of God; but let him ask in faith, nothing wavering: for let not that man (the man that wavereth) think that he shall receive any thing (that is, any good thing asked) of the Lord. To ask without faith, may bear the name, but is not the thing called prayer; and therefore such receive nothing when they ask.

Thirdly, It is the prayer of a person repenting, as well as believing. Job was a penitent, he repented in dust and ashes for the evil he had done, before he obtained that good for his friends and for himself by prayer. *If my people* (saith the Lord, 2 Chron. 7. 14.) *which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways* (there's compleat repentance) *then will I hear from heaven, and forgive their sin, and heal their Land* (there is compleat mercy.) Some pretend, at least, to be much in believing, yet are little, if at all, in repenting and humbling themselves under the mighty hand of God. How can their prayers prevail, for the turning away of their captivity, who turn not from iniquity? *If I* (said David, Psal. 66. 18.) *regard iniquity in my heart* (his meaning is, if I put it not both out of my heart and hand, by sound repentance) *God will not hear me*; that is, he will not regard, much less favourably answer, my prayer. It is a piece of impudence, I am sure, such a piece of confidence, as God will reject, and wherein no man shall prosper, to expect good from God by prayers, while our evils are retained, or abide in our bosoms unrepented of. God hath joyned faith and repentance together; woe to those who put them asunder. They who either repent without believing, or believe without repenting, indeed do neither; they neither repent, nor believe, nor can they obtain any thing of God by prayer. But, the prayer of a faithful man, made in faith, and mixed with sound repentance, will make great turns; such a one may turn the whole world about by the engine of prayer.

But, what is there in such a prayer, that should make such turns, and move the Lord to change his dispensations, or our conditions? I answer;

First, Such prayer is the Lords own Ordinance or appointment; and he will answer that. When we meet God in his own way, he cannot refuse us; he seals to his own institutions, by gracious answers.

Secondly,

Secondly, As prayer is the Ordinance of God, so he hath made promise to hear and turn the captivity of those that pray, as was shewed before. Promises are engagements to performance. God will not be behind hand with man, as to any engagement: For, as he is powerful, and can, so he is faithful, and will do whatever he hath engaged himself to do by promise. A word from the God of heaven, is enough to settle our souls upon for ever, seeing his word is settled for ever in heaven (*Psal. 119. 89.*) Half a promise, or an halt promise, as it may be (*Zeph. 2. 3.*) from God, is better security than an absolute promise, than as it shall be, yea, than an oath from any of the sons of men.

Thirdly, Prayer honours God. Our seeking to him in our wants and weakneses, in our fears and dangers, are an argument that we suppose him able to help us, & that all our ruines may be under his hand: Such a seeking to God, is the honouring of God; and therefore, God is a rewarder of them that diligently seek him, and call upon him. Our coming to God in all our wants, shews, that he is an inexhaustible fountain; so thick a cloud, that we cannot weary him, nor he spend all his waters, how much soever he showers down, or spends upon us. He can distil mercies, and drop down blessings everlastingly. We often want vessels to receive, but he never wants oyle to give. It is the glory of Kings and Princes, that so many come with petitions to them; that they have many suiters at their gates, may possibly burden them, but undoubtedly it honours them; doth it not signifie, that he hath a purse to relieve their necessities? or power to redress their wrongs and injuries? *O thou that hearest prayer*, is a title of honour given to God (*Psal. 65. 2.*) *To thee shall all flesh come.* As God hath said (*Psal. 50. 15.*) they that call upon him shall glorified him, for help received, so they do glorifie him, by calling upon him for help: No marvel then, if he turn a *Jobs* captivity, when he prayeth.

Fourthly, Prayer is the voice of the new creature. The Lord loveth that voice, 'tis musick, the best musick, next to praise, in his ear. *Let me hear thy voice* (*Cant. 2. 14.*) that is, let me hear thee praying, or thy prayer-voice; *let me see thy countenance: for sweet is thy voice, and thy countenance is comely.* The Lord delighteth in prayer; therefore the Lord will turn the captivity of a *Job* when he prayeth.

Fifthly;

Fifthly, Prayer is not only the voice of the new creature, but it is the voice of the Spirit with the new creature. *The Spirit himself maketh intercession for us* (Rom. 8. 26.) 'Tis the holy Spirits work to form requests in our hearts to God. *As the Spirit it self witnesseth with our spirits, that we are the children of God* (Rom. 8. 16.) so he prayeth in the spirits of Gods children. The prayer of a believer hath the power of the holy Spirit in it, and therefore it must needs make great turns. God turned the captivity of *Job* when he prayed.

Sixthly, Jesus Christ presents such prayers, the prayers of faith, the prayers of repentance, unto God his Father. Christs intercession gives effect, or gets answer to our supplications. The Father hears the Son always (*John 1. 42.*) and so he doth all them, whose prayers are offered to him by the Son (*Revel. 8. 3.*) *The angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden altar which was before the throne.* The angel there spoken of, is the angel or messenger of the Covenant, prophesied of (*Mat. 3. 1.*) that is, Jesus Christ, 'tis he, he alone, who offers the incense of his own prayers, with the prayers of all Saints, upon the golden altar, which is before the throne; and being there represented doing so, presently (as it followeth, *ver. 5.*) *There were voices, and thunders, and lightnings,* signifying the wonderful effects of prayer, till it should come (after many turnings in the world, or, as I may say, after a world of turnings) to the Lords turning of *Sions* captivity, as here of *Jobs*.

Seventhly, Jesus Christ doth not only present the prayers of believers to God, but also prayeth in them; when saints pray he prayeth in them, for he and they are mystically one: And as Christ is in believers the hope of glory (*Col. 1. 27.*) so he is in them the help of duty; and so much their help, that *without him they can do nothing* (*John 15. 5.*) Now a believers prayer being, in this sense, Christs prayer, it cannot but do great things.

Lastly, As Jesus Christ presents the prayers of believers to the Father, and prayeth in them, or helps them to pray, by the blessed and holy Spirit sent down, according to his gracious promise, into their hearts; so he himself prayeth for them, when they are not actually praying for themselves. For (saith the Apo-

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He, Heb. 7. 25.) He ever liveth to make intercession for them. The best believers do not always make supplications for themselves; but Christ is always making, as well as he ever lives to make, intercession for them. The Apostle (speaking of Christ's intercession) useth the word in the present tense or time, which denoteth a continued act (*Rom. 8. 34.*) *Who is even at the right hand of God, who also maketh intercession for us.* The sacrifice of Christ (though but once offered) is an everlasting sacrifice; and this other part of his priestly-office, his intercession, is everlasting, as being often, yea, always or everlastingly offered. The way or manner of Christ's making everlasting intercession for us, is a great secret; it may suffice us to know and believe that he doth it. Now it is chiefly from this everlasting intercession of Christ, that both the persons of the elect partake of the benefits of his sacrifice, and that their prayers are answered for the obtaining of any good, as also for the removal of any evil, as here *Jobs* was for the turning of his captivity.

Thus I have given a brief account of this inference, that if prayer prevails to turn the captivity of others, then much more our own. Prayer hath had a great hand in all the good turns that ever the Lord made for his Church: And when the Lord shall fully turn the captivity of *Sion*, his Church, he will pour out a mighty spirit of prayer upon all the sons of *Sion*. The Prophet fore-shewed the return of the captivity of the *Jews* out of *Babylon* (*Jerem. 29. 10.*) *After seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place; for I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.* But what should the frame of their hearts be at that day? the 12th verse tells us, *And ye shall go and pray unto me, and I will hearken.* These words may bear a two-fold sense. First, The sense of a command; *Then shall ye call upon me, and then shall ye go and pray.* That is your duty in that day. Secondly, I conceive they may also bear the sense of a promise; then shall your hearts be enlarged, then I will pour out a spirit of prayer upon you, *And ye shall go and pray unto me, and I will hearken.* We may conclude the approach of mercy, when we discern the spirits of men up in and warm at this duty. Many enquire about the time, when the capti-

captivity of Sion shall fully end? we may find an answer to that question best, by the enlargement of our own hearts in prayer. David speaking of that, said (*Psal. 102. 17.*) *He will regard the prayer of the destitute* (the meanest and lowest shrubs in grace, as the word there used imports) *and not despise* (that is, he will highly esteem, and therefore answer ~~their~~ *their* prayer: How much more the prayer of the tall cedars in grace, or of the strong wrestlers, when they call upon him, and cry unto him, with all their might day and night? *The Lord turned the captivity of Job when he prayed for his friends.*

Nor was it a bare turn. As Job did not offer a lean sacrifice to God in prayer, but the strength of his soul went out in it; so the Lord, in giving him an answer, did not give him a lean or slight return, but, as it followeth,

Also the Lord gave Job twice as much as he had before.

The Hebrew is, *The Lord added to Job to the double.* Some translate too barely, *The Lord made an accession or an addition*; but that doth not reach the sense intended: For, a little more than he had before, had been an addition to what he had before; but double is more than a little, or the common notion of an addition; the Lord gave him twice as much, or double, to that great estate which he had before. This doubling of his estate may be taken two ways.

First, Strictly, as four is twice two, and eight twice four. In that strict sense it may be taken here, as to his personal estate; but as to persons it will not hold, the number of his children was the same as before. If we compare this chapter with the first chapter (*ver. 3.*) we find his estate doubled in strict sense: Whereas Job had then seven thousand sheep, now saith this chapter (*ver. 12.*) *he had fourteen thousand sheep*; and whereas before he had three thousand camels, now he had *six thousand camels*; and whereas before he had five hundred yoke of oxen, now he had *a thousand yoke of oxen*; and lastly, whereas before he had five hundred she asses, now he had *a thousand she asses*. Here was double in the letter; the Lord added all his cattle double in number: Yet we need not tie up the word *double*, or *twice as much*, strictly to that sense. Therefore

Secondly, Double may be taken largely, and so *double or twice as much*, is very much. He added to him double, that is, he

See the wild conceits of the Jewish Rabbins about the doubling of Job's estate, in Mercer upon the place.

In duplum, i. e. in plurimum. Quam plurimum - numerus pariter propositus. nro. Jun.

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made a very great addition, possibly in some things treble, yea, fourfold to what he had before. And thus the Lord made good what Balaam had spoken to Job, closely hinting, that surely Job lay in some secret sin, and was not right with God, because God let him lye in that forlorn condition, and did not so much as restore him to the same, much less raise him to a better estate, than he had before (chap. 8. 6, 7.) *If thou wert pure, and upright, surely, now he would awake for thee, and make the habitation of thy righteousness prosperous. I though thy beginning was small, yet thy latter end should greatly increase.* It is usual in the Hebrew, to say the things are double, which excel and are great. Thus saith Zophar (chap. 11. 6.) *O that God would speak and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is. Know therefore, &c.* The secrets of Divine wisdom are double to what is, namely, to what they appear, or are apprehended to be: The wisdom of God is double, yea, an hundred fold more than what man is able to conceive it to be; The secrets of Gods wisdom are unsearchable, and past any creatures finding out. Thus in other Scriptures double is put for very much (Isa. 40. 2.) *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lords hand double for all her sin.* We must not think that Jerusalem made Gods action to the Lord for her sin, much less may we imagine that Jerusalem's sufferings did exceed her sins, or the desert of her sins: For 'tis said (Ezra 9. 13.) *Thou hast punished us less than our iniquity deserve.* And (Lam. 3. 22.) *It is of the Lords mercies that we are not consumed.* But the meaning of double more, is, that is, the City hath received a very great punishment, the Lord hath made her feel the sorrowful effects of her sin fully; For 'tis said (chap. 9. 12.) *Under the whole heaven hath not been as she has been done unto Jerusalem.* This is called a double recompence by another Prophet (Jerem. 16. 18.) *I will recompence them their iniquity, and their sin double, because they have despised my law.* And thus Jeremy prayed, against the opposers and despisers of his prophethood (chap. 17. 18.) *Destroy them with double destruction.* So then, when it is said, the Lord added double, or more as much to Job as he had before, it noteth, at least, a very great addition to the prosperous estate which Job had before, even in outward things.

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Hence Observe, First;

When we are about spirituals, the Lord takes occasion to minister to us in temporals. The Lord not only turned the captivity of Job, when he prayed for his friends, but gave him twice as much.

Job did not pray for the doubling of his estate, or for great things in the world; we find him many times giving up his hopes as to temporals, when he would not give up his hopes as to spirituals and eternals: *Though he kill me, yet will I trust in him; he also shall be my salvation.* He submitted his life to God, in hope of a better life, but he had little or no expectation about the things of this life; yet the Lord gave him abundance with his life, as also an abundant, or long life, as we read at the end of this Book. There are two special reasons, why the Lord gave Job a great increase in temporals.

First, Because in those Old Testament times the promises went much in temporals.

Secondly, Because Job having lost his credit in the world, when he lost his estate, spiritual supplies would never have set him right in the eye of the world, he had suffered, as to his reputation in spirituals, by his loss in temporals; and therefore the Lord doubled his estate, to vindicate his reputation in the eye of the world. And the Lord did this unthought & unthought of by Job; therefore (as the poet saith) it is a truth, that while we are careful about spirituals, the Lord takes care of our temporals (Mat. 6. 33.) *Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.*

Secondly, Note;

The Lord is a bountiful rewarder of his servants, and a liberal repayer of their losses.

The Lord is a bountiful rewarder two ways.

First, For what we do, we shall not lose our labour in serving him. God gives good and great wages (1 Cor. 15. 58) *Be ye steadfast and unmovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord; that is, labour abundantly; for your labour shall have an abundant reward: Not only shall it not be in vain, but richly rewarded.*

warded. *The Lord is not unrighteous to forget your work and labour of love* (Heb. 6. 10.) The Lord should be unrighteous to forget our labour of love; not because any labour of ours can entice him to reward us, but, because he hath freely promised to reward us.

Secondly, The Lord is a bountiful rewarder of us for what we suffer: And that, First, When we suffer under his own hand. Secondly, When for his sake we suffer peaceably and patiently under the hand of men. *Job* was a great sufferer both ways; he suffered greatly under the afflicting hand of God, and he suffered greatly under the violent hands and reproachful tongues of men, and the Lord was to him a bountiful rewarder, with respect to both: For he did not only heal his wounded state, and make him up as well as he was before, according to that in (*Jerem. 30. 17.*) *I will restore health unto thee, and I will heal thy wounds*; but he did it double, inasmuch, that he, who in the days of his former prosperity, was only the greatest of all the men of the East, became in the days of his latter prosperity, greater than he had been himself. The Lord hath plentiful rewards for the godly, and so he hath (though of another kind) for the wicked. *He* (saith *David*) *plentifully rewardeth the proud doer* (*Psal. 31. 23.*) There is a reward of wrath, as well as a reward of favour. Wrath is the reward of proud men: Thus the Lord will plentifully reward proud *Babylon*, at one time or other, by some hand or other (*Revel. 18. 6.*) *Reward her, even as she rewarded you, and double unto her double according to her works: In the cup which she hath filled fill to her double. Babylon shall at last lose double blood, for the blood that she hath drawn, yea (as the Text saith) double, double, that is four times as much; and who knows how much that double unto her double means? For 'tis said (ver. 7.) How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her. Now as no man can tell nor imagine, how much she hath glorified her self, nor how deliciously she hath lived; so no man can tell how much torment and sorrow she shall have! Yea, we read not only of a double, and quadruple, but of a seven-fold reward of wrath for evil men (Psal. 79. 12.) Render unto our neighbours seven-fold into their bosoms. And surely that Scripture means bad neighbours. Now as the Lord doth*

doth plentifully reward the proud and evil doers in a way of wrath, so he will plentifully reward well-doers and well-sufferers, whether under his own hand, or the hand of man, in ways of mercy. And if so, then,

First, Fear not to lose by God, and that in a two-fold respect. First, When he cometh to borrow of you for the poor. *He that hath pity on the poor, lendeth to the Lord* (Prov. 19. 17.) Every time we are asked to give to the poor, upon due occasion, God sends to borrow of us, and he will surely repay what he hath borrowed; therefore fear not to lose by God, when he borrows of you for the poor. Secondly, Fear not to lose by God, when he takes all from you, and makes you poor. Sometimes God doth not come a borrowing, but he cometh a taking; he will have all, whether you will or no: He will sometimes take all away by fire, by losses at sea or land; in these, and such like cases, fear not to be losers by God: But, First, Trust him, as *Job* did. Secondly, Be patient, as *Job* was. They that have an interest in God, and a portion in the promise, need not fear they shall lose at head or a shoe-latchet by God, though his providence takes all away, and strips them (as it did *Job*) naked. What God takes from his servants, he keeps for them, and will restore to them, either in the same kind with much more, as he did to *Job* at last, or in some other kind, which is much better, as he did to *Job* at first. While *Job* was deprived of his all worldly good things, God gave him much patience at first, so that when all was lost and gone, he could say, *Naked came I out of my mothers womb, and naked shall I return thither: The Lord hath given, and the Lord hath taken, blessed be the name of the Lord.* While this frame of heart lasted, it was better than all that he had lost; and though through the extremity of his pains and temptations, it was somewhat abated, and his patience somewhat ruffled, yet it was never wholly lost; and when it was worst with him, his faith failed not, which was best of all.

Now what the Apostle spake concerning those troubles which beset the *Israelites* in the wilderness, *They happened for examples* (1 Cor. 10. 11.) So all these troubles and takings away, happened to *Job* as our example, or (which the Greek word signifieth) as a type, that we should be patient under the Lords hand in taking;
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and remember for the encouragement of our faith, the Lords bounty, in restoring. For this end the Apostle James calleth us to consider this dealing of God with Job (Jam. 5. 11.) *Ye have heard of the patience of Job, and have seen the end of the Lord.* What is that to us (may some say) that Job was patient? Yes, all the matter is to us, it was written for our example and admonition; and saith the Apostle, ye have not only heard of the patience of Job, but have seen the end of the Lord. Here is an exercise of those two noble senses, Hearing and Seeing, mentioned, and doubtless for great purposes both. But why doth he adde, *ye have seen the end of the Lord*? Some interpret these words as a second instance; the Apostle mentioning Job in the former words, and Christ in these, *Ye have seen the end of the Lord*, that is, how it was with Christ in his sufferings. The Lord Jesus Christ was well rewarded for all that he suffered, *God highly exalted him* (Phil. 2. 7.) *because he humbled himself, and became obedient unto death, even the death of the cross.* 'Tis a truth, if we take those latter words of the verse, *Ye have seen the end of the Lord*, for the issue of Christs sufferings. But I rather conceive, that the whole verse relateth unto Job; and so the end of the Lord in the latter part, is the end which the Lord made with Job. As if the Apostle James had said, *Hath it not been set before your eyes, what end the Lord made with him? or how he gave him double in the end?* Be not afraid to lose by God, either borrowing or taking, for he is a bountifull rewarder.

Secondly, As we should not be afraid to lose by God (when he comes either to borrow a part, or (as the case was with Job) to take all from us) so, let us not be afraid to lose for God (which was toucht before, together with the former Inference, upon the 11th verse of the 41 Chapter.) We have no ground in the world of fear, when all that we have in the world is taken from us for Gods sake, that is, for righteousness sake, seeing, God who here restored to Job double, all that himself had taken from him, hath also promised to give his faithful servants double for all that is taken from them (upon his account) by men, or which they lose for him. That's the meaning of the Prophet (Isa. 61. 7.) *For your shame ye shall have double*, that is, ye having suffered shame, or been put to shame for Gods sake, or for doing that which is honorable

honourable and commendable in it self, shall receive double. What double? As by *shame* we are to understand any evil suffered, so by *double* any good promised as a reward for suffering that evil, especially such good as stands in direct opposition to that evil. As if it had been said, ye shall have double honour for shame, and double riches for poverty, and double health for sickness, and and double liberty for imprisonment and captivity. 'Tis much to have double reparation of any loss; yet this doubling is a poor matter to what is promised in another place, to those who lose for God. We have Christ's word, with an asseveration for it (*Mat. 19. 28, 29.*) *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel: And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name sake, (here are great sufferings, but behold a greater reward followeth; not like Job's, twofold, but an hundred-fold; so saith that Text) shall receive an hundred fold, and (which is ten-thousand-fold more than that) shall inherit everlasting life.* Be not afraid to lose for God. Job had double, who lost by God, and so may you; but if ye lose for God, here is an hundred-fold for you. But some may say, this hundred-fold is a great way off, in the next Life. I answer, If it be so, yet do not think ye shall be losers; for if ye should never see good day more in this world, yet if ye are assured of everlasting life in the world to come, is not that enough? What pitiful spirits have they, that are not willing to take their hundred-fold in the life to come! Yet mark it, Jesus Christ doth not put us off so neither; therefore another Gospel expresseth the promise fully, to meet with this objection (*Mark 10. 29, 30.*) when some told Christ, they had left all to follow him, *Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels, but he shall receive an hundred-fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.* Jesus Christ gives present recompences, as well as future; in this time, as well as in the 'im', or rather eternity, to come. And that there is a kind of *Synchronism*, or neer joyning, in time of payment

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loss, of suffering and rewarding, some have found in the letter; they have had great worldly exaltations, soon after their depositions in this world. And Jesus Christ, who made this promise, hath made it good in spirituals, to the experiences of many thousands, who have lost all for him; they have had that at present given into their souls, which hath been to them, or in their estimation, an hundred-fold better than what they lost. They that have indeed suffered loss for Christ, never complained of their sufferings or losses; they have often triumphed in them, and rejoiced (as the Apostle Peter speaks, 1 Epist. 1. 8.) *with joy unspeakable, and full of glory.* If any think they do foolishly, who suffer worldly losses for Christs sake, let them remember this return of a hundred-fold, and be ashamed of their own folly in thinking so. It is not foolishness, but true wisdom, to lose much, for the gain of more. Are not they wise, who lose one, upon good assurance to get an hundred? have we not Christs word for it? and is not that good assurance that it shall be so? Sure, no Merchant can put off his goods at a better market, than he that putteth them all off for God. How rich would men be, if they could get an hundred for one? Such a rich trade hath Christ opened, and they are the wisest Merchants now, who venture in it, and will be so accounted in the end, even by those who now call them fools and mad-men. That which is lost for Christ, is sown; and though the seed that is cast into the ground, may seem cast away, yet it will spring up again. *Light is sown for the righteous, and gladness for the upright in heart (Psalm. 97. 11.)* And what Christ saith of the good ground, is most true in this case; that seed of light is sown in such ground as will bring forth, to some thirty, to some sixty, to some an hundred-fold. Therefore, to conclude this Inference, *Be not afraid to lose for God; he will not only see you indemnified, but (at least) doubly rewarded.* Job, who once lost by God, or by the hand of God upon him, was repayed by the same hand with him, double in kind; and if we have double in a better kind, double faith in God, and double love to God, and double zeal for God, and double peace in our own consciences, this is an hundred-fold better than all we can lose for him, in or of this world.

JOB,

J O B, Chap. 42. Vers. 11.

11. *Then came there unto him, all his brethren, and all his sisters, and all they that had been of his acquaintance before, & did eat bread with him in his house; and they bemoaned him, and comforted him, over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an ear-ring of gold.*

IN the former verse we have the blessed turn of *Jobs* state in general; *The Lord gave him twice as much as he had before*: In this verse, begins the particular account of *Jobs* restorings. There were four things wherein *Job* suffered loss.

First, He suffered the loss of his estate.

Secondly, The loss of his children.

Thirdly, The loss of his health.

Fourthly, The loss of his friends.

Jobs repair begins with his last loss; his friends were the last that he lost in the day of his affliction, but the first that he recovered in the day of his restoration. The first budding or spring of *Jobs* felicity, after so long and sharp a Winter of sorrow as he had gone thorough, was, the putting forth of fresh and fragrant acts of love from his ancient friends, that of late had forsaken him, and left him in the hour of his temptation.

This verse, wherein the account is given about this first mercy, I may call, or intitle, *The address of Jobs friends*, and in it we may consider,

First, How they are described, or what they are called. First, as to their relation, *His brethren, his sisters, and acquaintance came*. Secondly, in their quantity or number, they came all: Here is all, all, all; *All his brethren, and all his sisters, and all that had been of his acquaintance before*; there was not one missing, not one that forbore to make this friendly address unto him.

Secondly, As we have an account who they were that came to him, so what they did when they came; and that is set forth

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Inter aduersitates Jobi quas precipue erat quod fuerat ab omni suis desertus, & ideo huius aduersitatis primo remedium ponitur. Aquin.

four wayes in this one verse. First, *They did eat bread with him.* Secondly, *They bemoaned him.* Thirdly, *They comforted him.* Fourthly, *They were very bountiful, and very respectful to him; They gave him every one a piece of money, and every one an ear-ring of gold.* Thus you have the state and parts of this verse, which I call, *The address of Job's friends unto him.*

Then came there unto him, all his brethren, and all his sisters.

Then. The word in the Hebrew, is the ordinary copulative, *And*, which hath various renderings in Scripture, according to the state of the place. Here we translate it, *Then*, which may have a double reference. First, to the turn of his captivity, *Then they came.* Secondly, to his prayer for his friends, and the Lords acceptance of him; when God had so eminently declared his favour to him and his friends, upon his intercession, *Then there came unto him,*

All his brethren, and all his sisters.

Brethren and sisters are taken two wayes in Scripture.

First, Strictly; and so they that are of, or have the same parents, at least, one of them, are brethren and sisters.

Secondly, Brethren and sisters are taken largely, for all of the kindred. The kindred of Christ, are called his brethren (*Mark 3. 31.*) *Then came his brethren, and his mother, standing without*, that is, his kindred; for whether Christ had any brother, in a strict sence, as born of the same Mother, we have nothing from Scripture to affirm; it is generally agreed that he had not, his brethren were his kindred at large. *Abraham* spake truly, though not the whole truth (*Gen. 20. 12.*) when he called *Sarah* his sister, that is, his kinswoman. *Moses* called *Israel* brother to the *Edomites*, who were distant from that people, many degrees, they descending from *Esau*, these from *Jacob* (*Numb. 20. 14.*) *Thus saith thy brother Israel*; that is, *Israel* that is of thy blood, though a great way off, *Isaac* being their common Father. Thus here, all *Jobs* brethren and sisters are all his kindred; and not only these, but,

All that were of his acquaintance before.

The Hebrew is, *All that knew him before*, that is, had familiarity

ity and converſe with him before. Chriſt (*Mat. 7. 22.*) ſaid of thoſe that did ſo hotly preſs acquaintance upon him, *I know you not*, ye are not of thoſe that I know, or have had fellowſhip with, you are none of my acquaintance. So that, there was a collection of all *Jobs* relations and friends at that time, they all flockt to him, and thronged about him, as to and about ſome ſtrange ſight; the fame of his reſtoration was ſoon blown all the Country over. Hence the Septuagint render the words paraphraſtically; *All his brethren heard all that had befallen him; and ſo they came.*

Audierunt omnes fratres, quæcunque acciderant ei, & venerunt. Sept.

But, where was his wife? There is no mention here of her return; ſhe had ſpoken as a *fooliſh woman* (*Chap. 2. 10.*) and did not anſwer the duty of her relation after that, as he complained (*Chap. 19. 17.*) *My breath is ſtrange to my wife, though I intreated for the childrens ſake of mine own body*; yet doubtleſs ſhe returned to her duty, and honoured him as her head and husband, now at laſt, elſe the mercy had not been compleat, but defective in a very conſiderable part of it.

Now, in that *Jobs* reſtoring, or the repair of his loſſes, began with the return of his friends,

Obſerve;

The loſs of friends, is a great and grievous loſs.

He that loſeth the affection of friends, loſeth a great poſſeſſion, a great intereſt. Friends indeed are great helps, great helpers; to be in a friendleſs condition, is to be in a helpleſs condition; to have friends, is a very valuable mercy. Let us bleſs God that we have mento friend us, above all, that God is our friend.

Secondly, Theſe words, *Then came all his brethren*, imply; that when he was in an afflicted condition, none of his friends came at him, neither thoſe that are here called his brethren and ſiſters, nor thoſe that are called his acquaintance.

Hence obſerve;

In times of affliction, worldly friends will leave us, and godly friends may prove ſtrange to us.

Doubtleſs, among thoſe brethren, ſiſters and acquaintance of *Job*, ſome, that I ſay not, many, were godly, yet even they left him, in the day of his diſtreſs. Men are but men, and they oftentimes ſhew themſelves unconstant to man. As Chriſt had thoſe that

that followed him for the leaver, to have we too. *Friendship followeth the purse, the bag*; and when all is gone, such friends are gone. When Christ himself was in affliction, those that were in neerer relation to him, *his very Disciples*, left him; they all left him, and *Peter* denied him. When the Apostle *Paul* was in a great affliction, and stood as a prisoner, to answer for his life before *Nero*, his friends durst not appear; *At my first answer* (saith he, *2 Tim. 4. 16.*) *no man stood with me, all men forsook me.* He had not a friend that would own him, nor appear for him, in the time of his affliction and persecution; and he prayed that God would not lay it to their charge, that they had been thus unfriendly to him.

Then, First, Let us not trust in friends, no, not in a brother; and not only, not in a brother at large, but not in a brother in the strictest sence, not in a brother of the same blood and bowels with us, no, not in a brother of the same faith with us (*Micb. 7. 5.*) *Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lyeth in thy bosom.* Trust not in neereft friends, no, not in godly friends; they may fail: Though we are to trust them so, as not to suspect them, yet we are not to trust them so, as to rely upon them, or to make them our strength; for then they prove *Egyptian reeds*, which will not only not support, but wound us. That's good counsel (*Isa. 3. 21*) *Cease ye from man* (let him be who he will, though a brother, though of most intrinick and neereft acquaintance, though never so great and potent, yet cease from him; the reason there given, is) *his breath is in his nostrils*; the man is frail, his life is short and uncertain, he may not last long. And we may take another reason from the Point in hand; his love is uncertain, as well as his life, and his affections seldom last long; let us therefore have weaned affections from those that affect us, and are friendly to us.

Then, Secondly, 'Tis our wisdom to get Christ for a friend; he is a friend for ever: He that would have a friend to stick to him in adversity, as well as prosperity, let him get Christ to be his friend, who is unchangeable, whose love fails not; that's our greatest and surest interest. Christ *having loved his own which were in the world, he loved them unto the end* (*John 13. 1.*) That's the spirit of unfeigned friendship (*Prov. 17. 17.*) *A friend loveth at all times, and a brother is born for adversity.* That's true of

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a real friend, who lives up to the rule of friendship, *He loveth at all times*, and therefore to the end. When the Prophet *Malachi* saith (Chap. 1. 6.) *A son honoureth his father*, his meaning is, a son should or ought to honour his father, or, a son who knoweth his duty, will honour his father; so, a friend ought to love at all times, and a true friend will: yet that Scripture in the *Proverbs* is chiefly true of Christ, and absolutely true of him only; he alone is such a friend as loves at all times. Hence that divine challenge (*Rom. 8. 35.*) *Who shall separate us from the Love of Christ?* And then the Apostle proceeds from *who*, to *what*. As no person, so no thing, can separate us from the love of Christ. *Shall tribulation, or anguish, or peril, or sword?* Shall these separate us from the love of God? no, these shall not, these cannot; these cannot make Christ strange to us, nor love us the less; he loves in tribulation, as well as out of tribulation; in streights, as well as in our greatest enlargements; in sickness, as well as in health; in disgrace with men, as well as when most honoured and cryed up by them; when naked, as well as when clothed; as well in rags, as in the richest array. Hence that confident conclusion (*vers. 38.*) *I am perswaded, that neither death, nor life, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* And if so, then we see where our true interest lyeth: Let us make sure of Christ; he will never leave us; all earthly friends may. Friends are a great mercy, but they are not a sure mercy.

Again, Consider *Job's* friends, who came not at him when in that afflicted condition; yet as soon as ever God turned his captivity, and made him prosper in the world, then they would own him, then they came.

Hence note, Thirdly;

Such as are no friends in adversity, will readily shew themselves friendly in prosperity.

That they came *then*, is an intimation, if not a proof, that they came not before; but then they came. What Christ spake in another case, I may apply by way of allusion to this; *Where the carcase is, thither will the Eagles be gathered together.* When *Job* was up, his friends appear'd. *All are ready to worship the rising Sun.* When the face of things and times change with us, then the faces of friends change towards us, then they have other respects

*Si fueris fa-
lix multos nu-
merabis amicos.
Tempora si fue-
rint nubilis solus
eris.*

spects and countenances for us; this spirit of the world hath been anciently observed, even by Heathens; *If you be happy, or restored to happiness, you shall number many friends, though you had none before.* Such friends, are like those birds that visit our coasts in Summer, when 'tis warm weather, when every thing flourisheth and is green, then some birds visit us, who all the Winter, when 'tis cold, frost and snow, leave us.

Farther, it may be conceived, that several of *Jobs* friends left him, not only upon the occasion of his poverty and want, but upon the supposition of his hypocrisy and wickedness; many of them might have the same opinion of him, which those three had, who particularly dealt with him, that surely he was a bad man, because the Lord brought so much evil upon him. Now, when the Lord restored *Job*, they had another, a better opinion of him, the Lord also giving a visible testimony of his accepting *Job*.

Hence note, Fourthly;

God will one time or other vindicate the integrity of his faithful servants, and set them right in the opinion of others.

God suffered *Jobs* integrity to lie under a cloud of supposed hypocrisy, but at last the Lord restored him to his credit, as well as to his estate, and made his unkind, and not only suspicious, but censorious friends, acknowledge that he was upright and faithful. The Lord promiseth (*Psalms* 37. 6.) *to bring forth the righteousness of his servants as the light, and their judgement as the noon-day*; that is, a right judgement in others concerning them, as well as the rightness of their judgement in what they have done and been, or his own most righteous judgement in favour of them. They who had a wrong judgement, and took a false measure of *Job* (measuring him by the outward dispensations of God, and judging of his heart by his state, and of his spirit by the face of his affairs) these were at last otherwise persuaded of him. 'Tis, as the way, so the sin and folly of many, to judge upon appearance, upon the appearance of Gods outward dealings; they conclude men good or bad, as their outward condition is good or bad; and therefore, the Lord, to redeem the credit of his faithful servants that lye under such misapprehensions, sends prosperity, and manifests his gracious acceptance of them, that men of that perverse opinion may be convinced, and delivered out of their error.

None,

Note Fifthly ;

The Lords favouring us, or turning the light of his countenance towards us, can soon cause men to favour us, and shine upon us.

See what a change the Lord made at that time, both in the state of things, and in the hearts of men, when the Lord outwardly forsook Job; friends forsook him, children mockt him, acquaintance despised him, his very servants slighted him : yet no sooner did the Lord return in the manifestations of his favour, but they all returne, desiring to ingratiate themselves with him, and strive who shall engage him most. God can quickly give us new friends, or restore the old. The hearts of all men are in the hand of the Lord, who turns them from us, or to us, as he pleaseth. When God manifesteth his favour, he can command our favour with men. Though that which is a real motive of the Lords favour to his people, their holiness, and holy walkings, gets them many enemies, and they are hated for it by many ; yet the Lord discovering or owning the graces of his servants, by signal favours, often gets them credit, and sets them right in the opinion of men. Thus it was with Job, all his friends returned to him, upon the Lords high respect to him in turning his captivity.

Expleat contumelias honoribus, detrimens muneribus, exacerbationes precibus.

Again, in that Jobs friends came to him,

Observe, Sixthly ;

It is the duty of friends to be friendly, to come to and visit one another.

Cur dominus favet, et omnia favent.

It is a duty to do so in both the seasons, or in all the changes of our life : It is a duty to do so in times of prosperity, when God shines upon our Tabernacle. When any receive extraordinary mercies, it is the duty of friends to shew them extraordinary courtesies, and to bleis God for them, and with them. When Elizabeths neighbours and cousins heard how the Lord had shewed great mercy upon her, they rejoiced with her (Luke 1. 58.) It is a duty to rejoyce with those that rejoyce, and to come to them that we may rejoyce with them. It is a duty also to visit those that mourn, and to mourn with them. Friendly visits are a duty in all the seasons of our lives.

Once more. *Then came all his brethren, &c.* It was late ere they came, but they came.

Hence Note ;

It is better to perform a duty late, than not at all.

Gggggg

They

They had a long time, even all the time of his long affliction, neglected, or at least slackned this duty of visiting *Job*; yet they did not reason thus with themselves; It is in vain to visit him now, or our visiting him now may be thought but a flattering with him, or a fawning upon him: No, though they had neglected him before, they would not add new to their old incivilities. We say of repentance (*wh^{ch} is a coming to God*) *Late repentances seldom true, yet true repentance is never too late.* None should think it too late to come to God, though they have long neglected him; nor should sinners, who have long neglected God, be discouraged: Though it be best for us, and our duty, to repent betimes; yet God will not refuse a sinner at any time, who indeed repents. Now as late repentance, to any late duty, is better than none, or than a total neglect of it. *Job's* friends came to him, though late, and were friendly received. But what came they for? or what did they when they came? That's set forth in four things, as was shewed in opening the Text.

First, The Text tells us, *They did eat bread with him in his house.*

I shall not stay upon that nicety which some take notice of, that when bread and water are named together, they alwayes signifie poor fare (*1 Kings 18. 4*) *Obadiah* fed the Prophets whom he secured from the fury of *Jezabel* in Caves, *with bread and water*: He could not feast them there, but gave them what might keep them alive. So that threatening (*Isa. 3. 1.*) imports they should not have necessaries. But when bread is put alone, that signifieth (say they) a full, or at least, a very competent and comfortable provision (*2 Sam. 9. 7.*) And so to eat bread together is to feed liberally together. Yet I find these two, bread and water, put together, and signifying a full Table in one place of Scripture. When that Syrian Army, smitten with blindness, was led by *Elisha* into Samaria, the Prophet laid (*2 Kings 6. 22.*) *Set bread and water before them, that they may eat and drink*; then it followeth, *he* (that is, the King of *Israel*) *prepared great provisions for them.* The greatness of the provision which the King prepared for them, is not spoken of only with respect to their number (an army being many, cannot be fed with a little) but with respect to the nobleness of their entertainment; which yet I conceive was but answerable to what the Prophet desired, when he said, *set bread and water before them.* As if the meaning were, *Make them good cheer:*

cheer : So that bread and water may imply plenty, as well as bread alone. *Jobs friends*

Did eat bread with him. Not the bread of mourners (as some expound) of which we read (*Deut. 26. 14. Hef. 9. 4.*) but the bread of joycers. I shall not omit to mind the Reader of what one of the Ancients meditated upon this passage. *Job* (saith he) doth here prefigure Christ after his resurrection, restored to his honours, and honoured, not only by his Apostles, but also by the fathers, both Jewes and Gentiles ; the faithful flocking to him, and feasting with him in his house the Church, there with sorrow remembering his sufferings, and in that heavenly Court eating with him the bread of life. Christ after his resurrection called his Apostles to eat bread with him ; as here, after *Jobs* restitution, which may be called his resurrection, 'tis said, All his friends came and did eat bread with him in his house.

Hence Note ;

For friends to eat, yea, to feast soberly together, is not only lawful, but sometimes a duty.

The creatures are given to us, not only for our necessity, but for our comfort, and to maintain society. *Solomon* saith (*Ecc. 8. 15.*) *Then I commended mirth, because a man hath no better a thing under the Sun, than to eat, and drink, and to be merry.* He speaks not of a sensual mirth and eating, like voluptuous Epicures, but of eating with gladness and singleness of heart, as 'tis noted of the Primitive Saints (*Acts 2. 46.*) There is no worldly thing better than to eat and drink with sobriety in the use of the creature, and with singleness of heart one towards another. To use what we have, is better than the having of it. To eat together is good, with these limitations or cautions. First, if we eat to the glory of God (*1 Cor. 10. 31.*) Secondly, if we eat with joy in God (*Ecc. 9. 7.*) Thirdly, if we eat tasting and remembering the goodness of God (*Deut. 6. 11, 12.*) Fourthly, if we eat fearing to offend God, and wrong our selves with excess (*Prov. 23. 1, 2. Luk. 21. 34*) Fifthly, if we have a sense of the afflictions of others (*Amos 6. 6.*) especially of those who have nothing to eat. Sixthly, if we eat with thankfulness, or giving thanks to God, who satisfies our hunger (*Mark 8. 6. John 6. 11.*) Seventhly, if we eat with charitableness, giving a portion of what we have in plenty, to those that are in want and hungry (*James, 2. 15, 16.*)

Gggggg 2

Again,

*Præfiguratur hic
Jobus Christum
post resurrectionem,
honoribus
regiturum, ho-
norum nontan-
tum ab Apostolis,
sed etiam patri-
bus Judæis et
Gentilibus fide-
libus, et in do-
mibus Ecclesia
convivantibus,
Passionem ipsius
cum dolore re-
colentibus, et in
caelesti aulacum
ip. panem vite
comesturum.*

*Greg. l. 35. Ma-
ral. c. 9, 10, 11.*

Again, They came to eat bread *with Job in his house*. See the nobleness of *Jobs* spirit. Doubtless, when they came they made their Apologies, pleaded their excuse, and confessed that they had failed in friendship, and had not lived up to the law of love. Courteous and noble spirited *Job* took all well, part by all discourtesies, welcomed and embraced them: He did not only not upbraid them with former unkindnesses, why came ye not to me in the day of my trouble and affliction, in the day of my distress and sorrow? where were ye? Thus some would have rounded them; ye come to me when all is well with me; but where were ye when I wanted comfort and company? *Job*, I say, did not only not upbraid them with their former unkindnesses, when they came to him, but took their coming kindly. When the Elders of *Gilead* came to *Jeptah*, to desire him to be their Captain against the children of *Ammon*, he said (*Judg. 11. 7.*) *Did not ye hate me, and expel me out of my fathers house? and why are ye come unto me now when ye are in distress?* *Jeptah* cast their ill carriage towards him in their teeth, and only not rejected them and their request. Thus *Job* might have said, why did you leave me in the time of my distress? &c. but we have no such language from this good man, nor a word of that.

Hence Note;

It becomes us to accept the love of formerly unkind friends, and not to twist them in the teeth with their unkindnesses.

Job well understood that it was a part of his tryal and burden from God, that his friends forsook him, and were once uncivil to him: therefore he would not burden them with it. A godly man considers, it is of the Lord if friends prove unfriendly to him, and that it is for tryal whether he can trust upon and cleave unto God alone when friends leave him. Thus to receive unfriendly friends is to be perfect (in our measure) as God is perfect. How unkindly have we dealt with God! and yet when we come to him he accepts of us. They that are sensible how they have refused the Lord sometimes, and that he hath yet graciously accepted of them, they (I say) will be ready to accept of friends that have been froward and unkind to them: It is much the will of God, that we should do so, and 'tis a great part of our conformity unto God when we do so. It was very well that *Job* gave fair respect to his friends, and treated them lovingly when they came to him;

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and it was well, and but their duty that they came to him.

Yet this was not all they did; *Job's* friends did not only come and eat bread with him (that had been but according to the custom of common friends) they went further,

They bemoaned him. That's the second friendly office which they did him. The word signifies, to shake the head, so the Latine Translation renders it, *His friends came to him, and moved their heads*

over him, so expressing their compassion. That gesture of moving the head, was used sometimes in derision, sometimes in admiration,

in which latter sense the Septuagint take it here, *They comforted him, and wondered at all the evils that God had brought upon him.*

It might well move wonder, that so good a man should suffer so much evil; yet this gesture of shaking the head, is rarely, if at

all used in way of admiration; whereas, in way of compassion, nothing is more usual, and it complyeth fully with our translation,

they bemoaned him. As they feasted with him, so they bemoaned him, and consoled his former sad state; and to do so is a proper

act of sincere love and friendship.

Hence Note;

It is our duty to pity and bemoan the afflicted.

We read of Ephraim bemoaning himself (Jer. 31. 18.) and there is a twofold bemoaning of our selves. First, With respect

to the sins that we have committed. Secondly, There is a bemoaning of our selves, as to our afflictions; and possibly both are

to be understood in that place concerning Ephraim. 'Tis a duty also with respect to others; we ought to bemoan those that are in

sufferings, and those that have sinned, as well as our own sins or sufferings. And though, that which gives us the greatest occasion

of bemoaning others is their sin, yet 'tis a great duty also to bemoan those that are under sufferings, and to have bowels of

compassion, or a fellow feeling of their afflictions.

But it may be objected, what need had *Job's* brethren to bemoan him now that he was delivered out of his afflictions, and

his captivity turned? were not these bemoanings improper and unreasonable?

I answer, First, Though *Job* was come out of his afflictions, yet he was but very lately come out of them; he was yet, as it

were, upon the borders of sorrow, and was come only a step out

Moverant super eum caput.

Vulg.

Consolati sunt eum et mirati sunt super omnibus, &c.

Tu est propriè migrare, unde pro condolere sumitur; quod qui aliquem solari voluit &c. ejus vicem dolere, è loco suo ut id faciant, soleant migrare.

of his troubles ; so that his tears were then scarce wiped away, or dried up, and the sorrow of his late adversity was even forced to intermingle with the joy of his newly began prosperity : The remembrance of his affliction was, doubtless, yet very strong upon him, and the pain of it scarce off him ; he had, as yet, a taste of the wormwood and gall of that most bitter cup, of which he had, a little before, drunk so deeply ; his wound was but in healing, not quite healed ; and therefore they might well bemoan him, as to his former afflictions, in that morning or day-break of his mercies. Joy and sorrow use to conflict together, and strive for mastery, whether the one shall keep, or the other get the ground, at the beginning of all great changes.

Secondly, This act of *Job's* friends in bemoaning of him, might respect not only the abiding sense of his former affliction, but the sharpness, and foreness of it, while it was upon him ; so that, as his own remembrance of his former sufferings might still hang upon him, so while his brethren, and other visitants, remembered how grievous and tedious his sufferings had been, it might well stir their compassions, and cause them to bemoan him.

Thirdly, *Job* had none to bemoan him, while the affliction was actually upon him ; *Have pity upon me, have pity upon me*, said he in the 16th Chapter, yet found little or no pity from any : Now that being a great part of his suffering, that he had none to pity him while he suffered ; the Lord sent his brethren to him, when he was new come out of his sufferings, to perform that duty to him, which should have been done him while he suffered.

Further, Because we ought not only to pity and bemoan our friends in adversity, but to help them out, and make a perfect cure ; therefore *Job's* friends proceed to that duty also : For, having bemoaned him, the text saith,

They comforted him.

That is, they used all the means they could to comfort him, they gave him comfortable words, cordial consolations. *Job* himself had been a great comforter of others (as *Eliphaz* acknowledged in the 4th Chapter) and now he hath his comforters ; even they comforted him concerning his former miseries, who formerly had been miserable comforters.

From

From the method of their proceeding; First, They bemoaned him; and, Secondly, They comforted him,

Note;

We can never truly comfort others, till we have pitied others.

Comforting begins at pitying. It is possible to pity one, and not to comfort him: Some will give bemoaning words, yet are not able to minister real comforts; so then, there may be pitying without comforting, but there cannot be comforting without pitying. God himself is thus express (2 Cor. 1. 3, 4.) First, He is called, *The father of mercies*, that is, he is full of pity, full of compassionate bowels. And then, Secondly, He is called, *The God of all consolation*. He is a comforting God, because a pitying God. If God were not pitiful and compassionate, we should have no comfort from him: so it is with men, if we pity not others we cannot comfort them. Job called his friends *miserable comforters* (chap. 16. 2.) They came to mourn with him, and to comfort him (chap. 2. 11.) but had they more affectionately mourned with him, they would have more effectually comforted him. They did not pity him enough in his misery, and so they proved but miserable comforters to him.

Secondly, From the work it self,

Observe;

To comfort those that are in affliction is our duty, and a work of charity.

To minister comfort to the sorrowful, is a greater point of charity, than to minister bread to the hungry, or clothing to the naked. As the soul is better than the body, so those acts of charity, which offer relief to the soul in any kind, are better than those by which the body is relieved. Though to give bread be more costly to us than good words (we use to say good words are cheap) yet good and comfortable words are worth much more than bread, they are better than gold, yea, than fine gold, sweeter also than the honey, and the honey-comb. The Apostle gave this duty in charge to believers (1 Thess. 5. 11.) *Comfort your selves together, and edifie one another.* And at the 14th vers. *Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support*

port the weak. The weak, in the latter words, are the same with the feeble in the former; and the support spoken of in the one, is nothing else but the comfort spoken of in the other. Comfort to a feeble mind, is like a prop or a pillar to a feeble building, the supporter of it.

And because it is so important a work, to comfort feeble minds I shall briefly name some special cases, wherein the mind of man is feeble, and then hint what word of comfort is most proper for its support, in each case.

First, If the mind be infeebled by outward wants, apply that comfortable Scripture (*Mat. 6. 32, 33.*) *Your father knoweth that ye have need of those things;* which if received by faith will give the mind great support in that case.

Secondly, In case of the loss or death of friends; the Apostle hath put words into our mouths for the comforting of such (*1 Thess. 4. 13.*) chiefly these two ways. First, By remembering that their friends are only *asleep in Jesus*, or gone to sleep in the bosome of Jesus. Secondly, That they shall be raised again at the coming of Jesus.

Thirdly, In case of suffering and persecution, read comfort and support, *Mat. 5. 11, 12, 13. 1 Pet. 4. 12, 13, 14.*

Fourthly, In case of bodily sickness, or any chastenings from the hand of God, we have a store or treasure of comforting words, *Hib. 12.* from the 5. to the 14th verse.

Fifthly, In case of desertion, or Gods hiding his face, take comfort from *Isa. 30. 10. Isa. 54. 7, 8.*

Sixthly, When any are under the sence of divine wrath for sin, they may take comfort by meditating all those Scriptures which hold out the free grace of God to sinners, and the full satisfaction which Christ hath made for sin to the justice of God, and so for deliverance from the wrath which is to come (*1 Thess. 1. 10.*) These are the principal cases wherein we need a comforter; and most of these, if not all, met in *Job's* case. He was poor and had lost all, that was the first case; his children were dead, that was the second; he was persecuted, vexed, and reproached, that was a third; he was sick and weak in body, that was a fourth; he was under grievous desertions, that was a fifth; he was also under the sence of wrath, the arrows of the Almighty drunk up his spirits.

spirits. All these evils God brought upon him, and some of them in the highest degree; and though he were then got out of them all, yet (as was said before) being got but a little way out of them he needed comfort; and therefore his new-come old friends and acquaintance, bemoaned and comforted him, as a man newly come out of great affliction.

And we should be much in this duty of comforting others upon these considerations.

First, Comfort upholds the soul, when burdened or weakened, from sinking.

Secondly, Comfort quiets the soul, when tossed up and down as with a tempest; comforts wisely and reasonably ministered will make a great calm. Comfort is the repose and rest of the soul.

Thirdly, Comfort quickens and revives the soul when dying away with sorrow; comforts are cordials: *For which cause we faint not* (2 Cor. 4. 16.) And what the cause was which kept them from fainting, we may find both in the verse going before, in those words, *All things are for your sakes* (ver. 15) or in the verse following, *Our light affliction, &c.* (ver. 17.) Comforts either prevent and keep us from qualms and swoonings, or bring us out of them again. *Give wine to him that is of a heavy heart; let him drink and forget his sorrow* (Prov. 31. 6, 7.) Give him this wine of comfort, and it will renew his spirit more than wine.

Fourthly, Comfort confirms and establisheth the soul, when we are ready to let go our hold. The Apostle sent *Timothy*, to *establish and comfort the Thessalonians* concerning their faith (1 Epist. 3. 2.) that is, to establish them in the faith (both in the doctrine and grace of faith) by comforting them.

Jobs friends might see cause of comforting him upon many considerations, possibly upon most of these: The Text saith only, *They comforted him*

Over all the evil which the Lord had brought upon him.

The plaiter was as broad as the soar, or they administered as many plaiters as there was soars; *They comforted him over all the evil, &c.* This directs us to a great point of holy prudence in comforting the sorrowful, even to comfort them in or about every thing, which hath been an occasion of their sorrow. When we are to stop the

H h h h h holes

holes of a leaking vessel, if we stop three or four, and leave but one, we indanger all the liquor in the vessel ; you were as good stop none at all, as not stop all : so it is in this case ; therefore see how wisely *Jobs* friends carried it, *They comforted him over all the evil*

which the Lord had brought upon him.

And all that was the evil of suffering. The Lord is the bringer of such evils upon all that suffer them, even upon his dearest and most faithful servants ; those evils come from him who is only good, and altogether good : The Lord takes these evils to himself, *I create evil* (Isa. 45. 7.) and saith the Prophet (*Amos 3. 6.*) *Shall there be evil in a City, and the Lord hath not done it ?* As the Lord owns these kind of evils, so we honour God in acknowledging him the Author of them. Our crosses are of God, as well as our comforts ; our poverty, as well as our riches ; our sickness, as well as our health. This point hath occurred more than once from other passages in this Book, and therefore I shall adde no more now.

This was the third labour of love which the brethren of *Job* bestowed upon him, *They comforted him over all the evil which the Lord had brought upon him.*

Yet it was not all, they did not only bestow a mouthful of good words upon him (I speak not lightly of good words, they are a weighry piece of charity) Good words are much better (as was toucht before) than gold and silver, and may be much more beneficial and useful to the receiver, than thousands of gold and silver : Yet, I say, *Jobs* friends did not only bestow a mouthful of good words upon him, for the removal of his inward grief ; but they brought their handsful of good things to bestow upon him, for the making up of his outward losses ; and this was the fourth act or office of love which they did him, as it followeth,

Every man also gave him a piece of money, and every one an ear-ring of gold.

Here was real kindness, as well as verbal. Though good words (as was said) be a great charity, yet 'tis no charity to give nothing but good words where more is needed, unless this be our case, that indeed we have nothing more to give. The charity of some

is only in words, to those who are in extreame need of more; and it is only so, not because they have no more in their hands to give, but, because they have no hearts to give more. To say to a naked or hungry one, be clothed and fed, or to give a large parcel of condoling and bemoaning words, and then do nothing, or not give a Doit, for the supply of his wants; is this love or charity? *Job's* friends loved him now, not in word and in tongue only, but indeed and in truth; their deeds shewed the truth of their love.

They gave him every one of them a piece of money.

There are two readings of this clause. The word which we here render *a piece of money*, signifies also *a sheep*; according to which *Master Broughton* translates, and so do others, *They gave him each one a lamb*, we say, *a piece of money*; the same word signifying both, as is plain from other Scriptures (*Gen. 37. 19.*) And he (that is, *Jacob*) bought a parcel of a field, where he had spread his tent at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money, or lambs, as we put in the Margin. The same thing is reported again, in the same words (*Job. 24. 32.*) Now the reason why that word is rendered both a lamb and a piece of money, is, say some, because money in those times, bare the stamp or figure of a lamb upon it; as in some times and places money or coin was stamped with the figure of an ox; from whence came that Proverb, *The ox is upon his tongue*, that is, he speaks as he is bribed. A second reason given of it, is, because the riches of the Antients was most in cattle; and that kind of riches being as money, by which all things are valued, and by which they made their payments, therefore the same word was used for cattel, and for coin or money. The Latine word for *money* is also derived from another, which signifies *cattle*. And it is reported by *Pliny*, that *Severus* first stamped money with the effigies or image of sheep and oxen.

Dederunt ei quisque pecuniam unam.
Bez.

Pecunia à pecore dicta est.
l. lin. 1. 18 c. 3.
Severus romanum boumque effigie pri-mus et assignavit.
vlt. Plin.

They gave him every one a piece of money, or a lamb.

Some are most for that reading, *they gave him a lamb*, because that seems most answerable to the loss of *Job*; he lost all his cattle, and now every one brought him a lamb: But it is not much to the matter, whether we take their reading or ours. If it were a

H h h h h 2 lamb,

lamb, it was worth a piece of money; and if it were a piece of money, it would buy a lamb.

But, why did they bring *Job* either a piece of money or a lamb? I answer.

First, To testify their renewed friend-ship, or as a signification of their love, and so to ingratiate themselves with him.

Secondly, It might be towards the repair of his losses; every one brought him somewhat; yet I conceive they bestowed those gifts upon him, rather as an honour than a relief, yet possibly they might intend both in giving them. Upon the one account or the other, or upon both, the Lord brought over *Job's* friends to congratulate him with these presents. It hath been an ancient usage to present Princes with gifts in way of honour and homage, as appears plainly from what is of the refusal of some called *Sons of Belial* (a Title of disgrace bestowed by the Spirit of God upon none but the worst of men) to bring presents unto *Saul*, the first King of *Israel* (1 Sam. 10. 27) And many superiors in any kind think themselves slighted, if they have not gifts from their inferiors. *Job* was a Prince, the greatest man of the East, and for that reason it was but a duty in his friends to bring him presents. *Every one gave him a piece of money (or a lamb)*

And every one an ear-ring of gold.

*Garritus d
fronte penden-
tes. Vulg.
Monile demis-
sum. Sept.*

*Honoraria ob-
salerunt. Jun.
Munera hæc
granti, tum ami-
citie, tum ob-
sequii symbola.
Sic enim viri
principes mu-
nere saluta-
buntur.*

There is some dispute what this ear-ring of gold was. The word is translated (*Isa. 3. 21.*) *A nose jewel*; which was not a jewel to hang upon the nose, but a jewel that was fastened upon the forehead, and hung down towards the nose. In other places it is called an *ear-ring* (*Gen. 24. 47. Gen. 35. 4. Exod. 35. 22.*) Such jewels were doubtless used, and worn by great persons in the Land of *Uz*, where *Job* dwelt, and was chief among them. *Job's* friends brought him not only presents of money or cattle, which are useful to all but jewels, which are ornaments, and used only by persons of noble quality or of great estate. An ear-ring in some itens ears, would be no more becoming nor better placed, than a jewel in a swine's snout; to which *Solomon* compares beauty in a woman without wit, discretion, and understanding. A jewel, or an ear-ring, is not for every mans wearing. The presents brought *Job*, shewed him a person of honour. *Every one also gave him a piece of money, and every one an ear-ring of gold.*

Hence,

Hence Note, First ;

To send or bring gifts in many cases, is not only lawful, but necessary, and a duty.

Though both the giving and taking of gifts, heareth ill, in Scripture and common language, yet there are six sorts of gifts which may lawfully be given and taken ; and there is a seventh sort, which none ought either to give or take.

First, Gifts of pure charity, or *Eleemosynary gifts*, such as are bestowed upon, and distributed among the poor, are a duty. We should be much in gifts of charity for this very reason ; because to give them is not to much a bounty, as a duty : A part of all we have, is due to those that have nothing.

Secondly, There are gifts of respect to those who are not in want, yea, to those who abound ; these are *honorary gifts*. 'Tis lawful, and a duty also to bring gifts to Kings and Princes, as was shewed in opening the words. When Christ is spoken of as a King, the Scripture saith, *The Kings of Tarshish, and of the Isles shall bring presents ; the Kings of Sheba and Seba shall offer gifts* (Psal. 72. 10.) And as that holy Prophecy saith it should be so, so the holy History saith it was so ; the wise men of the East came with gifts to Christ, as soon as he was born (Mat. 2.)

Thirdly, There are gifts of courtesie from equals. One friend sends a gift to another, in testimony of love and kindness, or as rejoicing in the goodness and kindness of God to them, in delivering them from any evil (as *Job's* case also was) These are *congratulatory gifts*.

Fourthly, There are gifts of bounty, such are from superiors to inferiors, to testify their greatness and magnificence.

Fifthly, There are gratulatory gifts, in token of thankfulness for benefits and favours received.

Sixthly, There are gifts of encouragement to those that are industrious and deserve well, which we may call *remunerative gifts* : These are as oil to the wheel of ingenious spirits in a good work ; it is lawful at any time, and sometimes necessary, to bestow such gifts.

Seventhly, There are gifts of bribery, which pervert justice, and put out the eyes of judges : They are not the rewards of industry, but the wages of unrighteousness ; such as *Balaak* would have

have given *Balaam*, he offered him great gifts, *I will promote thee to honour*. But what was it for? even to hire him to curse the people of God. Let all take heed of giving or taking gifts to pervert justice, or to encourage any in the doing of any wickedness or unworthiness; these are *corruptive gifts*.

Further, Whereas they gave not only a piece of money or a lamb, but every one an ear-ring of gold, which we may consider not only as to the matter, as it was gold, but as to the form, as it was an ear-ring, or an artificial piece of gold, &c. that an ornamental piece of gold; they might have given gold (and probably they did) in the pieces of money which they gave him, but they gave him ear-rings also, in which the fashion or use is most considerable, and the workmanship more worth than the metal.

Hence, Note;

It is lawful to wear ornaments.

Not only may we wear that which serves for a covering to the body, but that which is for the adorning of it. An ear-ring is an ornament. As all are to wear cloths to hide their shame and nakedness, so some may wear robes, to shew their state and greatness. *Job* received ear-rings; he did not cast them by as vain things. When *Abraham* sent his servant to take a wife for his Son *Isaac*, he stored him with cabinets of precious jewels to bestow upon her (*Gen. 24.*) and when he found *Rebeccah* at the well, and found who she was, he took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and gave them to *Rebeccah*. And afterwards, when her parents had given consent to the marriage, then (*ver. 53.*) The servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to *Rebeccah*, &c. *Abraham* would not send such things to a Wife for his Son, had they been vain in their own nature, or sinful in their use. Yet take the point with these cautions. We may wear ornaments, but,

First, We must not be proud of them.

Secondly, We must not set our affections upon them.

Thirdly, We must beware of an affectation in wearing them.

Fourthly, We must take heed of wastefulness; we may not lavish out an estate upon ornaments, nor make our selves poor, to make our selves fine.

I grant some Scriptures speak negatively in appearance, as to the use and wearing of jewels and ornaments (1 Tim. 2. 9.) *In like manner also let women adorn themselves in modest apparel, in shamefastness and sobriety, not with broidered hair or gold, or pearl, or costly array.* This Scripture seems to cross the point directly, and so doth that other (1 Pet. 3. 3.) *Whose adorning* (speaking of women) *let it not be that outward adorning of plating the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart.* How then can good women wear these ornaments?

I answer, These Scriptures do not absolutely forbid the wearing of ornaments, but only as to those exceptions before gives, to wear them in pride, or to set our affections upon them, or to affect them, or to wear them wastfully, beyond our purse and place; such wearing of ornaments is indeed unlawful. Again, it is not sinful to have or use ornaments, but to make them our ornaments, that is sinful; our adorning must be the hidden man of the heart, that must be grace: That this is the Apostles mind is clear, because he saith their *adorning must not be the putting on of apparel, as well as not the plating of the hair, and wearing of gold.* Therefore the negation is not absolute, but comparative; let not them count these their ornaments, but grace or the hidden man of the heart. As the Lord saith, *I will have mercy and not sacrifice,* that is, mercy rather than sacrifice; so, I will have the hidden man of the heart, not costly jewels and apparel, your ornament; that is, I esteem the one much rather than the other, and so ought you to esteem both your selves and others accordingly.

Take this caution further. Times of affliction and suffering, are very unreasonable to wear ear-rings of gold and ornaments. When there is any great appearance of the displeasure of God against a people, then how unsuitable are all our pleasant things! The Lord said to the people of Israel, *Put off your ornaments, that I may know what to do with you* (Exod. 32.) When we live in such a time, in humbling days, or are called to humbling duties, we should be very warchful about these things, and rather appear in raggs than robes, with dust upon our heads, rather than with ornaments upon our backs.

Thus

Thus far of the first part of *Job's* restoration, the return of his friends, and the significations of their friendliness towards him, eating bread with him, bemoaning him, comforting him, and presenting him with gifts of honour, if not of enrichment, pieces of money, and earings of gold: Yet all their civilities and bounties reached but a little way, if at all towards that restoration which the Lord intended him, the doubling of his whole estate, which he soon received in full measure, heaped up, pressed down, and running over, as will appear in opening the two next verses, and those which follow to the end of the chapter.

JOB, Chap. 42. Vers. 12, 13.

12. *So the Lord blessed the latter end of Job more than his beginning: For he had fourteen thousand Sheep, six thousand Camels, and a thousand yoke of Oxen, and a thousand She-Ases.*

13. *He had also seven sons and three Daughters.*

IN these two verses we have the second and the third part of *Job's* restoration: His friends were restored to him in the former verse; his further restoration is set down in these two verses.

First, generally at the beginning of the 12th verse: *So the Lord blessed the latter end of Job more than his beginning.*

Secondly, Particularly; and

First, With respect to his Cattle or outward estate; for he had (saith the Text) *Fourteen thousand Sheep, and six thousand Camels, &c.*

Secondly, With respect to his issue or children, (2^{vs}. 13.) *He had also seven Sons and three daughters.*

Vers. 12. *So the Lord blessed the latter end of Job more than his beginning.*

In these words we may take notice of four things.

First, the means, or as I may call it, the procuring cause of *Job's* increase, or of his growing and flowing prosperity; it was a blessing.

Second-

Secondly, We have here the Author or Fountain of this blessing; it was the Lord.

Thirdly, We have the Subject of this blessing, as here expresseth; and that was the latter end of Job, or Job in his latter end.

Fourthly, We have the quantity or greatness of this blessing, which is exprest comparatively, it was more than his beginning. The Lord blessed his beginning, but his latter end was more blessed.

I shall consider the two first together, the cause of his flowing prosperity, a blessing; and the Author, or fountain of it, the Lord, the Lord blessed. There is a twofold way of blessing.

First, a wishing or desiring of a blessing: We are not thus to understand it here, as if the Lord did only wish a blessing upon Job.

Secondly, There is a commanding of a blessing, and so we are to understand it here. *The Lord blessed*, that is, the Lord commanded a blessing, or effectually poured out a blessing upon Job. The word *blessed* (*The Lord blessed*) hath two things in it.

First, It implyeth plenty and abundance, a copious and a large provision of good things. For as the word [*abundare*] in Latine, and to *abound* in English, comes (say Grammaticians *abunda*) from water, because waters abound and flow; so this Hebrew word [*Beracah*] which signifieth a blessing, comes from, or at least, is near in sound to the word *Berechah*, which signifieth a Fish-pond, where there is a great confluence of waters, and a great multiplication of fishes, or, a Fountain, from whence waters flow continually. So that to *bless*, notes the bringing in of abundance, or of a great increase, like the waters of a Fish-pond, or Fish in the waters. To increase as Fish, is to increase abundantly. It is said of the Children of Israel, *They multiplied like fish* (that's the significancy of the word used *Exod. 1. 12.*) while they were under the oppression of the Egyptians.

Secondly, This Expression, *The Lord blessed*, imports a powerful effect following it. *The Lord blessed the latter end of Job*; that is, he made his latter end very blessed. As the Lords laying is doing, as his word is operative, and will work: so the Lords blessing or well-saying, is well-doing; his saying is doing, whether for good or hurt. Man bleisseth man by wishing or praying for a blessing upon him, or that God would do him good: Man bless-

IIIIII

sceth Macedon.

*Sicut abundo
ab unda Latina
dicuntur videri
vi possunt He-
braei בִּרְכָה
quasi affluentia
am denotant
a f m o aut
p f m a, quam
appellam Be-
recch.*

*Dei benedictio
idem est quod
beneficere.
Beatum non fa-
cit hominem ni-
si qui fecit ho-
minem. August.
Epist. 52 ad*

seth God, when he praiseth him for his goodness, and for the good which he hath done, either to himself or others : But when God blesteth man, he doth more than wish, he makes him blessed. Man blesteth man minuterally ; God blesteth man effectually, as he also did the seventh day (*Gen. 2. 3.*) And therefore the Lord is said to command the blessing (*Levit. 25. 21.*) especially in *Sion, even life for evermore* (*Psal. 133. 5.*) Nor was it less than a command, by which *The Lord blessed the latter end of Job more than his beginning.*

Hence Note ;

The good word or blessing of God, is enough to procure the good of man.

Every word of God hath its effect ; he speaks no vain words : his Word going out of the mouths of his Ministers, returns not to him void, but accomplisheth that which he pleaseth, and prospers in the thing whereunto he sends it (*Isa. 55. 11.*) that is, either for the conviction or conversion of those that hear it. Surely then, the word of blessing going out of his own mouth, shall not return to him void, or without effect. David spake thus of, or to God (*Psal. 145. 16.*) *Thou openest thine hand, and satisfiest the desire of every living thing.* When the Lord opens his hand, he also opens his heart : and when his heart and hand open, his mouth opens too ; that is, he gives forth a word of blessing, and he gives it forth to satisfaction, *Thou satisfiest every living thing.* And again (*Psal. 104. 28.*) *Thou openest thine hand, they are filled with good. They,* that is, whatsoever lives upon the earth, or in the Sea, *wait upon thee* (as it is said, *vers. 27.*) *that thou maist give them their meat in due season ; that thou givest them, they gather ; thou openest thy hand, they are filled with good.* The hand of God is full of good, and his blessing fills all with good, out of his hand.

This may comfort the godly in their lowest condition. What was it that raised Job from poverty to riches, from weaknes to strength, from the dunghil to the throne ? Only this, *The Lord blessed him.* Though all be lost, his word of blessing will restore all again. If estate be lost, his blessing will make us rich ; if health be lost, his blessing will make us well ; if strength be lost, his blessing will renew it ; if credit be lost, his blessing will repair it, and get us honour for disgrace or reproach. The blessing of the Lord is every

ry good thing to us, and doth every good thing for us. As it is dreadful to stand under the droppings of a curse; to be cursed is every evil: so happy are they who stand under the sweet influences of a promise; to be blessed is every good. And if God bleth us, the matter is not much, who curseth or wisheth ill to us. The curse cauleless shall not come, nor can any curse come where God hath blessed.

But some may enquire, who are they that the Lord will bless? To be blessed, is not every mans portion. A man may be rich, yet not blessed; great, yet not blessed; heathen, yet not blessed: A man may have many blessings, for the matter, yet not be blessed. This then is a material question, *Who are they that may expect a blessing from God upon their souls, upon their bodies, upon their estates, upon their families, upon their all?*

I answer, First, In general; They that are in a state of grace, they that are in the Covenant, or as the Apostle calls them (*Heb. 6. 17.*) *Heirs of promise*: These are the blessed of the Lord; and these, both great and small, the Lord will bless (*Eph. 1. 3.*) *Blessed be God, who hath blessed us with all spiritual blessings in heavenly things in Christ*. Being in Christ, we are in Covenant; and being there, we cannot mis being blessed with all spiritual blessings, and with whatever is a needful blessing, in outward things to: He that bletheth in the greater, will not with-hold his blessing in the less, according to our need.

Secondly, As they are the general subjects of the blessing, who are in the Covenant of grace, or in Christ, so are they more specially, who act graciously, and walk as they have received Christ; for a person that is in a state of grace, may hinder the blessing from flowing down upon his soul, upon his body, upon his estate, upon any thing, upon every thing he hath and doth, by acting sinfully, and walking unevenly. David put the question (*Psal. 24. 3.*) *Who shall ascend into the hill of the Lord?* &c. and answered it (*vers. 4, 5.*) *He that hath clean hands, and a pure heart, who hath not lift up his soul to vanity, nor sworn deceitfully; he shall receive the blessing from the Lord, and righteousness* (that is, a righteous reward, or a reward according to righteousness) *from the God of his salvation*. Solomon asserts the present performance of what is only promised in this Psalm; he saith not, The just shall receive the blessing, but they have actually received it (*Prov.*

10. 6.) *Blessings are upon the head of the just.* By the just man we may understand; First, him that is in a justified state, or him that is just by faith; Secondly, him that walks in a just way, or that do justly: And they who are indeed justified, are not only engaged by that high act of grace to do justly, but are either constantly kept in doing so, or are soon brought to see they have not done so, and to repentance for it. Just and upright men, in these two notions, are so much blessed, that they are a blessing (*Prov. 11. 11.*) *By the blessing of the upright, is the City exalted.* As an upright man wisheth and prayeth for a blessing upon the City where he liveth, so he is a blessing to it, and that no small one, but to the greening, enriching, and exaltation of it. He that is good in his person, becomes a common good to Cities, yea, to whole Nations; such are a blessing, because they receive so many blessings (*Pro. 28. 20.*) *A faithful man shall abound with blessings.* This faithful man is one that acts and doth all things faithfully, as appears by his opposition (in the same verse) to him that maketh haste to be rich, of whom the Text saith, *he shall not be innocent*; that is, he must needs deal unfaithfully or unrighteously; for in making such post-haste to riches, he usually rides (as we say) over hedge and ditch, and cannot keep the plain way of honesty.

Thirdly, As they who are in a state of grace, and they who act graciously in that state, so they who worship holily, or holy worshippers, have a special promise of the blessing. As *Sion* is the seat of holy worship, so there the Lord commandeth the blessing upon holy worshippers (*Psal. 133. 3.*) And again (*Psal. 115. 12, 13.*) *He will bless the house of Israel, he will bless the house of Aaron, he will bless them that fear the Lord, both small and great*; that is, the generality of holy worshippers shall be blessed. The fear of the Lord is often put in Scripture, for the worship of the Lord; and so they that fear him, are the same with them that worship him.

Fourthly, They are the blessed of the Lord, who trust the Lord for all, and so make him the all of their trust (*Psal. 34. 8.*) *O taste and see that the Lord is gracious; blessed is the man that trusteth in him*; that is, in him only or alone, being convinced of the utter insufficiency of the creature. That man is cursed, who trusteth in man, and maketh flesh his arm (*Jer. 17. 5.*) therefore, pure trust in God hath the blessing.

Fifthly,

Fifthly, They that are a blessing unto others, shall have the blessing from the Lord. What it is to be a blessing to others, read at large in the 29th Chapter of this Book (*vers. 11.*) and in 31. Chapter (*vers. 20.*) They that do good to others, they especially who do good to the souls of others, are a blessing to others. Now, they who do good, they shall receive good themselves (*Prov. 11. 25.*) *The liberal shall be made fat, and he that watereth, shall be watered also himself.* He that watereth is a common good, a blessing to the place where he lives, a blessing to the rich, a blessing to the poor, a blessing to relations, a blessing to strangers; upon such, the Scripture assures the blessing of the Lord.

Sixthly, They who promote the worship and service of God, they that are friends to the Ark of God, shall be blessed (*2 Sam. 6. 11.*) *The Lord blessed the house of Obed-edom, because he entertained the Ark,* showed kindness to the Ark, and was ready to do any service for the Ark of God; he will be a friend to the true friends of his Church.

Sevently, They shall receive a blessing of God, who strive in prayer for his blessing. *Jacob* was blessed; but he asked for it. They that would have it, must ask it with a gracious importunity; they that seek it diligently, shall find it.

These are the chief characters of the persons whom the Lord will bless. And seeing his blessing is so effectual for the procurement of our good, we should above all things labour to procure his blessing. When *Jacob* wrestled with the Angel, he asked nothing of him but a blessing (*Gen. 32. 26.*) He did not say, *I will not let thee go, except thou deliver me from my brother Esau;* he did not say, *I will not let thee go, unless thou make me rich, or great;* he only said, *I will not let thee go, except thou bless me;* let me be blessed, and let me be what thou wilt, or I can be. What should we desire in comparison of the blessing of God, seeing his blessing (strictly taken) is the fruit of his fatherly love! A man may be rich and great, and honoured among men, yet not beloved; but he that is indeed blessed, is certainly beloved of God. *Esau* could not obtain the blessing. Now what saith the Lord by the Prophet of him, as the Apostle quotes the Prophet? (*Rom. 9. 13.*) *Esau have I hated.* *Esau* got much riches, but he could not get the blessing, for he was hated of the Lord; and there-

one more it is said (*Heb. 12. 17.*) He found no place for repentance, though he sought it carefully with tears; that is, he could not make Isaac repent of blessing Jacob (though through a mistake, yet) according to Gods appointment; he could not prevail with him, no, nor by tears, to take off the blessing from his brother Jacob, and place it upon himself: And the reason why the blessing remained with Jacob, was, because he was loved of God. The blessing must go, where the love goes. The loved of the Lord, are shall be blessed; and they who are blessed, have all good blessing. (Read, *Gen. 24. 35. Gen. 26. 13. Gen. 28. 3. 6. 11. Psal. 107. 38.*) Yea, as God giveth all good with blessing, so he giveth himself, who is the chief good, best of all, blessed for evermore, to those whom he blesteth.

*Quando quidem
populus hic
vult deceptus
expiatur.*

Then how should we desire the blessing of God, or to be blessed by God? It is wonderful, how passionately, and even impatiently, the Votaries of Rome desire the Popes blessing: they think themselves made men, if they can but have his blessing. I have read of a Cardinal, who seeing the people so strangely desirous of his blessing, said, *Seeing this people will be deceived, let them be deceived.* But we cannot be too desirous of a blessing from the Lord; if we have a blessing from him, and he bless us, we cannot be deceived; we can never miss of comfort, if he bless us.

But whence is it then, that some look so much after creature-helps, not minding the blessing of God? Doubtless it flows or springs from one of these three bad fountains or bitter roots.

First, From ignorance; they know not what the blessing of God means; for, as Christ told the woman of Samaria (*Acts 4. 10.*) *If thou knewest the gift of God, thou wouldst have asked, &c.* So, did they know what it is to be blessed of God, they would ask it above all things. It proceeds,

Secondly, From a spirit of profaneness in many; they despise God in their hearts, and think it below them to call for his help or blessing. Of such David speaks (*Psal. 14. 6.*) *To have shamed the counsel of the poor, because the Lord is his refuge; or, because 'tis all one in effect) he lives upon the blessing of God, you are ashamed of this; this is poor counsel, think you, as it is the counsel of the poor; this trusting in God, this making God our refuge,*

refuge, this living upon the blessing of God, is a pitiful life, say you. The wicked through the pride of his countenance, will not seek after God, God is not in all his thoughts, or not at all in his thoughts, to seek unto him, and depend wholly upon him (Psal. 10. 4.) As Ezra was ashamed to require of the King a band of soldiers and horsemen, to help them against the enemy in the way, because he had spoken unto the King, saying, the band of our God is upon all them for good, that seek him, &c. (Ezra 8. 22.) So, prophane persons are ashamed to ask help of God, and his blessing at any time, but then especially, when they have bands of soldiers and horsemen to help them, as will appear further in the next thing. For,

Thirdly, This mindlessness and regardlessness of the blessing of God proceeds in some, from confidence in an arm of flesh, either their own or others. The Prophet reproved the Jews for this in the day of their trouble (Isa. 22. 8, 9, 10, 11.) And he (that is, God) discovered the covering of Judah (that is, what Judah covered himself with, or thought himself safely sheltered by from all danger; what was that? the next words tell us) thou didst look in that day to the armour of the house of the Forrest; ye have seen also the breaches of the City of David, that they are many, ye have fortified the wall, &c. but ye have not looked to the maker thereof, neither had respect unto him that fashioned it long ago. The meaning of all is this; ye relied upon, and put confidence in your own strength, but looked not after, nor sought unto me for my blessing; ye thought ye should do well enough, if your magazines were well stored, and your City well fortified, and therefore neglected me. The same Prophet (Chap. 31. 1.) shews the same reason why they neglected God, why they looked not to the holy One of Israel, nor sought the Lord; it was, because they went down to Egypt for help, and stayed on horses, and trusted in chariots, because they were many, and in horsemen, because they were very strong. We cannot trust in God, and creatures too. If God alone be not trusted to, he is not at all trusted; and they who put their trust in any creature, withdraw it from God, and make that creature their God. They cannot so much as mind, much less seek a blessing from the true God, who chuse to themselves another God.

Again,

Again, seeing the Lords blessing is effectual, then whatever our successes and increases are, let us ascribe all to his blessing. Do not sacrifice to your own nets, nor burn incense to your own drags, but say, this hath God wrought, the blessing of the Lord hath brought it to pass. As the Apostle spake about spirituals (1 Cor. 3. 6.) *I have planted, Apollo watered, but God gave the increase*; so 'tis in temporals, all our encreasings are of God: Therefore let us say with the Psalmist, *Not unto us, O Lord, not unto us, but to thy Name be the praise*. Do not thank your wit for riches, nor your industry for increase, nor your strength for victory, nor any humane help for any of your attainments: *The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, &c.* (Eccl. 9. 11.) All is of God, it is his blessing upon the means, which makes the means successful.

But some may say, are all men to ascribe all their successes and increases to the blessing of God?

Answer, Negatively; All encreases and outward successes are not to be ascribed unto, nor fathered upon God. A man may encrease in riches, and double his estate, as *Job* was, yet not by the blessing of God: Only that comes by a blessing from God, which is got in Gods way, or by good means, according to the characters before hinted of the persons whom the Lord will bless; for they who either make a profession of dishonesty, or are dishonest in their profession, let them take heed of pinning their successes upon God, and of thanking him for them. Many say in their hearts, and some are not ashamed to say it with their mouths, *Honest dealers must die beggars. They never came by riches in the way of a blessing, who say honesty is the way to poverty*; much less, they whose consciences know and tell them (though others know it not, and so cannot tell them) that they have enriched themselves by the wrong, or raised themselves by the ruin of others.

Job was enriched and raised high, and the Text assures us what enriched him, what raised him; *The Lord blessed*

The latter end of Job, more than his beginning.

We have seen the Author of this blessing: These words shew the

the ſubject of this bleſſing, *The latter end of Job*, or *Job in his latter end*, together with the quantity and abundance of this bleſſing, *More than his beginning. The Lord bleſſed*

מְרַבֵּן
Pec. m. 12. 983

The latter end of Job.

That is, *Job in the latter part of his life*; and he bleſſed it *more than his beginning*, that is, than the former part of his life. God bleſſed, and greatly bleſſed the former part of *Job's* life, for *he was the greateſt man of all men in the Eaſt*; but now *Job* ſhall be greater than *Job*, he ſhall be greater than him ſelf. His affliction razed down his houſe, and all he had, to the very foundation; but when God would hold the plummet in his hand, and rebuild him, to what an amazing height did his houſe ariſe! *The Lord bleſſed his latter end, more than his beginning.* The words are plain, and need no comment. From them we may obſerve,

First, *The latter part of a good mans life, is the beſt part of his life.*

It is often ſo, I do not ſay, it is alwayes ſo, in outward things, God deals not with all alike; but it is often ſo, God gives them their beſt at laſt, even in the things of this life. As the Governour of the Feaſt ſaid to the Bridegroom (*John 2.*) *Thou haſt kept the beſt wine till now.* So the Lord often keeps the beſt wine of outward comforts, to the very laſt of our lives. *Bildad* put it only as a ſuppoſition to *Job* (*Chap. 8. 7.*) *If thou wert pure and upright, ſurely then he would awake for thee, and make the habitation of thy righteouſneſs prosperous; though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe.* But we may reſolve it as a Poſition concerning *Job*; ſurely he was pure and upright, for God did awake for him, and made the habitation of his righteouſneſs prosperous; his beginning was (comparatively) ſmall, but his latter end did greatly increaſe, or he had a great increaſe at his latter end. And though this be not alwayes true, as to outward things, that the Lord bleſſeth the latter end of a good man more than his beginning; yet it is alwayes true, as to ſpiritual things, it is alwayes true, as to the beſt things. The Lord gives his people their beſt ſoul-bleſſings at laſt; though they have great good before, yet greater good, or their good in a greater meaſure then; he gives them more grace, more of his Spirit, more of his

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comforts, and their latter end is most blessed, as it is the beginning of endless blessedness. *Abraham* said to the rich man in the Parable, *Son, remember thou hast had thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented.* The Lord deals best with all his people at last, one way or other; to be sure, all shall be well with them in the latter end. *Solomon* saith (*Ecc. 7. 8.*) *Better is the end of a thing, than the beginning.* And he said so, not because all things end better than they begin; but because when things or persons end well, it is then surely well with them, whatever their beginning was. *That is well, which ends well.*

Hence, let us be minded not to judge the work of God before the latter end. The works of God seem cross many times to his people; but he will let all right, and make them amends for all at the latter end. The Apostle *James* calls us to consider *Job's* latter end (*Chap. 5. 11.*) *Ye have heard of the patience of Job* (that is, you have heard of his sufferings in the flesh, and of his suffering spirit) *and ye have seen the end of the Lord;* that is, what end the Lord made for him. Some give another interpretation of these latter words (as was shewed formerly) but this I conceive most clear to the context, *Ye have seen the end of the Lord,* that is, what end the Lord made for *Job*: Though the middle part of his life was very grievous, yet God changed the scene of things, and his end was very glorious. *David* (*Psal. 37. 37.*) would have the end of upright men marked and well considered; *Mark the perfect man, and behold the upright, the end of that man is peace.* Possibly he hath had a great deal of trouble in his way, but his end is peace. Let not us be offended at the crosses which we meet with in the course of our lives, but look to the promised crown at the conclusion of our lives. Let us not stay in the death of Christ, nor in the grave of Christ, but look to the resurrection and the ascension of Christ. You may see those who are Christs on the Cross, and in the Grave, but mark and you shall see their resurrection and ascension. The two witnesses are represented slain, yet raised, and then ascending up to heaven in a cloud, their enemies beholding them (*Rev. 11. 11, 12.*) *Despise not the day of small things* (*Zech. 4. 10.*) the latter end may have a great increase; despond not in the day of sorrowful things, for the latter end may be full of joy. There are three things which should much comfort us in our afflictions. First;

First, That they cannot last alwayes, they will have an end.

Secondly, That while they last, or before they have an end, they are medicinal and healthful, they are for our good while they continue upon us, or we in them.

Thirdly, (which we have in the Text) we may expect, that as they shall surely have an end, so that they will end comfortably. *No chastning for the present* (saith the Apostle, *Heb. 12. 11.*) *seemeth joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness, unto them which are exercised thereby.* God will not only bring our troubles to an end, but he will give us sweet fruit at the end of them, as a recompence for all our troubles. God will not only bring our sufferings to an end, but to such an end as will make us gainers by them. Those are even desirable and lovely losses, which issue in such advantages.

Secondly, In that the Lord gave Job so great an advance in worldly things,

Observe;

The Lord sometimes gives his people much more of this world, than they desire, or ever looked after.

Job was far from praying for such an increase, he never desired that his earthly substance should be doubled in his latter end: Indeed, we find him once wishing that it were with him as in his beginning, but he wished not for more (Chap. 29. 2.) *O that it were with me as in the months past, as in the day when the Lord preserved me, when his candle shined upon my head, and by his light I walked through darkness.* Job wished that he were in as good a condition as he once had, but he never wished that all might be doubled, or that his latter end should be more than his beginning; yet the Lord gave him more, gave him double to his beginning, God exceeded his prayers and his wishes. As the Lord is able to do exceeding abundantly for us, above all that we ask or think (Eph. 3. 20.) so he often doth; and usually, therefore, moderates the desires and askings of his people, as to the things of this world, that he may out-give their askings, and out-do their desires.

Thirdly, The Lord made Job the greatest man in the East in
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his beginning, but he bleſſed his latter end more than his beginning.

Hence note ;

How much ſoever the Lord gives at one time, he can give more at another.

God gave *Job* good meaſure before, but now according to that expreſſion (*Luke 6. 38.*) he gave *him* good meaſure, *heaped up, preſſed down, and running over.* Let us not ſay, when God hath given us much, or done much for us, he can give or do no more for us : he hath more in his treaſure of temporal good things, and he hath more in his treaſure of ſpiritual good things, than he hath yet given out to any ; he can give more faith, how much faith ſoever he hath given ; he can give more patience, how much patience ſoever he hath given, and ſo of every grace and good thing. The Lords ſtock and treaſure can never be drawn dry ; he is an ever-over-flowing fountain. If you had much at the beginning, you may have much more at the latter end. So much of theſe words, as they hold out the reſtoring of *Jobs* eſtate in general ; the particulars are ſumm'd up in the cloſe of the verſe :

For he had fourteen thouſand Sheep, and ſix thouſand Camels, and a thouſand yoke of Oxen, and a thouſand She-Aſſes.

The encrease of his estate is here ſet forth in cattel only, as his firſt eſtate was (cattel were the riches of thoſe times and Countreys) yet doubtleſs his eſtate encreaſed in every thing or kind. Firſt, his family and ſervants encreaſed, to look to ſo many cattel. Secondly, his Lands and paſtures encreaſed to feed them. Thirdly, his houſe and buildings encreaſed, to receive and lodge ſo numerous a Family. Fourthly, his honour and dignity increaſed. Some aſſirm, that whereas before, he had only ſome ſmall principality under his government, now he was declared King over all the Land of Uz. Thus all ſorts of good things were given him double ; but whether at once, or by degrees, is not expreſt.

Some of the Rabbins have a fancy, and it is a wild one, that *Jobs* cattel which were taken from him, were not carried quite away, but only driven into ſome other Country, and there kept ; ſo that when he was reſtored, they were brought home to him again, with this double encrease. This may well go for a fancy ;

for,

for, not his own cattel, but cattel of the same kind, were restored to him double. There is no difficulty in these words. The Lord blessed the latter end of *Job* more than his beginning, giving double or twice as many Sheep, Oxen, Camels, Asses, as he had before.

Hence note;

Outward good things, Sheep and Oxen, Houses and Lands, Gold and Silver, are a blessing, as they come from God unto his servants.

Here is nothing said of the best things; all was but Sheep and Oxen, yet in these *Job* received a blessing. The Lord (*Deut.* 28. 4) made large promises of blessings to his obeying people, or to his people in case of obedience, and all in outward comforts; *Blessed shalt thou be in the City, and blessed shalt thou be in the field; blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattel, the increase of thy kine, and the flocks of thy sheep; blessed shall be thy basket, and thy store.* Spiritual things are the best blessings; spiritual things are not only the noblest, but the most necessary blessings. The favour of God, the light of his countenance, pardon of sin, grace in our hearts; these are excellent blessings, and these make us exceedingly blessed; and no doubt but *Job* did chiefly look after these blessings; this good man desired the light of Gods countenance, the shinning of his face upon him, the workings of his grace and spirit in him, the evidences of his love to him, infinitely above cattel, corn and wine. A godly man accounts himself but in a poor condition, if he were to reckon all his estate in Houses and Lands, in Sheep and Oxen; yet these are a blessing from the Lord upon him, and so he accounts them. And still it must be remembered, which hath already been touched, that before the coming of Christ, before there was a full discovery, and a clear manifestation of the grace of God in Christ to his people, they in those times were much led and fed with promises of temporal blessings. The faithful were allured to heaven by earthly things. Jesus Christ (who came down from heaven to lift us up thither, who took our nature, that we might partake of the divine nature, who was clothed with our flesh, to shew that God dwelleth in us, and hath joyed us to his glory and immortality; Jesus Christ, I say)

say) was known only in shadows and remote propinities, in those times, and therefore it was necessary the Lord should deal with them accordingly, and allure them by promises of cattel, and corn, and children, especially by the promise of long life (which hath the greatest resemblance to, and bears the fairest image of eternal life) and all because the heavenly life was not then so perfectly discovered, as it is now in the Gospel-times. For though it be a truth, that all the good things of the world are not sufficient to make a love-token, yet God gives those good things to his people as tokens of his love, and they see love in them; and these lesser good things are then best to us, when we can look on them as blessings coming from the love of God, which we may do,

First, When we can say we have got and keep them with a good conscience.

Secondly, When we use and order them with prudence.

Thirdly, When we dispence them charitably and freely, according to the needs and necessities of others. When we truly and intentionally honour God with our substance, in doing acts of love, it shews that he hath given it us in love.

Fourthly, When the Lord with encrease of riches, gives us an encrease of grace, when our souls thrive as well as our estates, then we may look upon riches as coming to us in love. Sheep and Oxen, Gold and Silver, without a just, and wise, and gracious possessing and using of them, prove curses at last, not blessings, snares, not favours. There are none so unhappy as foolish rich men, none so base as covetous rich men, none so intollerable as proud rich men, none so vile and despicable as sluggish voluptuous rich men, none more ungodly and irreligious, than they who having riches, trust in them, and dote upon them; only when the Lord gives spiritual things with temporal, grace with goods, they are mercies to us. When *Luther* received a favour from a great Prince, he began to be afraid that God would put him off with such things. A godly man receives a portion in earthly good things, but he will not take all the good things of the earth for his portion.

Now, as all spiritual things are better than temporal, so among temporals, some are better than others. *Job* received good things when his cattel were doubled, but he had better blessings of this life

life restored to him than those; his estate restored double in cattle was nothing to his children restored single, as it follows in the next words.

Vers. 13. *He had also seven sons, and three daughters.*

This is the third part of *Jobs* restoration *sons and daughters*. We may consider this blessing, First, In the number, Secondly, In the sex. In number, his children were seven and three. As to sex, they were both sons and daughters; he had seven sons and three daughters, in all ten, just the number he had before, as we read at the second verse of the first chapter.

Some of the Jewish Rabbies (before spoken of) say, his former children were not indeed slain, but removed during the time of his affliction, and that, being ended, were restored the same both in number and person. This is as groundless a dream as the other about his cattle, and so I leave it. For,

That his children were really slain with the fall of the house where they were feasting, the history makes evident in the first chapter; and that he had the same number of children (not the same children) restored, is all that is evident in this.

Only here a question ariseth, and some trouble themselves much about it, to little purpose, how to make good that of the 8th ver. where 'tis said, *The Lord gave Job twice as much as he had before*, whereas he had but just so many sons and daughters as he had before. Here is no doubling of them, and it may be thought, that the Lord, being now blessing his latter end more than his beginning, should have given him more children, double children, because the more children the greater is the blessing.

I answer, First, Negatively. The reason why his children were not double, though his cattle were, was not, First, Out of any want of power in God, he could have doubled his children as well as his cattle. Nor was it, Secondly, For want of love or good will to *Job*. Nor was it, Thirdly, (As, one of the Anti-Tertul. lib. de ents, *Tertullian*, gives the reason) that *Job* might never want *patientia*, c. 14. something to exercise his patience with while he lived, so much as he saw himself shorted in that mercy. Nor was it, Fourthly, (As *Aquinas* conceived) because, if his children had been doubled as well as his estate, then his children would not have had

had a double estate, nor more than they should have had before. Forty proportionably divided among twenty, yields each of them no greater a portion, than twenty will do to ten. Nor was it, Fifthly, Because the Lord would not have him over-burdened with cares about their education; none of these were any reason, why *Jobs* children were not doubled to him in number, as well as his cattle. And therefore,

I answer affirmatively,

First, For the word *double*, or *twice as much*, in the Text, which this seems not to come up unto, we may easily solve that difficulty, for the Text speaks not of persons, but of things, or of his substance, with respect to *doubling* or *a twice as much*. As for his children they come in with an *also*, as an additional blessing to all the rest; *He had also seven sons, and three daughters*.

Secondly, Those words *twice as much*, need not be taken strictly, as was shewed before; *Job* might, and doubtless did receive a double mercy in his children, though their persons were not doubled nor multiplied, as will appear further afterwards.

Thirdly, I answer, it was the pleasure of the Lord, to give him no more than the same number of children, and that may suffice us.

Fourthly, Some of the Ancients are much pleased with this other answer, saying, *Job*, in a sence, had his children doubled; for his slain children were not lost, but gone before, and lived still in a blessed state: They having immortal souls, and being the seed of the righteous, their father had reason to believe them safe in *Abrahams* bosom. *Those children are not lost to their parents when they dye, who are not lost to God, or are not themselves lost children.*

Fifthly, Though *Jobs* children were not doubled in number as his cattle were, yet we may judge them doubled to him in goodness and vertuous qualities. The beauty of his daughters is expressly noted in the following words: And shall we think that God, who had a blessing for *Job*, blessed his children only with fading bodily beauty? doubtless, their minds were more richly endowed, and their souls more beautiful than their bodies. And if *Jobs* daughters were such, we may well conceive his Sons were not inferiour to them in gracious qualifications, and that they much exceeded the sons he had before his affliction. Some have
spoken

*Tibi non perit
qui Deo non
perit.*

*Non numero
sed valore,
quod occultè
insinuat in
filicibus, quæ
pulcherrime
fuisse leguntur.
Aquin.*

spoken doubtfully, at least, of *Jobs* former children, as if (though good, yet) not very good; and they give two reasons for it out of this book. First, Because, when they went to feast at each others houses *Job* used to offer sacrifice, fearing his children had cursed God in their hearts. Secondly, *hildad* (chap. 8. 4.) seems to lay a blot upon his former children, *If thy children* (saith he) *have sinned against him, and he have cast them away for their transgression, &c.* which may intimate the sinful mi'carriages of his former children in the course of their lives, as well as that dreadful accident by which they dyed. Yet, I conceive, we need not cast any such blot upon them; they might be good, though these were better, and so a double mercy to their father. *He had also seven sons, and three daughters.*

Hence note;
Children are great blessings.

When the Lord told *Abraham* (Gen. 15. 2) *I am thy shield,* and exceeding great reward, *Abraham* said, *Lord what wilt thou give me, seeing I go childless?* As if he had said, what is an inheritance without an heir? Children are a blessing which God many times denieth his own children: God denied *Abraham* that blessing long, yet gave it him at last. *Abrahams* servant reporting the blessings of God bestowed upon his master, put this as chief (Gen. 24. 35.) *The Lord hath blessed my master greatly, he is become great, he hath given him flocks and herds, silver and gold, men servants and maid servants (what follows?) and Sarah my masters wife, bare a son to my master, when she was old.* *Abrahams* servant counted this the complement of all his masters outward blessings, that as the Lord had given him a great estate, so a son to inherit and possess it after him. And if children be a blessing? let all who have them take heed of looking upon them as a burthen.

And seeing they are a blessing of the Lord, seeing they come from him, let all who have them be admonished to bring them up for him, or, as the Apostle directs, *In the nurture and admonition of the Lord.* Whatever we receive from God we should use for him, and return to him; our estates should be serviceable to the Lord, and above all we should labour to make our children serviceable to him.

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Thus

Thus we have seen the three parts of *Job's* restoration. First, His friends; Secondly, His wealth; Thirdly, His children, were restored to him. But *Job* had four losses, and we hear nothing about the restoring of the fourth. First, He lost his substance; Secondly, His children; Thirdly, His health; Fourthly, His friends: Here's a restoring of three of them, but nothing is spoken of the fourth, which I place third, the *restoring of his health*. Now health being the chief of outward blessings, better than sheep and oxen, and whatever we can have in this world, why was not the restoring of that mercy mentioned?

I answer, Though the restoring of his health and strength be not express'd verbally, yet it is express'd equivalently or virtually; for when it is said he offered sacrifice, when it is said he did eat bread with his friends in his house, these are proofs of his health; and what was last spoken, that he had so many children, proves it much more. So then, though this fourth part of his mercy, be not mentioned, yet it is implied in all that went before.

But, that being granted, 'tis further queried, when his health was restored? whether before he prayed for his friends, or in the time of his prayer for his friends? or whether after all was done? Some make hot disputes about this matter, which surely is not much material, if we knew the certainty of it; nor do I know how any should attain the certain knowledge of it, seeing the Scripture is utterly silent, as to any determination of it.

There is one question more. The text saith, God gave *Job* twice as much in cattle, &c. but here is nothing said of his twice as much in grace, here is no mention of any amendment in his spiritual state; his goods were doubled, but was not his goodness? did *Job* recover only in temporals?

I answer, First, The graces of *Job* were never lost, as his cattle and children were; and therefore there needed no mention of the restoring of his graces. Satan, by the Lords permission, put him to it, and tried all his graces, but could not rob him of one.

Secondly, *Job's* graces were not only not lost, but doubled in that exercise or combat. True grace encreaseth by the ordinary use of it, much more by the extraordinary trials of it. And doubtless *Job*, who was so eminently gracious, increased in every grace, while he continued in this fiery trial. He said of himself
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(chap. 23. 10.) *When he hath tried me I shall come forth as gold.* I shall come out better than I came in. He lost dross and corruption in the trial, but no grace, nor any degree of grace; his graces were doubled or increased. A believer thrives (as to the inner man) in affliction, how much soever he loseth and goeth backward as a man. As the time of affliction is a special time for the using of grace, so for the increasing of it: Grace never grows more in a gracious heart than in a day of trouble. And though possibly a godly man doth not sensibly, or to appearance grow in grace presently, yet he truly doth so, and in due time it will appear that he hath done so: We may take this chapter for a proof of it. God himself found *Job* much bettered in his graces, else he had not used him as a mediator for his friends, which was as high a spiritual honour as could be put upon him, acceptance being promised and given him in that work. Nor would the Lord have used that endearing word, *My servant, my servant Job*, four times in one verse, had not *Job* improved in his service, which could not be but by the improvement of his graces. God called *Job* servant once in the first chapter; surely he was become a better servant now that the Lord seemed so much delighted to call him *servant* in this last chapter of the book, when he had taken full trial of him by suffering, as formerly by doing. We may well conclude, *Job* was become a more humble servant, a more profitable servant, a more holy servant, a more spiritual servant, than ever he had been, when we find the Lord insisting so much upon, and so often repeating that relation to him, *My servant Job*. His sufferings had mended his service, and his passive obedience had fitted him more for active. God was so much pleased with his service, that he took pleasure to call him *servant*. So then, we may answer the querie proposed; *Jobs* increase was not only in cattle (that had been but a poor increase) his increase was also in grace and goodness; and he who was a servant of the Lord before, was then a more approved servant.

The Lord having told us, in the close of this verse, how many sons and daughters *Job* had, he is pleased to give us a character or description of his daughters in the two verses following.

JOB, Chap. 42. Verſ. 14, 15.

14. *And he called the name of the firſt Jemima, and the name of the ſecond Kezia, and the name of the third Keren-happuch.*

15. *And in all the land were no women found ſo fair as the daughters of Job; and their father gave them inheritance among their brethren.*

THe former verſe gave us the account of *Job's* children; He had alſo ſeven ſons and three daughters: Nor is any thing more ſaid of his ſons, but that they were ſeven; but much more is ſaid of his daughters in theſe two verſes, than that they were three; and more is ſpoken of his daughters in three particulars.

First, They are ſet forth by their names.

Secondly, By the comlineſs of their perſons.

Thirdly, By the greatneſs of their dowry.

Their names are expreſt in the 14th verſe.

He called the name of the firſt Jemima, and the name of the ſecond Kezia, and the name of the third Keren-happuch.

The comlineſs of their perſons is ſhewed at the beſinning of the 15th verſe,

And in all the land were no women found ſo fair as the daughters of Job.

The greatneſs of their dowry is ſet down at the cloſe of the 15th verſe,

And their father gave them inheritance among their brethren.

Some have queried, why no more is ſaid of the ſons of *Job*, than how many they were? To ſuch, this answer may ſuffice, it was the Lords pleaſure to have no more ſpoken of them; and where no more is ſaid, why ſhould we expect more?

If any shall further enquire; but were not his sons worthy persons, that they are put off thus slightly, and mention made only of their number, not of their weight? Were they not worthy to have so much as their names recorded? which honour, and much more, is done their sisters, the daughters of *Job*.

I answer, We may upon good ground believe, that *Job's* seven sons were worthy persons, because they were a great part, yea, the chief part of his restored happiness, for as children are better than riches, so among children, sons are better than daughters, as being the more worthy sex. Sons, if not well qualified, are not only less worthy than daughters, but a great cross to their father: And therefore it would have been a diminishing of *Job's* felicity, to have had sons equal in number with the former, yet inferior in virtue and man-like qualities; we may, for this reason, safely conclude, that (though nothing be said of their worth) that *Job's* sons were worthy persons, or persons of praise worthy qualities. But seeing we have nothing from divine authority, but only from well-grounded reason, to assert concerning *Job's* sons, I shall not stay the reader in any further discourse about them; but proceed as the text doth with the daughters, concerning whom we have many things to say from divine authority. And, First, Their names must not be past with silence.

And he called the name of the first Jemima.

He,

That is, *Job*, I say, it was he. Though some make a question whether it was he or no? or whether *Job* gave the name, or the people? I shall determine it upon *Job*; he

Called the name of the first.

The Hebrew is *he called the name of one*. Every first is one, but every one is not first; and therefore to distinguish who this one was, we render the word *First*. 'Tis usual in Scripture to call that one which is *First*. Thus spake *Moses*, describing the works of creation (*Gen. 1. 5.*) So the evening and the morning were the first day: The Hebrew strictly is, *The evening was, and the morning was, day one*. Any day is one day, the first day was one day, and the sixth day was one day, as well as the first; but the first

or sixth were not the first day; therefore we translate for *one day*, the *first day*. Thus here *he called the name of one*, that is, of the *first* Jemima.

There is a two-fold firstness. First, In order of time. Secondly, In order of honour. First here is first in time. The other two might equal, yea, exceed the first in worth and dignity; but this was *Jobs* first-born daughter, his first in time. *He called the name of the first* Jemima.

Hence note, First;

It is a duty to give names to our children.

*Tis not merely matter of prudence, 'tis not an humane invention to give names. God himself gave the name to the first man; God called him by the name, which, doubtless himself had given him, when he called him *Adam*. The proper name of the first man, is a name common to all men; *Adam* signifying *red earth*, sheweth us of what matter all men are made. And as God called the first man by that name *Adam*, so *Adam* gave a name to the first woman, his wife (*Gen. 3. 20.*) *He called his wives name Eve, because she was the mother of all living.* And as God gave the first man a name, and he named the first woman, so God appointed the first man to give names to all living creatures (*Gen. 2. 19.*) *The Lord brought all the beasts of the field to Adam to see what he would call them; & whatsoever Adam called every living creature, that was the name thereof.* The Lord would have men and women known by their names. *Abraham* was once called *Abram*, a *high father*; but God changed his name, and would have him called *Abraham*, the *father of a multitude*. Were it not for names we should be in a great confusion, both about persons and things; we could not distinguish men had we not names to call them by; and therefore the Latines say the word (*nomen*) signifying a name, comes from (*notamen*) a word which signifieth a mark of distinction. Whatsoever God is made known by, is called his name in Scripture, because men, and all things else, are known by their names. Though some in a special manner are called *men of name* in Scripture (*Gen. 6. 4.*) which we therefore translate *men of renown*; and men of no account or reputation among men, are called *men of no name*: yet the poorest, the obscurest

Nomen quasi
notamen.
Shem, quasi
Shem, possum.

obſcureſt man hath a name, by which he is known and diſtinguiſht from other men. And as by names we diſtinguiſh perſons at preſent, ſo we preſerve the memory of perſons, and of their actions, and of their ſayings, whether good or bad for hereafter. How can it be told who did, or who ſaid, this or that, unleſs we had their names who ſaid or did it.

Secondly, *He called,* that is, *Job called the name of,* &c.

Hence note ;

It is the fathers priviledge to give the name to his children.

To give a name is an act of power ; and therefore the Lord, as I ſhewed before, brought all the creatures to Adam as their Lord : Having ſaid (Gen. 1. 28.) *Have thou dominion over the beaſts of the earth, and the fowls of the air, and the fiſh of the ſea,* He brought them to Adam, as their Lord, to receive their names (Gen. 2. 19.) It is an act of great power either to give or to change names. When Saul (Acts 9.) was converted or changed, the Lord changed his name, he was no more called Saul, but Paul ; being now become the Lords ſervant, and (as it were) one of his menial or houſhold ſervants, he gave him a new name. The Prince of the Eunuchs changed the names of Daniel and his three companions ; *He gave unto Daniel the name of Belſhezzar,* and to Hananiah of *Shadrach,* &c. (Dan. 1. 7.) Yet we read in Scripture that women very often gave names to their children. 'Tis conceived that Eve gave the name to Cain, *I have gotten a man from the Lord* (Gen. 4. 1.) yea, as ſome expound her meaning in thoſe words, ſhe thought ſhe had gotten, *That man the Lord,* even the Lord Jeſus Chriſt, *the promiſed ſeed* (Gen. 3. 15.) and then ſhe had gotten ſomewhat indeed, a poſſeſſion to purpoſe, as the name Cain ſignifieth. In the hiſtory of Jacob, we find the mothers, Leah and Rachel, ſtill giving the name (Gen. 29. 32, 33, 34, 35. chap. 30. 6, 8. &c. 1 Sam. 1. 20.) But as it is well diſtinguiſhed, though the nomination was often from the mother, yet the impoſition or confirmation of the name, was always from the father : the mother deſired the name, the father ratified it ; as is plain in the caſe of John the Baptiſt (Luke 1. 59, 60, 61, 62, 63.) Friends preſent at his circumciſion called him Zacharias, *aſter the name of his father ; his mother answered, not ſo,*

*In ſignum heri-
la poſſeſſionis.*

*Nominatio a
matre, impoſi-
tio nominis a
patre.*

so, but his name shall be called John. How was this matter determined? They made signes to his father, how he would have him called, he must end the matter; and he called for a writing table, and wrote, saying, his name is John. There have been many nominations from the Mother, but the imposition ever was from the Father; and usually, the Father only is mentioned in giving the name (*Gen. 5. 3, 29.*) as also here in the Text, 'tis said of Job alone, *He called the name of the first*

Jemima, and the name of the second, Kezia, and the name of the third Keren-hapuch. I shall,

First, Consider the signification of these names in the original Language.

Secondly, Give some account why Job gave them these names; for we must not think they were given (as we say) *at a venture, nor in a fancy.*

He called the name of the first Jemima.

*ἡμερα v. Sept.
Diem. Vulg.
A Radice Dñ*

The root of this name in the Hebrew, signifieth *Day*, or, *the light of the day*; and so both the Septuagint and the vulgar Latine translate: as if we should render it in English, *He called the name of the first, Day.*

He called the name of the second Kezia.

That, in the Hebrew, signifieth a *Spice* or *Perfume*, a very fragrant and pleasant spice, of which Naturalists speak much, and is commonly known by the name *Cassia*, and so rendred (*Psal. 45. 8.*) *All thy garments smell of Myrrh, Aloes and Cassia*: as if in English Job had called his second daughters name, *Sweet spice or perfume.*

And the name of the third Keren-hapuch.

That's a compound word, from *Keren*, which signifieth a *Horn*; and *Hapuch*, which among the Learned hath a double signification.

First, It signifieth a *pouder*, of which they made a kind of ointment, wherewith proud ones painted themselves, called in Latine *Stibium*. Some say it was a mineral; others say it was a plant growing in the Sea, which being ground to pouder, was of an

ex-

excellent redness in colour. Here the word *Keren* signifying a *Horn*, is prefixed to it, because they used to preserve such painting-powder in a horn. We find this word *Happuch* made use of in the Verb (2 Kings 9. 30.) where it is said, that *Jezebel* hearing *Jehu* was come to *Jezreel*, *Painted her face, and tured her head*, &c. The Prophet also maketh use of it (*Jer. 4. 30.*) when he would shew how unable anything should be to do them good, the Lord being provoked by their evil deeds. True bodily beauty cannot, much less can a painted face procure them favour with men, with whom the Lord is angry for their wickedness and soul-pollutions; and therefore, saith the Prophet there, *Though thou cloathest thy self with crimson, and deckest thy self with ornaments of gold, though thou reatest thy face with painting, in vain shalt thou make thy self fair, thy lovers will despise thee, they will seek thy life.* When he saith, *Though thou reatest thy self with painting*, it is only to shew, that though they did their best, and used their utmost skill to make themselves look fair, though they should rub their faces with this vermillion, till they crack'd their very skin, yet it would do them no good, the enemy would not be enamoured with them, nor pity, nor spare them for their fine cloaths and fair faces.

Secondly, Others derive this word *Happuch* from a root, which signifieth to *turn*, and then the sense of the Text is, *He called the name of the third Keren-happuch*, that is, *The horn of conversion, or of turning*. I shall give the reason of that translation by-and-by. The *Sepruagint* render it by a word which signifieth *Plenty*, *The horn of plenty*. But I conceive our rendering most proper: He called her name *Keren-happuch*, that is, *The horn of beauty*, alluding to the custom of proud women, who to make themselves look fair, and to to ensnare others with their beauty, anointed or painted themselves with that tincturing stuff. Thus we have the signification of these names.

But why did *Job* give his daughters such names as these?

First, I suppose this may be given as a reason of it, That he might in these names remember, or be minded of, his wonderful restoration. God having brought him out of a low and miserable estate, to a very high and comfortable one, he therefore called the name of the first *Femina*, that is, *Day*, to signify that he who before was in a night, a dark night of sadness and sorrow, of trouble and adversity, was now come to a comfortable day of

M m m m m m

prospe-

prosperity. The Scripture saith, *Light is sown for the righteous.* They may be in the dark, in a dark day, in a day as dark as night, and where the very light (as *Job* spake, Chap. 10.) is as darkness; but there is a Day coming, *Light is sown for the righteous.* *Job* might say, I have been in the dark night of affliction, but now 'tis break of day with me; and therefore that I may remember this goodness of God, my first daughter shall be named *Day*, that her name may help me to remember the goodness of God all my dayes.

Again, When he called his second daughter *Kezia*, that also might refer to his new state. As if he had said, My former condition of stink and filth is palled away; I once sat (as it were) upon a dunghill, being little better than dung my self, full of ulcerous soars; my breath savour'd so ill, that my Wife could not endure me, and I was an offence to all neer me: but now the Lord hath renewed my flesh, as the flesh of a child, now I am sweet and clean, my savour is like a perfume; and therefore my second daughters name shall be *Kezia*, *Spice or perfume.*

Job might also say, My late affliction was a state of deformity, I was black and uncomely, my face was all as a scab, and my body as a sore, my countenance was flurr'd with tears and weeping (as he complained, Chap. 16. 16.) there was no beauty in me; *Job* might say of himself in that state, as it is said of Christ in the Prophetic, *When we beheld him there was no beauty, no comeliness in him:* but now my sores are healed, now I have recovered my former strength, freshness and comeliness; and therefore, the name of this daughter shall be, *The horn of beauty*, to mind me how the Lord hath given me beauty for ashes, and garments of joy for a spirit of heaviness. Thus he might very well, and very piously, give his children these names, to mind him of the blessed change which the Lord had made in his outward condition. And this is the reason of that translation before mentioned, of the name of the third daughter, called *Keren-happuch*, *The horn of Conversion*, intimating how great a change the Lord had made in his horn; his horn was in the dust before, it was empty and had nothing in it but filth, whereas now it is become or turned to be a *Horn of plenty*. *Job's* estate was changed from poverty to plenty, and his horn raised from the dust to honour and dignity; and therefore he called the name of his third daughter

Keren-

Keren-happach, The horn of Conversion, or, The change of the Horn. Thus Job might have great reason to call his daughters by these names, with respect to the change of his condition.

Hence observe ;

Godly Parents dwell, when they give such names to their children, as may be memorials of the providences of God towards them.

Joseph had a mighty turn in his estate, as the Psalmist epitomizeth the History of Moses in Genesis concerning him (Psat. 105. 17, 18, 19, 20, &c.) He was sold for a servant, his feet were hurt with fetters, he was laid in irons, until the time that his word came ; the word of the Lord tryed him : The King sent and toosed him, he made him Lord of his house, and Ruler of all his substance, &c. This Joseph had two sons in the Land of Egypt, after this turn of his estate ; but what were their names ? The Text answers (Gen. 41. 51, 52.) *And he called the name of his first-born Manasseh, which signifieth forgetfulness ; and he giveth this reason of it ; for (said he) God hath made me forget all my toyl, and all my fathers house. And the name of the second called he Ephraim, which signifieth fruitful ; for (said he) God hath caused me to be fruitful in the land of my affliction.* He was once very much afflicted, and now he was very fruitful ; therefore, he called the name of his younger son, Ephraim, that he might remember the kindness of God to him, as often as he beheld or spake to, or of, that son. So Moses called his son Gershom (stranger) for he said, *I have been a stranger in a strange Land* (Exod. 2. 22.) We find also names given to things, as well as to persons, by way of remembrance. Thus (1 Sam. 7. 12.) after a great victory obtained against the Philistines, Samuel set up a stone, and gave it a name, *He called it Eben-ezer, or the Stone of help* : The reason was, for (said he) *hitherto the Lord hath helped us.* The name of the stone, was, to mind them of the Lords constant readiness to help them, even unto that day. So Moses (Exod. 17.) after that great deliverance from the Amalekites, built an Altar, and called it *Jehovah nissi, which signifieth, the Lord is my Banner*, to put them in remembrance how the Lord went forth as a man of War, and mightily confounded their enemies. There is a prudence to be used in the names, both of things and persons. We read (Gen. 10. 25.)

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Unto

Unto Eber were born two sons, and the name of the one he called Peleg; and why Peleg? for in his days (saith that Text) was the earth divided. Peleg signifieth division. The whole world, which lay before as one common field in his days, was divided and canoniz'd into several Countries, therefore his name was called Peleg. And, as many names have been given from past or present providences, so some names have been given, as it were, by Prophecie, with respect to after providences (Gen. 5. 29.) Lamech lived a hundred eighty and two years, and begat a son, and called his name Noah, which signifieth rest. Why so? not from a providence that was past or present, but from what he believed should be; For this same (said he) shall comfort us concerning our work and toyl of our hands, because of the ground which the Lord hath cursed. Thus much of the names of Jobs daughters, as they signified the providences of God towards him, and the turn of his fate.

Secondly, We may consider these names, with reference to the personal qualifications or endowments of his daughters, and those twofold; First, their corporal & external qualifications. Secondly, their spiritual & internal qualifications, which we may well conceive Job had a chief respect unto, in giving them these names.

First, He called the name of the first *Femima*, or, *Day*, thereby signifying, First, the clear natural beauty of that daughter, or the brightness of her complexion like the brightness of the day, or as if she shined in beauty like the day, when beautified by the beams of the Sun. Thus Christ spake of the Church (Cant. 6. 10.) *Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun?* Jobs eldest daughter looked forth as the day, she was of a resplendent comeliness: and we may well suppose, Job, who gave her this name, had prayed she might have, and hoped she would have, and doubtless in her time she had not only a beautiful face, and a comely feature of body, but (which is far better) a beautiful soul, a well-featured disposition of mind, much grace and goodness: in which sense, the Church (in the place last mentioned) is said to look forth as the morning, to be fair as the Moon, and clear as the Sun. The name *Day*, doth very well shadow, both the virgin beauty of the body, and the divine unspotted beauty of the soul. Secondly, he might call her so, thereby signifying, that as the day is sweet and pleasant, so was she, both as to her bodily aspect in comeliness, and the aspect of her

her ſoul in holineſs. Finally, (ſay ſome) he called her name *Day*, *Una dies aperit, ſuſcipit una* becauſe beauty (bodily beauty they mean) is of no long continuance, it is but, as it were, for a day; like a flower, which a day dies, opens and withers.

He called the ſecond *Kazia*, or as one of the Ancients renders, *Cassia*, ſignifying ſpice and perfume, to note that ſhe was of a fragrant temper, of a winning diſpoſition and converſation. Grace and virtue yield the ſweeteſt ſmell in the noſtrils of God, and of all good men. The Church (*Cant. 1. 3.*) ſaith of Chriſt, *Becauſe of the ſavour of thy good ointments, thy name is an ointment poured forth; therefore do the virgins love thee.* Theſe ointments were the precious graces of Chriſt. 'Tis ſo in ſome proportion, with all the godly; their ointments (the unction of the Spirit poured upon them) caſt a delightful ſavour. *Solomon ſaith (Eccl. 7. 1.) A good name is better than precious ointment.* A good name, ariſing from good qualities, from grace received and acted, is the moſt precious ointment, more precious than all the ointments which affect the ſenſe. To be *Femina*, beautiful in body as the day, and not to be *Kazia*, not to have a ſpirit ſweet as *Cassia*, what is it, but a piece of pageantry, or gilding upon a common poſt?

Job called the name of the 3d *Keren-happuch*, or, *Horn of beauty*; Firſt, with reſpect to her out-ſide, intimating, that ſhe was a great beauty. Some ſay, ſhe was called *Keren-happuch* by an *Antiphras*, becauſe ſhe needed not, much leſs uſed, the horn of beauty to make her ſelf beautiful; ſhe was even beauty it ſelf: Her natural beauty exceeded all that artificial beauty which proud women make ſhew of, by painting their faces. She was alſo a *horn of beauty*, as to her graces and ſpiritual endowments. Thus *Job* might give his daughters theſe names, not only with reſpect to the change of his condition, but conſidering the conditions of his daughters, both with reſpect to their bodily beauty, and the divine excellency of grace beſtowed upon their ſouls.

Hence note;

It is good to give names, exciting to virtue and to duty.

The names of *Job's* three daughters, *Day*, *Perfume*, *Horn of beauty*, might ſtir them up to approve themſelves ſuch as their
*Nomina bona
 calcar ad vir-
 tutes habent.*

names imported. Vertuous names, or names of vertue, should mind us to do vertuously. 'Tis also a piece of spiritual prudence and policy, to put, as the names of excellent things, of graces and vertues, so of excellent persons, such as have excelled in grace and vertue, upon our children, that they may be provoked to imitate and follow their examples, whose names they bear. The good wishes and desires of parents concerning children, may be silently (if I may so speak) expressed in their names. They who would have their children excel in such a grace or good way, may do well to fix it in their names, as prophesying or hoping, at least, they will really be what they are in name, or what their names promise. One of the Ancients reports this practice of the Ancients; *We give names (saith he) wherein we hold forth our wishes and desires, and pray to God that our children may answer the signification of their names.* Many Scripture-names have mysterious meanings in them. *Hosen*, signifieth a *Saviour*, his parents therein prophesying (as it were) and shewing their faith, that he would be a Prophet, and prove instrumental for the salvation of others. *Obadiab*, signifieth *the servant of God*; his parents gave him that name (we may suppose) hoping he would, and wishing he might be a faithful servant of God. *Zachariah*, signifieth *the memory or remembrance of God*, his parents earnestly desiring, that God would both remember him (which is all mercy to man) or that he might alwayes remember God (which is all duty to God) *Remember now thy Creator in the dayes of thy youth*; that is, perform all duty to God.

We see then, it hath been usual among godly parents, to give significant names to their children, either that they might be minded of the mercies of God to them, or of the duties which they were to perform to God.

I shall only adde for the close of the point, this short admonition to all, to women especially (because the Text speaks of them) that, *As it is useful and usual for parents to give good names to their children, so children should have a gracious ambition to make good the signification of their names.* What will it advantage a man to be called *John*, which signifieth grace, if himself be graceless? or to be called *Obadiab*, which signifieth a servant of God, if he neglect to serve God? or to be called *Zachariah*, which signifieth the Remembrance of God, if he forget God?

Apud nos vati-
va & quasi ob
vivunt auspi-
cium ponuntur
vocabula, scilicet
Victoris, Casti,
Fideli, Probi; sic
apud Hebræos,
Michæas, &c.
Habdas & Za-
charias cate-
runt; his simul a
ca virtutem
vocabulo libe-
runt a parentibus
imponuntur.
Hieron. in
Proem. Com-
ment in lib.
Mich.

Nomina erant
quasi omnia vel
monita vel va-
ta rei futura.

God? Again, what will it benefit a woman to be called *Susanna*, which signifieth a *Lilly* (a beautiful flower) if she be not like *that lilly among thorns*, the Church (*Cant. 2. 2.*) but only a lilly in the wilderness of this world? What will it benefit a woman to be called *Tamar*, which signifieth a Palm-tree, tall and strait, if her self be of a low, base, and crooked disposition. 'Tis better to be a crooked shrub in bodily stature, than a tall strait Palm-tree with a crooked mind, and a low spirit. To be named *Jemima*, as fair as Day; to be named *Kezia*, as sweet as spice or perfume; to be called *Keren-happuch*, as beautiful as the very horn of beauty; what will it advantage any women, unless they have real virtues, and gracious qualities answering these names? Yea, these names will be real witnesses against them at last, and fill their faces with shame. To profess our selves to be, or to have a name to be, what we are not, is to be deeply hypocritical; and to bear that in our names which we are not, nor take any care to be, is highly disgraceful. But when names are fulfilled in persons; when men and women, who wear good names, are or do the good signified by their names, how precious are their names! and their memories, how honorable! And when the good or virtues of the three feminine names in the Text meet and center in the person of any one woman; when *Jemima*, the day-light of true knowledge and understanding is joyned with *Kezia*, the perfume of reputation, ascending from *Keren-happuch*, store of beautiful graces, put forth in the gracious actions of a spotless and unblameable conversation; what Pencil is able to draw to the life the ravishing features of such a person? Such, I believe, were those noble Ladies, *Jobs* daughters, named in the Text, which was the joy of their fathers heart, and the staff of his old age.

Thus much of the names of *Jobs* daughters, and of the signification of them; both in reference to the then present change of *Jobs* estate, and the hope he had of their future good estate; with respect to the beauty and gracefulness of their bodies, but especially to the beauty and graciousness of their souls or minds.

Now as the beauty and virtues too of *Jobs* three daughters were implied, and wrapt up in their names, so their beauty is plainly expressed in the next words.

Vers.

Verſ. 15. And in all the land were no women found ſo fair as the daughters of Job, and their father gave them inheritance among their brethren.

In this verſe we have two things concerning *Jobs* daughters. Firſt, The ſupereminency of their beauty. Secondly, The greatneſs of their dowry or portions, beſtowed on them by the bounty of their father. The former we have at the beginning of the verſe.

And in all the land were no women found ſo fair as the daughters of Job.

ἐν τῇ ὅλῃ γῇ.
vov. In eaque
ſub celo. Sept
Tota terra eſt
ſub celo: hic
autem veſtrin-
gitur ad cer-
tam Regionem.
Druf.

When 'tis ſaid, in *all the land*, we are to underſtand it of all the land of *Uz*: Yet the Septuagint extend it to all lands all the world over, rendering *all under heaven*; but the word in the Original will not reach ſo far, though the truth might. But in all that land were no women (or women kind, as Maſter Broughton reads) found ſo fair, that is, none were ſo fair as they. The word *found* is to be taken as in that of *Moſe*: (*Exod. 35. 23.*) *Every man with whom was found* (that is, with whom there was, or who had) *blue and purple, &c. brought them*: And as in that which is ſpoken of *Chriſt* (*Phi. 2. 8.*) *He was found* (that is, he was or appeared) *in the form of a man*. So (*Mal. 2. 6. 2 Chron. 19. 3.*) For we are not to conceive that there was an inquiry or ſearch made amongst all the women of the land of *Uz* who was faireſt, and that upon the return, none were found ſo fair and beautiful as *Jobs* daughters: The meaning is only this, none were known ſo fair as they, or they had no known Peers in fairneſs; and this is a ſufficient proof, that thoſe notable names were not given *Jobs* daughters without a cauſe, either ſeen or foreſeen, at leaſt deſired, the iſſue answering the deſire; *In all the land there were none ſo fair as they.*

Non ſunt in-
ventæ juſto
filias Job me-
liores eis.
Sept.

There is a bodily fairneſs, and a ſoul fairneſs. The word into which we render the Hebrew ſignifieth properly the fairneſs of the face or body: but the Septuagint tranſlate it by a word ſignifying the ſoul's fairneſs, They ſay, *No women were found better than the daughters of Job*. Their goodneſs without queſtion, as it was far more excellent in it ſelf, ſo more conſortful and delightful to him than their fairneſs. But we may very well take in both, as was hinted

hinted before, namely, that his daughters were excellent, both for the one beauty and for the other. Yet, I conceive, the fairness here spoken of, was that of the body; and we must reckon it as a part of *Jobs* renewed felicity, not only that he had three daughters as he had before, but that his daughters were fairer than any in the land.

*Pulcritudo re-
renae felicitatis
est, et una por-
tio est, ad dis-
pen,ationem
veteris testa-
menti perti-
nens.*

Hence note;
The bodily beauty of our children is a gift of God, and no small one.

Beauty is not only one of the excellencies of nature, but some part of Gods image in man, and much respected in women. The beauty of the body, bears the image of a beautiful mind, and is a figure of holiness; hence that Scripture phrase, *The beauty of holiness*. It is said of *Moses*, *He was a goodly child*; and of *Sarah*, that she was a very beautiful woman; so beautiful, that *Abraham* was afraid her beauty might endanger him among strangers. *Rebecca* also was beautiful, and very fair; and though beauty is no grace, yet it is a grace to grace. *Beauty is, and duly may be, a great attractive of love and affection*: Though we know it is often an incentive to lust, yet it is an attractive of true love. What is said of the Church (*Psal. 45. 11.*) *So shall the King greatly desire thy beauty*, thy spiritual or inward beauty, is true also of outward or corporal beauty. Beauty to some is a portion among men; to others, a favour from God. Beauty is a silent eloquence, a tacit perswasion, it works much. But consider, I speak of that beauty first, which is natural, not artificial; I speak not of *beauty out of a box*, but of that which is laid on by the hand of God, that's a blessing and a mercy, then especially, when it is joyned with better beauty. Only remember, though bodily beauty be a blessing, it is but an inferior blessing; it is a gift of God, yet an inferior gift: And there are many considerations which may keep them humble in their own thoughts, who are most beautiful in the eyes of others.

*Species corporis
est simulacrum
est mentis &
figura probitas.
Amb. l. 2.
de virgin.*

*Gravior est pul-
chritudo veniens
a corpore virtute.*

For, First, As beauty is a blessing, so it is a snare oftentimes; and that in two respects.

First, It proveth a snare to them that have it. If they have not grace, it maketh them proud and vain; such are often given up to new-fangled inventions; their natural beauty will not serve them,

*Fastus in est
pul. hris, sequi-
turque superbia
formam.*

Non non

them, they must have artificial set-offs. Again, much beauty maketh many disdainful of others; and they who are so, are under the disdain of God; and it had been much better for such, if they had been the veriest *Doublers* (as some call unhandiome ones) or the most deformed creatures in the world. Therefore (I say) remember there is a snare in beauty to those that have it; yet by how much beauty hath the more temptation in it, by so much are they the more to be commended, who being beautiful, overcome those temptations, and continue humble, modest, chaste, discreet, and diligent, avoiding evil, with all the occasions of it, turning from every vanity, and doing good.

Secondly, Beauty is often a snare to others. When the Persian Captive Ladies were presented to *Alexander the Great*, he called them, *The sores or pain of the eyes*; He was afraid they might wholly conquer him, who had conquered so great a part of the world. What reason have any to be proud of that, which may insnare, and so undo, both themselves and others?

Secondly, Consider there is nothing more frail, nor sooner lost than bodily beauty. A little sorrow, a few tears, spoil and sully a fair face; a fit of sickness withereth beauty, and, inevitably, old age will do it; at best, 'tis quickly gone, and every day, when once at best, abates it; the longer you have it, the less you have of it. Some conceive (as I toucht before) that *Job* called his eldest daughter *Jemima*, *Day*, because beauty lasteth but as it were a day; one day bloweth it, and another day blasteth it.

Est enim do-
num breve
tempus. Sen.
in Hippol.

Forme omnes
insidiatur.

Thirdly, Beauty endangers the weaker sex to become a prey to the lusts of adulterous men, who often lye in wait for such a booty. So then, though beauty be a blessing, yet we have little reason to be proud of it, if these three things be true (as who can deny the truth of any one of them) which have been said of it; and three times three things more might be said of it, with as much truth, to take all off from over-much valuing it, or to abate our valuation of it.

Therefore, above all, look to the beauty of the mind, that's a beauty worth the striving after; and that is truest bodily beauty, which is adorned with soul-beauty, or when the beauty of comeliness is associated with the beauty of holiness. It had been no great matter of commendation to *Jobs* daughters, that they were the

the faireſt women in all the land, if they had not been the holieſt. The beauty of the mind is ten thouſand times more commendable than that of the body; the King of heaven deſires ſuch beauty. It is not a naturally fair face that will make the Lord Jeſus deſire you; and as for an artificially fair, that will cauſe the Lord Jeſus to abhor you. *The Kings daughter is all glorious within* (Pſal. 45. 13.) her glory is a ſpiritual glory. Solomon hath told us what natural beauty is without ſpiritual (*Prov. 11. 22.*) *As a jewel in a ſhines ſhout, ſo is a fair woman which is without diſcretion;* eſpecially, that fair woman is ſo, who (as the Margin hath it) *departeth from diſcretion.* They are truly beautiful and lovely, who have beautiful diſpoſitions, and follow beautiful and lovely actions. The Lord ſaid of the Jewiſh Church (*Ezek. 16. 14.*) *Thy renown went forth among the heathen for beauty; for it was perfect through my comelineſs which I had put upon thee.* But what was the comelineſs which God had put upon her? It was the comelineſs of divine gifts and graces planted in her, and exerciſed or held out by her. That's the ornament with which the Apoſtle Peter ſaith, the good women in the old time adorned themſelves, *even the hidden man of the heart, a meek and quiet ſpirit* (1 Epist. 3. 4, 5.) And let men as well as women ſtrive for theſe ornaments. They that are deformed in perſon, may more than make it up, by being conformed to Chriſt in their ways and works. Better be deformed in body, and conformed to Chriſt, than to have a well-proportion'd comely body, and no conformity unto Chriſt. It hath been ſaid of ſome wiſe and worthy men, that *their ſouls were ill-houſed*, that is, they had ill ſhap'd or unhandſome bodies. But though the houſe of the body be mean and deſpicable, yet if the inhabitant, or the ſoul, be wiſe and good, that makes a mends for all outward deficiencies, yea, for deformities and monſtrouſities; whereas if the houſe of the body be never ſo well framed and built, yet if it be inhabited by a proud, unclean, ignorant, impious ſoul, how doth that ſpoil, deſile, and diſhonour that body, and make it no better than a darkſome dungeon.

So far concerning the names of *Jobs* daughters, who being qualified in body and mind according to the import of their names, were themſelves portion enough to any husband; yet *Job* did not put them off ſo, but gave an honourable ſhare of his plentiful eſtate to them, as it followeth,

N o o o o o 2

And

And their father gave them inheritance among their brethren.

וכר
נשה

*Had Inter, vel
ut in Hebraeo
est in medio
fratrum equali-
tatem quan-
dam & com-
munem ratio-
nem denotat,
Pined.*

*Inter fratres
sc. ad designan-
dum convenienti-
am virtutis
in utroque.
Aquín.*

And well they deserved it. *Their father gave them.* He made the distribution to prevent contention, which often falls out among children (and possibly might among *Jobs*) about their fathers estate. This was a high favour, and somewhat unusual, to give daughters inheritance among their brethren; they use only to inherit, when they have no brethren. For among the *Jews*, and probably among the *Idumeans*, it was a custome, and it past into a law among the *Jews*, that sons should have the whole inheritance; the reason was, because their families and inheritances were preserved distinct by the male, not so by the females. The Hebrew word for a male signifies *Remembrance*, but that for a female *Forgetfulness*; because daughters lose the name of their family in marriage, and therefore daughters did not inherit, but when there was no male issue. Thus it was in the case of the daughters of *Zelophehad*, their father left no son, & so they inherited (*Num. 27. 7.*) An immoveable inheritance came not to daughters; they had only a moveable inheritance. But *Job* giving his daughters inheritance among their brethren, implyeth (as some Interpreters conceive) that they had an equal inheritance in lands with their brethren, which is also the opinion of our Annotators; as if out of love to them, and in reward of their virtues, he gave to every one of them, as to his sons, a portion of land to inherit, so that they shared proportionally with their brethren, by their fathers Will and Testament, and were coheirs with them in his estate equally.

Yet those words, *among or in the midst of their brethren*, note, saith another Expounder, only an equality in their good qualities & virtues. I suppose, if you take *equally* in a *strict sense*, that is, just as much, foot for foot, penny for penny, they did not inherit equally; but if we take it in a *common or large sense*, so they had as great an inheritance as their brethren, they had as much for daughters, as their brethren for sons. *Their fathers gave them inheritance among their brethren.*

Hence note, First;

It is the fathers duty to provide for his Children.

(1 Tim. 5. 8.) *If any provide not for his own, and specially for*

for those of his own house, he hath denied the faith, and is worse than an infidel. The Apostles meaning is, in that point, he hath denied the faith, and doth not carry it like a believer, no, nor so well as unbelievers or infidels commonly do.

Secondly, Their father gave them inheritance.

Hence note ;

It is the fathers priviledge to dispose of his estate to his children.

Children must not take their portions ; their father must give it them. Children must not carve to themselves : It is the priviledge of the father to dispose of what he hath, according to right and reason, and the law of the place.

Thirdly, Who were they that had this gift, they were his daughters, *Their father gave them inheritance.*

Hence note ;

Daughters are to be provided for, as well as sons.

Some fathers are all for their sons, and neglect their daughters altogether. Sons should not be denied their priviledge, and daughters should not be unprovided for. Sons bear up the name of the family, and daughters may bring both strength and honour to the family ; by matching into worthy families.

Note, Fourthly ;

The better daughters are, the better should parents, father or mother, do and provide for them.

The reason why Job went so high, to give his daughters inheritance among their brethren, was, because his daughters were not only beautiful, but dutiful, and though women by sex, yet of a masculine spirit. The very grammer of the Text (as some take notice) leads us to this ground of their fathers bounty and nobleness to them ; he dealt with them as with sons, because they had the virtues of sons ; for in three places the Holy Ghost useth the masculine affixe (*Mem*) where (according to ordinary rule) he should use the feminine (*Nun*) to shew (say they) that Job was not moved by fond affection to his daughters, but sound judgement ; he seeing them exceed their sex in vertue, equall'd them in his fatherly provision, with those who were of a more excellent sex,

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sex, and dealt with them as with sons in their degree.

Lastly, Observe ;

Children ought to be satisfied with their fathers pleasure in disposing his estate among them.

We do not hear that there was any discontent in the sons, because the daughters had so much ; nor in the daughters, because they had no more : both rested in what their father was pleased to do for them. How much more should we rest content with that portion and inheritance which our father in heaven provides for us ? and indeed he will give all his daughters at last inheritance among his sons : For as the Apostle speaketh with respect to grace, so 'tis true in respect to glory, *There is neither male nor female ; but Christ is all and in all.* The grace of God is not more to the male than to the female ; and, as it is in the giving of grace here, so it will be in the distribution of glory hereafter : Brethren and sisters, husbands and wives, who are heirs of the same grace of life, shall be all heirs together in the life of glory, or in the glorious life ; and therefore let us be content with what portion or inheritance our heavenly father is pleased to give us, to allor, or allow us in this life.

JOB,

J O B, Chap. 42. Verſ. 16, 17.

16. *After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, even four generations.*

17. *So Job died, being old and full of dayes.*

Theſe two verſes conclude the Hiſtory and whole Book of Job, and in them we may conſider theſe fix things.

First, The length of *Jobs* life, or how long he lived, *even an hundred and forty years.*

Secondly, From whence we are to date this account of his life; *After this*, ſaith the Text, *lived Job an hundred and forty years.*

Thirdly, We have here the great increaſe of his family; he had not only ſons of his own, but, *ſaw his ſons, and his ſons ſons, even four generations.*

Fourthly, We may conſider the comfort and content in which he ſpent this long life, and run out thoſe many years, which is implied in thoſe words, *He ſaw his ſons, and his ſons ſons, even four generations.*

Fifthly, We have the cloſe of his life, *So Job died.*

Sixthly, The ſtate of life in which he died, ſet forth two ways; First, *Being old* (or an old man,) Secondly, *Full of dayes.* So Job died, *being old* (or an old man) *and full of dayes.*

Verſ. 16. *After this Job lived an hundred and forty years.*

He ſurvived all his ſorrows, and ſaw a very bleſſed reſurrection of his comforts and enjoyments. *After this*, that is, after this unparallel'd affliction was over-paſt, after the Winter of his ſorrows and troubles was over-blown, after the dark night of his calamity was full ſpent, *After this lived Job an hundred and forty years.* The Septuagint make this expoſition their tranſlation, rendering the Text thus out of the original, *After this Plague or blow lived Job,* &c. So that, here we have not the account of the whole race of his life, but of his new life, as we may call it, or, of his

his life, in the third edition of it: For, as there are (if I may ſo ſpeak) three editions of mans life in general, whereof the firſt was a nappy one in *Adam*, as created; the ſecond, miſerable, by *Adam*, as fallen the third, more happy than the firſt, as we are reſtored by Chriſt, the ſecond *Adam*: So there were three editions or volumes (at leaſt) of this one mans life, whereof the firſt was very prosperous, the ſecond very troubleſom, the third more prosperous than the firſt. This prosperous edition or ſtate of *Jobs* life, continued *an hundred and forty years*.

But have we no queſts about the computation of his whole life, or how long he lived in all?

I anſwer, we have none from the holy Scriptures; and therefore, where the Scripture hath not a tongue to ſpeak, I would ſay but little: Yet give me leave to report the opinion, both of the *Jewiſh* Writers, and of ſeveral others, both *Greek* and *Latine*, concerning that point.

Fiſt, It is generally agreed by the *Jewiſh* Writers, and by moſt of the *Latines*, that *Job* was threeſcore and ten years old at the concluſion of his trouble; and if he were ſeventy when his trouble ended, adding an hundred and forty more after the end of his trouble, it makes up juſt two hundred and ten years, as the general account of his whole life. Thus the *Jewiſh* Doctors conclude the race of *Jobs* life, as long as the abode of the children of *Iſrael* in *Egypt*, after their coming thither, till their going out.

Secondly, The ſeventy Interpreters give another reckoning, both of the time he lived after his affliction, and of the time before, and ſo conſequentially of his whole life; for that they tranſlate, *After this trouble, Job lived an hundred and ſeventy years; and all the dayes which Job lived, were two hundred and forty years*. Thus they render the Text, but by what varrant I do not underſtand. The ground of this addition, by which ſome endeavour to preſerve the credit of that tranſlation, is this; The *Septuagint* (ſay they) by *after this*, do not underſtand only the time when *Job* was juſt come out of his troubles, but, by *after this*, they mean the whole time that *Job* was recovering out of his trouble, and growing up into that greatneſs. As if the meaning of thoſe words, *after this*, were to be taken thus: After *Jobs* cattel were doubled, and his Family was compleated, after he had ſeven ſons and three daughters born unto him, and after his daughters appeared

peared to be according to their names, and the report made of them in the former context, the fairest women in all the Land of Uz; and after he had disposed of them in marriage, to his comfort and content, after all this was in doing and done, he lived an hundred and forty years. Now, for the doing of all this, they allow thirty years, which being added to the hundred and forty years in the Text, make up the full sum of an hundred and seventy years, as they translate; to which, if we add seventy years, which is supposed to have been the time of his life, when his troubles ended, then the total amounts to two hundred and forty years, which the Septuagint in their translation say he lived.

But it may suffice to mention this, it being only the opinion, and possibly the mistake of those ancient Translators. We have no more in Scripture, but that he lived an hundred and forty years after his troubles were ended, and taking it strictly so, he must needs be a very old man, for he was a perfect man, and had ten children before his troubles began.

After this lived Job an hundred and forty years.

But why doth the Spirit of God reckon up his years? Surely to set forth a further blessing bestowed upon Job, than as yet had been named, even the blessing of long life. All that is spoken of him, is in a way of mercy; and to make the measure of his mercies full, this is added or cast in, that *he lived* after the dayes of his trouble were ended, *an hundred and forty years.*

Hence note;

Long life is to be reckoned among divine blessings; and 'tis a right-hand blessing (Prov. 3. 16.)

Job had many blessings of this life, but his long life on earth was the chiefest of meer earthly blessings. The first Ages of the world had very long livers: *Adam*, the first man, lived well towards a thousand years, compleat one hundred and thirty years, after he was created (*Gen. 5. 5.*) which being in a perfect mans estate, we may well reckon him as a man of neer a thousand years old, and neerer to a thousand than *Methuselah*, when he dyed. That whole Chapter is a clear proof, that all before the Flood lived to a great age.

Oooooo

Four

Four reasons may be assigned, why the thread of mans life was drawn out to so great a length, in those early ages of the world.

First, That they might learn the works of Creation, and be skilled in the course of nature, which, having no books nor antecedent studies of men, they must collect by observation.

Secondly, They lived long, that they might instruct others in what themselves had observed.

Thirdly, They lived long, that mankind might be multiplied; for of those long livers (*Gen. 5.*) when the first-born is mentioned, it is still added, they lived so many hundred years after, and begat sons and daughters.

Fourthly, They lived very long, that they might both invent and perfect those Arts and Sciences with which the world afterward abounded, when drawn into writing, and set forth by rule. And though after the Flood, the years of the longest livers were much short of theirs, yet the holy Patriarchs received a great share of his blessing. *Abraham* lived an hundred seventy and five years (*Gen. 25. 7.*) *Isaac* lived something longer, an hundred and fourscore years (*Gen. 35. 20.*) *Jacob* lived an hundred forty and seven (*Gen. 47. 28.*) *Joseph* lived an hundred and ten years (*Gen. 50. ult.*) *Job*, if we take in that common account of the antecedent part of his life, lived longer than any of these, even two hundred and ten years. The fifth Commandement hath this promise (*Exod. 20. 12.*) *Honour thy Father and thy Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.* And the Apostle calls that the first Commandement with promise (*Eph. 6. 2.*) that is, the first Commandement with an explicate promise (all the Commandements have promises implied to those that obey them) *Eliphaz* assured *Job* of this blessing, in case of his repentance (*Chap. 5. 26.*) *Thou shalt come to thy grave in a full age, like as a shock of Corn cometh in his season:* And in this he was a true Prophet.

Now, that long life is a blessing, I would shew briefly, under these six considerations.

First, It is a blessing to have a long opportunity of doing good, of being useful and serviceable to our generation; long life gives an advantage for that.

Secondly, It is a blessing to have opportunity to gain experiences; First, of the various providences of God towards men, whether

ther in wayes of judgement or of mercy. Secondly, to get experiences of the manners of men, of the vanity, unfaithfulness and inconstancy of some men, and of the goodness, faithfulness and constancy of others. Though we sometimes smart in getting our experiences, yet it may be a great blessing to have them.

Thirdly, It is a blessing to have an opportunity to hold forth the grace of God to us, and the graces of God in us, by a holy example. The longer we live a natural life, the more we may manifest the power of a spiritual life, to those among whom we live.

Fourthly, It is a blessing to have opportunity for improvement and growth in grace, to attain the highest stature in, and pitch of holiness. This benefit we may make of long life, even encrease in grace, as our years encrease, and grow better as we grow older.

Fifthly, It is a blessing to have opportunity to bring up our children in the nurture and fear of God; long life gives liberty for this.

Lastly, it is a blessing to behold the blessing of God upon our posterity; long life gives us opportunity for this blessing, and this was *Job's* blessing eminently. In all these respects, and many more might be added, long life is a blessing.

Yet, let me give this corrective, *Long life is but a common blessing*; it is no distinguishing blessing, it is not a certain love-token from God to man. Bad men have lived long, as appears both in sacred and common Histories. Old age is then a blessing, and good indeed, when we are old in goodness, or grow old doing good. *Solomon's* conclusion reacheth this fully (*Prov. 16. 31.*) *The hoary head is a crown of glory, if it be found in the way of righteousness.* And *Solomon* tells us in *Ecclesiastes*, *Better is a child that will be ruled, than an old and foolish King that will receive no counsel.* When we may say of any, as the Lord said of some (*Ezek. 23. 43.*) *O ye that are old in adulteries*; when any are old in sin, such an old age. Better to die young, than live to old age, to die in sin. To live to be old men, the old man not dying. O how sad! To see sin young, when the man is old, how sad! The sight is that! Then only old age is good, when we are good. They only die in a good old age (as it is said of *Abraham*, *Gen. 25. 8.*) who are good dying old. *The sinner of a*

hundred years old shall die accursed (Isa. 65. 20.) So then, it is knowing, not ignorant old age; it is prudent, not foolish old age; it is gracious, not vicious old age, which is indeed the blessing; and therefore, though it be a blessing, look upon it as a common blessing. As riches are good to us, our selves being good; so is old age, such is a life of many years in this world, good only to those who are good, and do good.

Secondly, When it is said, *Job lived an hundred and forty years,* we are not to take *his living* for a bare continuance or insurance in life, for so many years; but we are to understand his life or living to long, with the cleaving of it, with the good of it: *he lived*, that is, he lived comfortably, honourably, peaceably, this hundred and forty years. We commonly say, *To live is to be well; to live, is to flourish.* Some live, whose life is a kind of death. As they who live in (sinful) pleasure, are dead while they live, so also are they who live in great worldly sorrow. *Job* lived comfortably and contentedly all that long time of his latter life, even an hundred and forty years.

*Vivere est
valere.*

Hence note, Secondly;

Long life, in health, peace and prosperity, is a blessing indeed.

To live long in the enjoyment of good, is very good. *What man is he (saith David, Psal. 34. 12.) that desireth life, and loveth many dayes, that he may see good? Keep thy tongue from evil, &c.* To live long and see good, that is, enjoy good, is the utmost that can be desired in this life. That's the blessing, or the good promised in the renewed state of *Jerusalem (Isa. 65.)* where, after the Lord had spoken of new heavens and new earth, he adds, at the 22d verse, *They shall not build, and another inhabit; they shall not plant, and another eat; for as the dayes of a tree, are the dayes of my people, and mine elect shall long enjoy the work of their hands.* He doth not say, they shall live long, but they shall enjoy long; that which they have built and planted, none shall invade nor take away from them. Some conceive, this hath reference to the thousand years, prophesied of (*Rev. 20.*) wherein the Church shall enjoy perfect felicity in this world. To live long in the sweet enjoyments of health, honour, peace and plenty, for soul and body, is a full blessing. I grant, some good men live long, who yet do not alwayes enjoy good; their old age especially,

ally is accompanied and encumbered with many bodily distempers and grievous pains. Though grace sets us above the decays of nature, and the troubles of this life, yet grace doth not exempt nor give us privilege from either; so that greediness after many years, is commonly a greediness only after many infirmities. *Isaac* was a good old man, yet 'tis said of him, that *when he was old, his eyes waxed dim, so that he could not see* (Gen. 27. 1.) Old age, and dim eyes, and deaf ears, shaking hands, and palsied trembling joynts, with manifold diseases, are seldom found asunder. Therefore, *Job* had an extraordinary blessing, to live long and free from all these evils, and so have any who do so. *Barzillay* was a good old man, yet (2 Sam. 19. 25.) he was so benumbed, and his natural senses so enfeebled, that he did not enjoy his life; *Can I* (said he to *David*, who invited him to a Court-life, *Can I*) *any more taste what I eat or drink?* &c. That's a blessed old age, when we live long, and enjoy comfort with our lives, chiefly when we enjoy the comforts, and act the duties of a spiritual life.

Thirdly, Consider, *Job* was afflicted but a few months we are sure, not many years, but God gave him an hundred and forty years of prosperity in this world, after his affliction.

Hence note;

God sometimes doth, and alwayes can recompence our short sufferings with long comfortable enjoyments, even in this life.

Joseph, for his thirteen or fourteen years slavery and imprisonment in *Egypt*, had four-score years liberty and high advancement there. And though the Lord doth not alwayes, nor often make such compensations in this world; yet he will compensate all the sufferings of his faithful servants, with longer, not only comfortable, but glorious enjoyments, yea, with an eternal enjoyment of glory in the world to come (2 Cor. 4. 17.)

Fourthly, Note;

The Lord can make our old age, our extream old age, even a youth to us, or as comfortable to us as our youth.

He can give health and strength to the very last, he can give a spring in the winter of our age. Thus it was with *Job*; he did not only live long, but flourished in the health of his body, as
much

much as in the plenty of his estate. The Lord can forbid diseases, he can forbid the Gout, the Stone, or any other pain, to touch the person of an old man, if he pleaseth. Some are even afraid to be old, because of the infirmities of old age; but God, who continues life, can prevent or preserve us from the natural, as well as the providential evils of it. Solomon (Eccl. 12. 1.) calleth old age, *the evil day, and the years wherein there is no pleasure*; and he useth it as an argument to move those who are young, to remember their Creator: yet God is able to make old age a good day to us, and to lengthen out our pleasures (those pleasures that are suitable to old age) as long as he is pleased to lengthen out our lives; so that, the comforts and contentments of our lives, shall run parallel with the length of our lives, to the end of our lives. Thus Job lived, he lived comfortably, he lived healthfully, the Lord preventing the decays or usual dilapidations of his house of clay, as will appear further in the next words. *After this Job lived an hundred and forty years,*

And saw his sons, and his sons sons, even four generations.

Quam gene-
rationem intel-
ligo inclusive,
ita ut intelligi-
tur vidisse eni-
am abnepotes,
hi enim sunt in
quarto gradu à
progenitore
scil. Abavo.
Pisc.

Verbo videndi
quodammodo
filiorum ac ne-
potum conspe-
ctus significat-
ur.

That is, Job lived to be a great great Grandfather; he saw his sons, and his Grand-children, and his great Grand-children, and his great great Grand-children, four generations. Joseph (Gen. 50. 23.) lived to see but the third generation, he was only a great Grand-father. Many among us live to be great Grand-fathers, and great Grand-mothers; but to be a great great Grand-father, that is, to see the fourth generation, is very rare. This is recorded of Job, not only to set forth the greatness of his age, but also to shew the greatness of his blessing, and the exceeding greatness of the mercy and goodness of God to him, in multiplying his Family; he saw a numerous issue, to take comfort in all that latter part of his life. *He saw* (saith the Text) *his sons, and his sons sons, even four generations.* The learned in that Language, take notice, that the Hebrew word rendred, *saw*, implieth delight; and doubtless, Job had a most delightful sight of his sons, and his sons sons. It is no where said, that Job saw his sheep, or his oxen, or any of his riches, to take delight in them, but Job saw his sons, and his sons sons; this sight was a thousand times more pleasing to him, than the sight of his fourteen thousand sheep, or of his thousand yoke of oxen.

Hence

Hence note;

To have and enjoy a numerous family, is greatly contentful to man, and a great blessing of God.

Job received a great blessing, when he had sons and daughters of his own, as many as before; but when he saw his sons, and his sons sons, even to the fourth generation, that was the crown of all his outward blessings. Eliphaz fore-spake this of him, upon supposition of his repentance, and profiting under the correcting hand of God (Chap. 5. 25.) *Thou shalt know also that thy seed shall be great, and thy off-spring as the grass of the earth.* The children of all men, or all the children of men, are as grass for fadingness (Isa. 40. 6.) But when Eliphaz said, *Thy off-spring shall be as the grass of the earth*, his meaning was, they shall flourish as the grass, and they shall be many, very many, as the grass of the earth. David (Psal. 127. 3, 4, 5.) speaks of this great blessing, the multiplying of the seed of the righteous, as their great contentment; *Lo, children are the heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are children of the youth: happy is the man that hath his quiver full of them; that is, he hath a great outward happiness.* Many children may contribute to our happiness many wayes, though some have had many unhappineses in one. The next Psalm insists upon the same mercy, under other metaphors; *Thy wife shall be as the fruitful Vine by the sides of thy house, thy children like Olive-plants round about thy Table; Lo, thus shall the man be blessed that feareth the Lord.* And (vers. 6.) *Yea, thou shalt see thy childrens children, and peace upon Israel.* It is a great affliction, a grief of eyes, yea, a breaking of the heart, to behold bad children; but how sweet a sight is it, to behold good and obedient children, and them many! There are two conditions very grievous to see our children in. First, to see them in misery. Rachel (Jer. 31. 15. Mat. 2.) mourned for her children, and would not be comforted, because they were not; she saw them murdered before her eyes. Such a sight had Zedekiah (Jer. 50. 10.) the King of Babylon brought his children, and slew them before his eyes; he made him see that horrid spectacle, and then put out his eyes (vers. 11.) Secondly, to see children sin, and going on in a course of sin; that is a greater, a far greater affliction than the former.

former. It is said (*Gen. 26. 34.*) *When Elau was forty years old, he took to wife Judeth, the daughter of Be.ith the Hittite, which was a grief of mind to Isaac and Rebecca.* To see their son match among the prophane and uncircumcised, both in heart and flesh, was a cut, a wound, a deep wound in their spirits. Again (*Chap. 27. ult.*) *Rebecca said to Isaac, I am weary of my life, because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the Land, what good shall my life do me?* Better be out of the world, than see my sons mi carry. These two sights, to see children suffering, or to see them sinning, are a pain, not only to the eyes, but to the hearts of parents. But to see them, First, Prosperous in their way; Secondly, Pious, keeping the way of the Lord; to have and see such children, and children, Children, to the third and fourth generation, how delightful is this! The Apostle John professed (*3 Epist. ver. 4.*) *I have no greater joy, than to hear that my children walk in the truth.* He means his spiritual children, those whom he had converted to the faith, and begotten to Christ in the ministry of the Word. O what a joy was it to that holy Apostles heart, to see them walk answerably to the profession of the Gospel, and his expectation! Now as that was so great a joy to him, that he had no greater; so 'tis an unspeakable joy when godly parents see their natural children spiritual, and walking in the truth. To see children new born, to see them gracious, and to see them prosperous also, what a blessed sight is this! And this was the sight doubtless which Job had, he saw his children, *His sons, and his sons sons*, to the fourth generation. His blessedness, as to all without him in this life, was at the highest, when he saw the prosperity of his children, both in soul and body. Thus Job was blessed every way, he was blessed with riches, blessed with long life, blessed in the multiplication of his family; he was blessed also in his death, as appeareth in the next and last words of this Chapter and Book.

Vers. 17. *So Job died being old and full of days.*

As Solomon said (*Eccles. 12. 13.*) *Hear the conclusion of the whole matter. Fear God and keep his commandments.* So I may say now, Hear the conclusion of all men. To fear God and keep his commandments, is the consummating end of our lives; but to dye

dye is the consuming end of all our lives, and to a good man 'tis an entrance into eternal life; Such, and so Job died. The Lord having spoken of his life, is not silent about his death; The story, the holy story brings Job to his grave: and that could not but be a blessed death, which was the close of a gracious life. So Job died. Death is the separation of the soul from the body; 'tis the sleep of the body in the grave, and the rest of their souls in heaven who dye in the Lord. There is no difficulty in these words; take a note or two from them.

First, *Death takes all sooner or latter.*

Job lived a long time, but he did not out-live death; he enjoyed an hundred and forty years prosperity in this world, yet he left the world; He lived long, yet a day came when he could not live a day longer. 'Tis said of all the long livers (*Gen. 5.*) *They died.* Adam lived nine hundred and thirty years, and he died. Seth lived nine hundred and twelve years, and he died. Methuselah (the longest liver in this world) lived nine hundred sixty and nine years, and he died. Here Job lived an hundred and forty, and so he dyed. David put the question of all men (*Psal. 89. 48.*) *What man is he that liveth and shall not see death?* How great or how good, how rich or how wise, how strong or how valiant soever any man living is, he must dye. How long soever any man hath lived in this world, he must dye, for the world must dye; there must be a dissolution of all things, and therefore a dissolution of all men (*Psal. 82. 6, 7.*) *I said, ye are gods, but ye shall dye like men.* Kings and Princes, who have the priviledge to be called gods, have not the priviledge of God, not to dye like men. This is a common theorem, I intend not to stay upon it; only, let me tell you, death will overtake us all sooner or later, upon a double account.

First, *Because it is appointed.*

Secondly, *Because it is deserved.* It is appointed unto men once to dye (*Heb. 9. 27.*) and all men have deserved to dye, to dye eternally, and therefore much more to dye naturally (*Rom. 5. 12.*) *As by one man sin entered into the world, and death by sin, and so death pass upon all men for that all have sinned.* Now seeing the condition of all men is a dying condition, receive these four cautions.

First, *Prepare for death.* There is no avoiding it at the long run, therefore be ready to entertain it at last; and, because we

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*Mors ultima
clausula vite.
Mors ultima
linea rerum.*

may dye at any time, be preparing for death at all times. How miserable are they who are ſo old that they cannot live, and yet ſo unprepared that they are afraid to dye? *Job* died, and we muſt: If ſo, Is it not our wiſdome to prepare for death?

Secondly, Submit quietly to the arreſt of death. There is no ſtriving with the decrees of God. Our death is under a divine appointment (*Eccleſ. 8. 8.*) *There is no diſcharge in that war,* no privilege to be pleaded, no exemption, no preſcription. Your ſtrength cannot ſtand againſt the aſſaults of death, your prudence and policy cannot find any way of eſcape from it, nor can your piety or godlineſs deliver you out of the hands of natural death. *As there is no work, nor device, nor knowledge in the grave whither we are going* (*Eccleſ. 9. 10.*) ſo there is no knowledg, no device, no wiſdom, can keep us from going into the grave, no, nor our graces. Grace is as ſalt to the ſoul, preſerving it from moral corruption for ever: But it cannot keep the body from natural corruption in this world, becauſe our graces in this world are mingled with corruption. Death is domeſtical to us, that is, we have the ſeed of it within ourſelves we carry it daily in our bowels and in our boſomes; therefore ſubmit quietly to it, for there is no avoiding it.

*Mors eſt nobis
nimis domeſti-
ca, ut pote
quam in viſce-
ribus noſtris
circumſerimus.*
Plutarch. in
Conſol. ad
Apoll.

Thirdly, Seeing all muſt dye, get that removed which is the troubler of a death-bed, and the ſting of death; get that removed which makes death bitter, get that removed which makes death, *the King of terrors*, ſo terrible, that is, ſin. This ſhould be our ſtudy all the days of our life, to get rid of ſin, to be dying to ſin daily; becauſe we muſt dye at laſt, and may dye, for all that we know, or can aſſure ourſelves, any day we live (*1 Cor. 13. 56.*) *The ſting of death is ſin.* Whenſoever, or in what way ſoever we dye, it will be well with us, if the ſting of death be fiſt pulled out; and whenſoever we dye, after never ſo long a life, it will be miſerable, if we dye in our ſins; as Chriſt told the Jews in the higheſt threat, *I go away, and ye ſhall dye in your ſins* (*John 8. 21.*) They that dye in their ſins, dye a double death at once, a temporal and an eternal death together. And to thoſe who have got the ſting of death pulled out, that is, the guilt of ſin removed and waſhed off by the blood of Chriſt, I would,

Fourthly, Take this caution. If you would have death eaſie to you, dye more and more to ſin daily. Some, who are dead to ſin,
may

may find much life of sin remaining in them; and they who have much of the life of sin in them will never dye easily, they will find strong buds in their death, which, when men are dead, and wicked men find not (*Ezek. 73. 4.*) While either men, or beasts, or the world are lively in us, death will be grievous to us: Therefore let them who are dead to sin, never think themselves dead enough to it while they live; they who are most dead to sin and the world, have the sweetest and most comfortable passage out of the world. So Job dyed,

Being old.

It must needs be that Job was an old man, when he had lived an hundred and forty years after all his changes before this change came: Why then is it added, he died *being old*, or *being an old man*? Surely, to teach us this lesson.

Old age and death cannot be far asunder.

'Tis a truth, young men and death are not very far asunder, youth and death are at no great distance; but when we see an old man, we may conclude, that death and he are very near neighbours. While we see an old man with his staff in his hand, we may say, he carrieth a rapper in his hand, by which at every step he knocks at the door of the grave. There is no man, not the youngest man, that can reckon certainly upon one day beyond what he liveth, and therefore Solomon admonisheth us (*Prov. 27. 1.*) *Boast not of to-morrow, for thou knowest not what a day may bring forth.* And the Apostle James checks those, who would reckon upon a day, he tells them upon the matter, *That they reckon without their haste* (*James 4. 13.*) *Go to now, ye that say to day, or to-morrow we will go into such a City, and continue there a year, and buy, and sell, and get gain:* And then at the 14th verse, *Whereas ye know not what shall be on the morrow; for (saith he) what is your life? it is even a vapour that appeareth for a little while, and then vanisheth away.* They that are youngest have not a day, nor an hour in their power to reckon upon; what then have they that are old? We may say of them, *They are even past their reckoning.* A woman near her time will sometimes say, *she hath but a day to reckon;* and some will say, *they have never a day to reckon:* old men may say so, *they have not a day to reckon.* Young men may dye; old men must dye: Then let old men be much in the meditation of

death, let them be often looking into their graves; their gray hairs that do so, are found in the way of wisdom. *Job dyed, being o'd*: There was no longer staying for him in this world. Once more,

Job dyed being old,

And full of days.

There is a twofold fullness.

First, A fullness of satiety.

Secondly, A fullness of satisfaction.

They are full in a way of satiety, who loath that which they are filled with, 'tis burthenome to them. They are full in a way of satisfaction, who having enough, are pleased, and desire no more. Some expound this Text of *Job*, in the former sence, he was full of days, that is, he had a fullness of satiety upon him, he had lived so long, that his life was a burden to him, he had lived till he was weary of living, his life was tedious and grievous to him. It is said (*Revel. 9. 6.*) *In those days shall men seek death, and shall not find it; and shall desire to dye, and death shall flee from them.* That which most flee from, some pursue, and it fleeth from them. None are so unfit to dye, as they who upon the account spoken of in that Text, seek death and desire to dye. I do not conceive, that *Job* was full of days in the former notion, as the stomach may be full of meat and loath it, or be burthened with it, but as having had enough of it, though well liked to the last morsel. And I am sure he was not full of days, when he dyed in the latter notion, as one wearied with the troubles of his life; for all his latter days were a blessing to him, and he blessed in them all: His last days in this world being his best days of worldly enjoyment, he could have no reason upon any worldly account to desire a departure out of the world.

I grant, a good man though he hath not lived many days may be full of days, even to weariness, by reason of his temptations, corruptions, and sins; of which kind of weariness the Apostle speaks (*2 Cor. 5. 2.*) *In this (earthly house of the body) we grow earnestly, desiring to be clothed upon with our house, which is from heaven.* And upon this account possibly, *Job* himself might be weary of his life, and desire the death of his body, that he might be delivered from the body of that death. But *Job's*
worldly

worldly life was as sweet as it was long, he was as full of blessings as he was of days; and therefore, doubtless, he was only satisfied with living, not tired with it: He did not loath his natural life, nor did he hunger after a longer life in this world; he hungered after eternity, not time: He did not hunger after a longer life, as they do who have their portion in this life, how long soever they have lived. A worldly man is never satisfied with living in the world; he never hath his belly full of living here, while he sees he may (as *Job* might) fill his belly with the good things of this life. But as *Job* had lived very long, and very well on earth, so he knew there was a better life to be had in heaven; and therefore was full of days, both as having had many, and as having no desire after more on earth. As he was not (which *David* deprecated, *Psal.* 102. 24.) taken away in the midst of his days; so he was willing to come to the end of his days; and for that reason, might well be said to dye, *being old and full of days*.

Secondly, These words, so *Job* died, *being old and full of days*, may note as his willingness to dye, so the easiness of his death; he was come to a full ripeness for death. Fruit that is fully ripe is soon gathered, and sometimes drops off alone from the tree. *Job* was every way ripe for death; his body was ripe, *he was full of days*; his soul was ripe, he was full of grace: surely then his was a spontaneous death, a very sweet way of dying. His natural strength was not much (being old) to make resistance against death; and his spiritual strength was so much, that it caused him to make no resistance against it, or rather at once joyfully to embrace and overcome it.

Thirdly, These words, so *Job* dyed *being full of days*, may have this spiritual meaning; *His days were full*. He did not live empty days, or void, blank days; but as he was full of days, so his days were full, full of good works and holy duties. That mans days are empty, though he be full of days, or how many days soever he hath lived, who hath lived in vanity, and done little good with his life. But we have reason to say, *Job* dyed *full of days*, because his days were full of good done, as well as of good received; he had not a long being only, but a long life in the world, living to good, yea, his best in duty both to God and man. Thus *Job* dyed *being old, and full of days*. From this latter part of the verse,

Observe;

Observe;

First, When a godly man dyeth, he is satisfied with the time he hath lived, he hath his fill of days, he craves no more.

*Si mihi quis
Deum lingatur
ut ex hac etate
rejuvenescam,
Et in cuncta
gratia valde re-
cusem. Cato.*

Though no length of this life can satisfy him, yet he is satisfied with the length of his life. A godly man in some cases may crave a little more time; He may say, as (Psal. 102. 24.) *O take me not away in the midst of my days, and (as elsewhere) O spare me a little, that I may recover my strength, before I go hence, and be no more (Psal. 39. 13.)* Yet this is a truth specially as to good old men (living as Job had done) when they dye, they have had their fill of living. A Heathen said, and he spake it after a heathenish manner, *If any God would give me the privilege to be young again, and to cry in a Cradle, I would not thank him for it, I have had living enough.* If a vertuous Heathen hath said so by the light of reason and morality; then, doubtless, a godly Christian may much more say so through the power of faith and grace. It cannot be said of all men who dye (as Job did) being old, that they in this notion dyed (as Job did) full of days: For as some godly young men have been fully satisfied with a few days, and have said they have lived as long as they desired, and could say with Paul, *We desire to be dissolved, and to be with Christ,* which is far better (Phil. 1. 23.) Yet some old men are very much unsatisfied with their many days; some old men would be young again: This argues they have made but little improvement of their days, or that they have got little, if any thing, of that all their days, which should be the study of every day, an interest in the death of Christ, and so a readiness for a better life. For an old man to wish himself young again, is like one who with great labour hath clamber'd up a steep hill, and wisheth he were at the foot or bottome of it again; 'tis as if a man, who (having been long tost in a storm, between rocks and sands) is got near a safe harbour, should wish himself out at sea again. They have not a truest, much less, a lively hope of that life which is to come, who would return to this upon such hazardous and uncertain terms?

Secondly,

Secondly, As these words note a readiness or a willingness to dye,

Observe;

A good man is willing to leave this world.

He is not thrust nor forced out of it, but departs; he is not pluck't off, but falls off like ripe fruit from the tree; *His soul is not required of him* (as 'tis said of the rich man, *Luke 12. 20.*) but given up, and resigned by him; he is not taken, but goes out of the world. It is said indeed (*Psal. 57. 1.*) *Merciful men are taken away* (by Gods commission given to death) *from the evil to come*; but they are not taken away from (as being unwilling to part with, and leave) any present good. A gracious man hath usually a readiness to dye, in a twofold notion. First, As readiness signifies preparedness; Secondly, As readiness signifies a willingness to dye: And always the first readiness promotes the second. The more prepared any one is to dye, the more willing he is to dye. That man can say, *Lord, now let thy servants depart in peace, whose eye of faith hath seen his salvation.* We (saith the Apostle, speaking of believers, *2 Cor. 5. 8*) *are willing to be absent from the body*, that is, to dye. And the word there used signifies not only the freest choice, but (if I may so speak) the good will or good pleasure of mans will, as it often signifies God's. As a godly man hath a peculiar way of living, so of dying; and the reason of both, is, because he sees blessed eternity beyond time, and himself, by a well-grounded (that is, a Scriptural) hope, a partaker of the blessedness of it.

Thirdly, Note;

They dye full of days, who fill their days, or whose days are full.

That is, who fill their days with or whose days are full of the fruits of righteousness, of faith and repentance, of love and charitableness. *Stephen (Acts 6. 8.) was full of faith and power.* They dye full of days in old age, who, as it is said (*Psal. 92. 14.*) *bring forth (such) fruit in their old age*; who dye as *Doreas* (*Acts 9. 36.*) *full of good works, and amef-accas* which they have done. It was said of a famous Painter, *No day past him without drawing a line.* A *Romane* Emperour said, *I live! if a day,* when *Vespasian* he

Nulla dies sine linea.

Apoles.

Quem perdidit.

he did no good that day. We may well reckon those days lost in which we do no good, in which we draw not some white line, some golden line of grace and holiness. Then what account will their days come to, who pass not a day, but they draw black lines, filthy lines of sin and wickedness, or whose days are all blotted with the worst abominations of the day they live in? If those days are empty and lost, wherein we do no good, and are not made better; what then becomes of their days, and where will they be found, but in the Devils Almanack, who do nothing but evil, and daily become worse and worse? So then, they only dye full of days, who live doing the will of God, and denying their own; who live mortifying corruptions, and resisting temptations; who live exercising their graces, and answering their duties to God and man: This, this is to live our days, and to dye full of days.

Again, as their days are full, who are full of grace in themselves, and of good works towards men; so are theirs who are full of the mercies and blessings of God, especially, theirs, whose days are full of soul mercies and blessings, whose hearts are full of peace with God, full of joy in God, full of assurance of the glory of God. They whose days are filled with these divine enjoyments, dye full of days, how few days (ever they have lived in this world: They who live thus, live many days in one day; they who live thus, have the taste and taste fruits of eternity every day; and therefore cannot but be satisfied with their days, be they many or be they few.

He that dwelleth in the secret place of the most high (Psalm 91. 1.) that is, who trusteth fully in God for safety by Christ in this world, and for salvation in the next, stands under the shadow and sweet influences of many promises, mentioned in that Psalm for the preservation and prolongation of his life, in the midst of a thousand deaths and dangers; all which are summed up in that promise given at the 16th or last verse of the Psalm, *With long life will I satisfy him, and shew him my salvation.* The Hebrew is, *with length of days will I satisfy him:* Which as it is true, and firstly intended in that Psalm, of a long life here, and hath in that sense been often fulfilled to those who trust in God fully: God gives to such not only a present escape from death in a time of Persecution, but gives them long life, or that full of living afterwards,

wards even in this world ; yet that which doth chiefly satisfie them, is, that long life, of which the longest life in this world is but a shadow, and to which it is a very nothing. What is this long life ? Surely, not a life of an hundred and forty years long, as *Job's* was. *Job* was so satisfied with the length of his life, that he was willing to die (as hath been shewed) but *Job* was not so satisfied with it, as to take that for his long life. Every man would be satisfied ; but what doth satisfie a godly man ? what doth he hunger after for satisfaction ? Is it after honours ? No ; Is it after riches ? No ; Is it after pleasures ? No ; Is it after many dayes here ? No ; What is it then ? Nothing can satisfie the hunger of a gracious soul, but life after this life, the long and blessed life of eternity ; and that is chiefly intended him in that promise, *With long life will I satisfie him, and shew him my salvation.* No length of life can satisfie us, but as in it we have the fore-sights and fore-tastes of everlasting life, or of that long life, which is eternal salvation : With this *Job* was satisfied, with this the old Patriarchs were satisfied. It is said of *Abraham* (*Gen. 25. 8.*) *He died in a good old age, an old man and full (of years).* Of *Isaac* also it is said (*Gen. 35. 28, 29.*) *He died, being old and full of dayes :* both had their fill of time ; but that which filled them both, and that which only can fill any, whose lives are yet measured by time, is the hope of a blessed eternity.

I shall close the Point with an answer to this question ; why no more is said of *Job*, but, *That he died being old and full of dayes*, whereas in both those places last named, concerning *Abraham* and *Isaac*, it is not only said, that they died being old and full of dayes, but this is added, *And were gathered to their people.* *Abraham* died, and was gathered to his people : *Isaac* dyed, and was gathered to his people : Why is it not also said of *Job*, so good a man, dying full of dayes, and fuller of graces, that he was gathered to his people ?

I answer, *Abraham* and *Isaac* lived and died among a people, who were (as themselves were) in Covenant with God ; whereas *Job* lived among the *Idumeans*, some affirming him to be of the posterity of *Esau*, others, of *Abraham*, by his second wife *Keturah* : Now all the sons which *Abraham* had by her, he sent away from *Isaac* his son (while he yet lived) Eastward into the East Country (*Gen. 25. 6.*) So that it being doubtful (at least) whether the people, among whom *Job* lived, were a godly people or

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no,

no, and that they were not, being more probable (as was shewed, if not concluded, in opening the first verse of the first Chapter; for this reason I say) we may suppose (for the Scripture determines nothing in this matter) that when the death of *Job* was spoken of, nothing was spoken of his being gathered to his people. *So Job died being old and full of dayes.*

This is that Job, who was,

First, A sorrowful man, yea, even a man of sorrows (for a time among men) as some expound his name.

Secondly, *A man hated* (by Satan at all times) as others expound his name.

Thirdly, A man highly approved and loved of God, as appears by the testimony which he gave of him, both first and last.

This is that Job, who was,

First, Famous for the afflictions with which God exercised and tried him to the utmost.

Secondly, More famous for his patience and constancy under those afflictions and tryals.

Thirdly, Most famous for his wonderful deliverance out of those afflictions and tryals.

This is that Job, who was,

First, Famous for his riches and prosperity.

Secondly, More famous for his virtues and integrity.

Thirdly, Most famous for his victory over Satan in his deepest adversity.

This is that Job, who was,

First, Reviled by his Wife.

Secondly, Reproached by his Friends.

Thirdly, Deserted by his nearest Relations, in the day of his greatest need.

This is that Job, who was,

First, Unjustly accused of, charged with, censured for, the worst of iniquities.

Secondly, Who stoutly maintained his own innocency against all those censures and charges.

Thirdly, Who was clearly acquitted from them all, by the testimony of his own conscience alwayes, and by the testimony of God himself in the end.

This is that Job, who was,

First,

First, Greatly distressed by the malice of the devil, through the permission of God.

Secondly, Mightily supported against the malice of the devil, by the power of God, in all his distresses.

Thirdly, Fully resolved to trust in God with all his heart, though he died under his hand, in never so great distress.

This is that Job, who,

First, In the greatness of his pain, expostulated sometimes with God over-boldly; yet,

Secondly, At the last submitted and humbled himself at the foot of God meekly.

Thirdly, Was honoured as a Mediator for his mistaken friends, and accepted in it by God graciously.

Once more, *This is that Job, who,*

First, After his restoring, was filled with the blessings of this life.

Secondly, Lived long, even to fulness of dayes, in the full enjoyment of those blessings.

Thirdly, Died peaceably, and passed sweetly into the enjoyment of a better, of a longer, even an eternal life.

Thus I am come to the end of *Job*, and to the end of the Book of *Job*; yet before I end, let me leave these five words, as so many Uses of the whole Book of *Job*.

First, While you live in this world, live in the expectation of, and preparation for changes: *Job* met with them, and who may not?

Secondly, Be patient under all the troublesome changes which you meet with in this world: *Job* is your pattern.

Thirdly, Never measure the heart of God towards you, by his hand upon you; judge not of your spiritual estate, by what appears in your temporal. That was the grand mistake of *Job's* friends, and it was his honour to withstand them in it, and to stand fast to his integrity, in the lowest fall of his estate in this world.

Fourthly, What-ever God doth to you, or with you, submit freely to him: So did *Job* at first.

Fifthly, and lastly, How low soever you are brought, yet hope for a good issue, possibly, in this life, assuredly in that life which is to come. *Job* found both at last.

To close all, There are examples of two sorts recorded in the

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holy Scriptures. First, for caution, *To the intent we should not lust after evil things, as they also lusted.* Secondly, for imitation, *To the intent we should do good things, which they also did; and suffer evil things, with the same mind, and in the same manner, as they likewise suffered.* Holy Job may be to us an example of caution in some things, for even he had (and who hath not) his failings: He also may be an example in many things, how both to do good, and suffer evil. And among all imitable examples (except that of our Lord Jesus Christ, of whom in some respects, Job may be called a type, and the things which hap'ned to him in his sufferings, may be called (as the Apostle useth the word in another case, 1 Cor. 10. 11.) types of what hap'ned to Christ in his; I say, among all imitable examples, except his) this of Job is one of the most eminent in doing, & the most eminent of all in suffering. Let him therefore be our pattern to do and suffer by, our copy in both to write by, our mirror or looking-glass to observe the discomposures, and compose the features and motions, both of our outward and inward man by; let us admire and follow his unspotted integrity in morals, his fervent zeal about spirituals, his unshaken faith, and hope for eternals; let us admire and follow his moderation in a high estate, his contentation in a low estate, his steadfastness with, and for God, in every estate.

He that stayeth in the bare speculation of what is written by inspiration from God in the Text, or of what is written through the help of God, by the study of man in the Exposition of this Book, is like unto a man, beholding his natural face in a glass ('tis the Apostle James his comparison, in the first Chapter of his Epistle to the scattered Tribes) for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was, that is, he forgets his own spots & defects, and suffers them to encrease to more ungodliness: But he that reduceth or brings down his speculation to action at all times, and to a preparation for suffering, and free submission to the will of God, without any hard thoughts of God, in hard times, and so conforming himself to what he seeth in this glass, continueth in it; this man shall be blessed (as Job was, though not in the same manner as Job was) both in doing and suffering; and after he hath suffered a while, shall be perfected and lifted up far above the reach of suffering, and (which is far better) above the fear of sinning any more for ever.

FINIS.